

THE BIBLE
A NEW TRANSLATION

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A NEW TRANSLATION OF
THE BIBLE
CONTAINING THE OLD AND
NEW TESTAMENTS

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PREFACE TO THE REVISED AND FINAL EDITION

SINCE this translation was first issued, more than twenty years ago in the case of the New Testament and nearly eight in the case of the Old, one has continued to work over it, partly on one's own accord, partly under the grateful stimulus of criticism from readers who blend appreciation with some acute queries and suggestions, started either by the English rendering of a passage or by direct acquaintance with the Hebrew and the Greek text. As edition after edition has appeared, these correspondents have begun to press for a completely revised edition. Not unreasonably. This is great literature and great religious literature, this collection of ancient writings which we call the Bible, and any translator has a deep sense of responsibility as he undertakes to transmit it to modern readers. He desires his transcript to be faithful to the meaning of the original, so far as he can reach that meaning, and also to do some justice to its literary qualities. But he is well aware that his aim often exceeds his grasp. Translation may be a fascinating task, yet no discipline is more humbling. You may be translating oracles, but soon you learn the risk and folly of posing as an oracle yourself. If your readers are dissatisfied at any point, they may be sure that the translator is still more dissatisfied with himself, if not there then elsewhere—all the more so, because in the nature of the case he has always to appear dogmatic in print. I therefore welcome the opportunity, kindly granted by the publishers, of meeting this widespread demand for a revised edition. For the past three years I have been reconsidering page after page, in the special light of these queries and suggestions, with a view to discover where and how the translation might be corrected or improved.

The changes now incorporated are of three kinds.

Besides correcting misprints, I have given some care to the minutiae of punctuation and paragraphing, so as to leave the text not only more accurate but more intelligible. At a number of points I think that the run of thought, in prose or in verse, has been thus rendered less difficult to the eye of a modern reader, who may be unfamiliar with the workings of the Oriental mind as it expressed itself in composing and in editing literature, whether narrative or lyrical or argumentative. After some hesitation, however, I have decided not to introduce any further re-arrangements of the text itself, even in the book of

Job, the Fourth Gospel, or the book of Revelation. Let me add, at this point, as some readers seem to miss it in the original preface, that italics in the case of the New Testament denote citations or reminiscences of the Old Testament, and that, in the case of the Old Testament particularly, three dots (. . .) indicate a break in the original text.

Then the English style has had to be recast here and there. I may say that I have not seen reason to abandon or even to modify the general principles on which the translation was based. To these I adhere. Indeed, if anything were needed to confirm me in this judgment, it would be the generous and growing response from readers of all classes in different countries and churches, who welcome the methods of the work. At the same time, while one is convinced that the lines of the translation are sound, this does not imply that one is invariably confident as to details. Where it is a question of expression, the turn of a phrase or the choice of word, I have not hesitated upon occasion to alter the first draft, in order to make the English more exact, more telling, or more idiomatic.

Such corrections are by no means unimportant, but after all they have proved to be a minor part of the task. A weightier issue has been the question, how far the rendering reflects at any given point the Hebrew or the Greek original. Here appeals have been made against some decision, appeals to which one was bound to pay attention, especially as one's own judgment either had been or had come to be rather doubtful. When the enterprise involved such problems of interpretation, sometimes in consequence of recent research, I found myself occasionally obliged to make a change, upon further consideration of the evidence. This applies both to the Old Testament and to the New. Sometimes indeed the effect of meeting the challenge has been to corroborate one's first opinion; but not seldom it has moved me to introduce in the end a more or less serious alteration. At any rate I have honestly tried to weigh the arguments and the evidence afresh, particularly when the issue in dispute was delicate or vital. If the present text shows that I have still kept to my former position, this is not because I have been shutting my eyes to any newer light of criticism that has happened to come my way.

Under this threefold impulse, then, almost every sentence of the translation has been re-studied, in the hope of rendering the work more effective and trustworthy. The net result as here printed may not amount exactly to a new book, but it is a revision which is as thorough as I can make it; and I mean it to be final.

JAMES MOFFATT.

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INTRODUCTION

THE aim I have endeavoured to keep before my mind in making this translation has been to present the books of the Old and the New Testament in effective, intelligible English. No translation of an ancient classic can be quite intelligible, it is true, unless the reader is sufficiently acquainted with its environment to understand some of its flying allusions and characteristic metaphors. But something may be done and, I am convinced, ought to be done at the present day to offer the unlearned a transcript of the Biblical literature as it lies in the light thrown upon it by modern research. The Bible is not always what it seems to those who read it in the great prose of the English version, or, indeed, in any of the conventional versions. What it is, may be partly suggested by a new rendering, such as the following pages present, that is, a fresh translation of the original, not a revision of any English version. A real translation is in the main an interpretation. Now an interpretation may of course be novel without being either welcome or persuasive; its effectiveness depends largely upon the extent to which the interpreter has been able to see the original and to convey his impressions of what he has seen, although it also depends to some extent upon the willingness of the reader to detach his mind for the time being from time-honoured associations. But if the methods I have employed are at all successful, the result may well be that the literature of the Bible becomes at any rate a new book for some readers here and there, more interesting perhaps and less obscure.

Dr. Johnson once observed that the first excellence of a translator lay in producing pages "such as may be read with pleasure by those who do not know the original." But there is pleasure and pleasure, in this kind of work as in any other. The ideal of a translator is to let his readers enjoy part of that pleasure which the original once afforded to its audience in some far-off century, and I venture to hope that this translation may occasionally give such pleasure, in some degree, to those who cannot consult the Hebrew and Greek scriptures. To the best of my ability I have tried to be exact and idiomatic. Only those who have made the attempt know how hard it is to translate any part of the Old or of the New Testament adequately, much more to

undertake the whole of it singlehanded. But of this I feel sure, that any serious effort, however imperfect it may be, to render these scriptures into the English of our own day, will be welcomed by the increasing number of those who desire to understand as precisely as possible what any passage meant, by way of pleasure and profit, for the people to whom it was originally addressed.

I

Who were these people? Where and how did they live? What were the forms and functions of their literature? Such are the questions which require to be answered before we can read the Bible intelligently. And, as the Bible opens with a collection of books called *The Old Testament*, the answers bear upon it first of all.

Palestine lies between Egypt and Assyria or Babylonia, and the story of the Hebrew clans who became the nation of Israel, and then the Jewish people, lies between a captivity in each country. When some clans, headed by Moses, broke away from Egypt, we cannot tell; perhaps it was in the thirteenth century B.C. We do know that when they regained Palestine or Canaan, they and their fellows had to suffer cruelly under the better organized Philistine power on the north and west; eventually they formed themselves into a monarchy, for military and political reasons. But the unity was short-lived. The monarchy, which rose under Saul and David towards the close of the eleventh century, soon split into two, owing to the reappearance of internal jealousies, which had surged through the pre-monarchic period. The result was that, about the year 940, less than a century after the foundation of the monarchy, there were two realms, a northern and a southern. The northern realm of Israel, with its capital at Samaria, was the more important; it lasted till about 720, when the Assyrians captured it and deported thousands of its citizens. The Assyrian campaigns failed, however, to subdue the southern realm of Judah, whose capital was Jerusalem; it managed, more by adroit temporizing than by force of arms, to survive until 586, when the Babylonians, who had risen to power over Assyria, deported the bulk of the nation to Babylon. Then came the second exodus. The Babylonian authorities relaxed their policy; a number of Jews took advantage of their permission to return, and by 516 the temple had been rebuilt at Jerusalem. The impulse which led to this rebuilding was largely due to two prophets, Haggai and Zechariah; Zechariah's oracles are preserved in the first eight chapters of the canonical book of Zechariah. A period of disillusionment and deterioration fol-

lowed, to which the prophet Malachi addressed himself. Sixty or seventy years later the community was strengthened and consolidated on a religious basis by Ezra and Nehemiah's legislation; then arose Judaism proper, a worshipping community under the law of a holy God. Their subsequent history is that of a subject race, clinging to its country under successive shocks of war between the sovereign powers of Egypt and the East. But the policy of Nehemiah had proved successful in organizing the Jews of Jerusalem and the neighbourhood as a distinctive body. Thereafter little history is made, but much literature, the literature of a highly self-conscious people. "The Jew became a man apart," as Professor Kennett observed, "and a century of isolation gave to the new Judaism sufficient strength to stand against the flood of new ideas which came in with Alexander the Great" during the fourth century. The resistance to foreign views and practices even led, in the second century, to a brilliant defiance of Antiochus Epiphanes, which put the Maccabees at the head of the Jews as a self-governing people in 165 B.C. A century later the country finally lost its independence; it passed into the hands of the Romans as a subject province, and it was under such conditions that Christianity arose within its borders, as the New Testament describes.

The Old Testament is a collection of religious literature thrown up in the course of this story. None of the books in this collection, in its present form, is earlier than the seventh or eighth century B.C., whilst some items, like the oracles in Zechariah ix-xiv, several psalms, and the book of Daniel, were not composed until the second century B.C. Nearly all have been more or less edited, after their original composition; editorial manipulation of the text can be traced, in the Prophets as well as in the legal codes, and this applies to the poetry as well as to the prose. Here and there influences from Egypt or from Assyria and the East, no less than from Greece, have been detected in the literary structure as well as in the religion; the literature may occasionally be shown to have derived certain forms and layers from outside, but it reflects a distinctive and unique religious movement, which is none the less characteristic of the people, because it assimilated elements now and then from older, richer civilizations on its borders. The environment, within and without Palestine, did affect the religion, now and then, but never vitally.

The religious movement began to create a literature of its own during the eighth century, in the northern kingdom, where, after Elijah and Elisha, in the ninth century, *the prophets* Amos and Hosea did their great work. Their appearance marks an epoch in the history of religion, a sudden flowering of faith and truth.

They were followed, in the southern monarchy, by *Isaiah* and his younger contemporary, the peasant *Micah*—i.e. the prophet and statesman *Isaiah*, whose authentic addresses, the most outstanding product of prophecy, have been preserved on the whole in the first thirty-nine chapters of the canonical book which bears his name, for oracles like those inserted in *Isaiah* xiii-xiv, xxiv-xxvii, and xxxiv-xxxv, lie outside the period of his activity between 740 and 700. It is almost impossible to exaggerate the profound significance of this prophetic movement; the point for us here is to note how it passed into literature. The prophets did not always write down their own addresses, and their books, as we have them, are usually posthumous notes by disciples, worked up into literary papers which have been repeatedly edited, sometimes by pious collectors in the post-Exilic age who incorporated, incongruously enough, pieces from later periods. Thus the period of *Nehemiah* produced a group of vigorous oracles which lie in *Isaiah* lvi-lxvi, while the woes upon pagan nations in the book of *Jeremiah* (l-li) are later than *Jeremiah* himself. This applies to nearly all the extant prophetic literature. The modern reader is baffled by two features in it: by the difficulty of realizing the political situation or national phase behind any given oracle or prediction, and also by the bad arrangement of the material. For not only are oracles sometimes inserted which were never written by the prophet whose name the book bears, but even the materials which may be considered authentic are in disorder. This is the case particularly with the book of *Jeremiah*, and also with the book of *Isaiah*. The lack of proper chronological sequence in these anthologies of the greater prophets is a real obstacle to the proper appreciation of their value.

This, however, is to anticipate. The seventh century, we find, produced, not only the short, ominous pamphlets of *Zephaniah*, *Habakkuk*, and *Nahum*, but the prophecies of *Jeremiah* and *Ezekiel*, who wrote more lavishly than any other prophets, *Jeremiah* between 616 and 586, and *Ezekiel* in *Babylonia* during the first thirty years of the sixth century. *Jeremiah* was the son of a priest, and like *John the Baptist* stood aloof from contemporary interest in ritual and sacrifice; *Ezekiel* was a priest, but the collapse of the temple turned his priestly fervour into theory instead of practice, and his predictions run out into a kind of ecclesiastical *Utopia*.

But long before this an important movement had begun, the earliest efforts to write the history of the nation as God's people. *Israel* had never been indifferent to its past; songs had enshrined some of its earlier traditions about the clans, like the famous oracular poem preserved in *Genesis* xlix. This poem was not written earlier than the age of *David*, and it was the impetus

given to the national self-consciousness by the Davidic monarchy which prompted the desire to embody the *history in prose*. The first efforts were in the direction of contemporary events, as we shall see, and the outcome was the prose which is incorporated in the books of Samuel and Kings. This literary creativeness sprang up probably during Solomon's reign. Then came the natural desire to gather up the primitive traditions of the people, prior to the monarchy, a desire which threw up independently in the two later branches of the kingdom two narratives. One was Judahite (J), one came from the northern realm (E), neither being earlier than the ninth century. Here the earlier rules and fortunes of the clans were presented, with their beliefs and practices. Both narratives started from the beginning, though the former began boldly and sublimely with the creation of the world, while the northern tale started with Abraham. Both carried a rich harvest of stories about the remote ancestors of the people, in the dawn of history, and in the later period of the nation's growth the narratives were frequently parallel. The differences between the two are well marked. They can still be detected, for both have survived. Some time later, under Hezekiah or during the seventh century, when the northern kingdom had collapsed, its precious literary relic was fused with the other, it may be with the idea of having one religious book for the united people; when they were put together, they were combined almost verbally, so that, instead of one version being chosen in preference to the other, we have repeatedly two more or less parallel versions of an event side by side, extracts from one being welded into the framework of the other.

Nor was this the end, by any means. The fusion of J and E proved inadequate; other legislation was needed. In the year 621 B.C. a religious reformation along prophetic lines was started by the discovery of a fresh law-book within the temple, a law-book which is somehow connected with our present book of *Deuteronomy*, perhaps as its nucleus. The reformation disappointed its promoters, but this Deuteronomic spirit of a more stringent monotheism can be widely traced in the subsequent literature, particularly in the editing of histories and in the recension of earlier codes. Scholars commonly infer that another production, which had enormous influence on practical life rather than on literature, was the special priestly code enforced by Ezra on the Jewish community about 444 B.C. Although the literary analysis is complicated and, so far as details go, uncertain, it is fairly clear that out of such sources as we have mentioned there was compiled after the exile the composition known as the Pentateuch, i.e. the first five books of our Old Testament. Ezra's law-book was either the Pentateuch in its present form,

or one of its sources, namely a priestly code, which combined the law of God with history, and indeed started, like J, from the Creation, carrying on the story down to the death of Moses the divine legislator, and including in its contents the present book of Leviticus. In either case, the Pentateuch, which was the law-book of Nehemiah, is a composite production, made out of sources old and new, which have been blended, brought up to date, and supplemented. The spirit of some of these sources is prophetic, but they include written as well as oral traditions from the pre-prophetic ages. It may be argued that certain fragments even of legislation date from the period of Moses. One or two of the war-songs are manifestly primitive, such as the song of Deborah; the literature of an ancient race commonly opens with songs and poetry. Other relics of the pre-monarchical period may survive, like the fable of Jotham. But the point to keep in mind is that this was literature with a purpose; edification, not any literary ambition, was the main motive in the composition of the Pentateuch and the historical books, the community falling back upon their past in order to rule their present life, and to inspire faith in their future and destiny among the nations.

For the pre-monarchical period, and especially for the period prior to the Egyptian Exodus, it was needful to use the imagination more than the memory, though all memory is more or less imaginative. No one had written down the stories of the patriarchs during their lifetime, or even after it. Memory operated in the transmission of such tales, but more in the shaping of traditions about what followed. Now "a nation does not forget," as Dr. A. B. Davidson observes, "but neither does it remember accurately. The events are remembered for their significance. . . . That the early history of Israel is a perfectly accurate record of bare facts need not be supposed. The body is more than the raiment, and the idea more than the fact. Nevertheless, it was the fact, or event, that suggested the idea, though the idea once born, with vital energy, transformed details, in order perfectly to express itself." The idea is belief in God's choice and care of the people, in His revelation of a saving purpose, in His judgments and His mercies unto Israel. Or, as Mr. R. H. Hutten used to say, the two convictions which haunt and hold together the ancestral traditions of the Hebrews are the unity of their nation and supernatural guidance; the people have always had and still have a unique destiny, and over them is the special providence of God. These ideas are at the heart of the tales and traditions within the first five books of the Bible.

The following historical books were composed or edited under similar prophetic impulses from the Deuteronomist school, and compiled in similar fashion from earlier sources, occasionally

from the sources already mentioned. Thus the book of *Joshua*, with its idealized version of the conquest, is really a sequel to the Pentateuch, of which it may have been originally an organic part. *Judges* is another, though rather less unhistorical, collection of stories, which may have been told or recited for ages in public worship; to-day the historian notes their artificial chronology and some other points, the ordinary reader enjoys the tales, and the devout are edified as the moralistic editor meant them to be. These rough, bloody days between the conquest and the monarchy had quieter interludes; hence the English Bible, following the Greek translators, has aptly added the pretty idyll of *Ruth*, though *Ruth* is a much later composition. One has the feeling that, like *Jonah*, it was written by some one who stood apart from and against Jewish chauvinism, and some have overheard in it an indirect protest against the exclusiveness and rigidity of Ezra's age. The books of *Samuel* were originally a single work, as were the books of *Kings*, which are the sequel. Their dramatic subject is the rise and the fall of the monarchy, with the lessons to be drawn from the catastrophe. All of these books draw freely upon earlier material, such as was preserved in temple-records, in royal annals, and in memoirs of contemporary prophets. At their best they are masterpieces of storytelling, and contain some of the most brilliant and contemporary narratives in the Old Testament. The framework is occasionally loose; there has been carelessness in arranging the material, as may be seen by looking at the displacement of passages like 1 Samuel xxviii. 3-25 and 1 Kings xx. Yet the sketches are faultless; here Hebrew story-telling is at its height, and the stories, unlike their rivals in Genesis, are history. Occasionally, it is true, the patching together of different traditions has blurred the effect, and rendered some details of the history obscure. Mr. Harold Wiener, who will not be suspected of arbitrary criticism, observes frankly that "for the period of Saul's lifetime we have duplicate accounts of many matters, and these cannot always be reconciled in all respects. The natural process of deterioration to which every MS. text is subject and the editorial methods employed have tended to obscure the course of events further, nor can we be certain that our informants always had exact knowledge." These remarks, which of course have a bearing on the entire group of histories in the Old Testament, do not, however, affect the fact that the traditions take us very close to the actual events, even though the Hebrew text may be full of self-contradictions. Thus it is not unlikely that the dramatic narrative of 2 Samuel ix-xx was actually penned by a man like Abiathar the priest, who had taken part in the thrilling events he portrays. These histories of the monarchy, indeed, may be earlier as com-

positions than some of the books which precede them in the canon; probably they were current in their present form by the middle of the sixth century, though it was only gradually that they came into this final form. Their dominating interest, however, is much more clear than the stages of their literary evolution. In them, as in the Pentateuch, though less definitely, the reader feels that passion for monotheism and morality which, at its best, made the people a people apart from all ancient races. The passion surges in the prophets, and through their spirit and influence it permeated the minds of those who compiled and enforced the Law, but it is dominant in these chronicles of Israel before and during the monarchy.

The exodus from Egypt produced no literature. The exodus from Babylonia was rich in literature, reflecting various points of view, sometimes noble, sometimes particularistic. Numerous fragments are scattered throughout the canonical book of Jeremiah and the minor prophets. But, during the sixth century, some independent prophetic literature emerged, like the oracles of the anonymous prophet or prophets which are enshrined in Isaiah xxiv-xxvii and xl-lv. Some of these are the most glorious of their class. Literature continued to appear in the fifth century, though of less weight—the sombre oracles of *Obadiah* and *Joel*, perhaps even the book of elegies called *Lamentations*, the *Song of Solomon*, and the book of *Jonah*. *Jonah* breathes an ampler air than the narrower literature of its age. For the exile at once expanded and contracted the faith of Judaism. It widened and deepened spiritual religion in some natures; in others it led to a concentration on ritual. The more generous and humane outlook reappears in the so-called “*Wisdom*” literature of the period, which was one product of the scribes in this busy age; thus a book like *Proverbs* is sometimes more prudential than idealistic, it is reflective and speculative, and it ignores the Law altogether. Here we have earlier sources combined with later material, but the general tone is neither prophetic nor priestly. In the book of *Job*, which is probably not later than the fifth century, “a problem of faith is treated by Syrians and Arabians, just as if they were Jews,” says Wellhausen, while as late as the third century the book of *Ecclesiastes* shows us “religion abandoning the theocratic ground altogether, and becoming a kind of philosophy in which there is room even for doubt and unbelief”—a doubt and unbelief which moved a pious editor here and there to interpolate cautions and protests in the text. But alongside of this cosmopolitan and detached temper ran a concentration upon the worship and ritual of Judaism, which produced a literature of its own. No doubt there were scribes who edited the prophets, but others edited the law, and from their circle came

the priestly composition divided afterwards into the books of *Chronicles*, to which the books of *Ezra* and *Nehemiah* were originally a sequel. This work traces the fortunes of the sacred community from Adam to *Ezra* and *Nehemiah*, giving a version of the history which suited the ecclesiastical ideals of the fourth or third century; none of its sources is earlier than 600 B.C., and it represents the standpoint of the priestly legislation of its age. The romance of *Esther*, which never mentions God at all, comes from the same period, and from a temper of exultant nationalism. The book of *Daniel* stands apart from both currents of thought, though it is nearer to *Esther* in tone; in its present form, with prediction in the shape of history occupying the closing chapters, it is a glowing apocalypse thrown up by the struggle against Antiochus Epiphanes about 165 B.C. Then after the Maccabean struggle the book of *Psalms* was finally edited. It was the hymnbook of the synagogues, and of the second temple, which, like all hymnbooks for public worship, contains earlier compositions and even collections of material; some lyrics, it is held, may go back to David himself. The Psalter was primarily of the temple, but it is prophetic rather than priestly in its outlook. The editors of the prophets sometimes, as in the case of *Jonah* and *Habakkuk*, inserted psalms; so did the editors of the prose histories. But in some parts of the Psalter we breathe the finest air of the prophets at their highest level. In the *Psalms*, as Kuenen puts it, "we never, or scarcely ever, meet with an idea which is altogether wanting in the prophets. Yet we can say that this collection represents a new phase in the development of religious thought. In the psalms the prophetic truths are accepted, applied, and made general. It is as if the spirit of Israel were directed inward upon itself in the psalms, and taking count of its riches." The bulk of the *Psalms* are earlier than the Maccabean crisis, but in certain respects it is so much the climax of the religious literature that it is not inappropriate to let the last word on the evolution of that literature be a word upon this hymnbook of the Exilic community.

The little library, which we call the Old Testament, thus turns out to be a reflection of national life in sharply defined phases; the Hebrews, Israel, and the Jews successively appear as its bearers. But there is a religious unity through the complicated story, a unity which carries with it a continuity of purpose. The people themselves were not always conscious of that purpose; even when they were, they frequently did their best to thwart it. Nevertheless, the purpose prevailed. The religious mind calls it a revelation of God, and the more we pass through a study of the literature into a conception of the people among whom it arose, the more we compare their faith and fortunes with those

of their neighbours, the more impossible it seems to explain the rise and career of these particular Semitic clans within the ancient world, apart from a Divine choice. These who called the literature (the Scriptures of) "The Old Testament" believed that this Divine choice and purpose was fulfilled in the "New Testament," in the religious movement within Judaism which, during the first century A.D., named itself after Jesus Christ. The members of this movement held that the Old Testament was unintelligible apart from the New, and the New unintelligible apart from the Old. The Church believes that the divine purpose revealed in the Old Testament is not to be fulfilled in any national future for Judaism, within Palestine or elsewhere, but in a catholic community for the world. Hence its Bible adds the New Testament to the Old as the one and only sequel. But, before we pass to the New Testament literature, we must round off our brief outline of the Old.

II

Under the Ptolemies in Egypt the Old Testament was for the first time *translated*. The first version of the Old Testament was into the Greek language, the first version of the New Testament into Latin; in both cases other versions were made, into Syriac for example, and all the versions are to some degree useful in enabling us to reach a better text than the traditional. But no version, in either case, quite equals the first. This is particularly true of the Old Testament. The Jews in Alexandria found themselves obliged to render their sacred books into the language spoken round them, instead of remaining content with the sacred and provincial dialect of their ancestors. They needed a version for the purpose of edification in their synagogues, and also for mission-work outside. So, in the course of the third and second centuries the Greek version came into existence; it was called the Septuagint, for there was a pious legend that "seventy" men composed it. The Septuagint was the Bible of the early Christians. Indeed, some of the Church fathers, from Irenæus onwards, claimed it as a directly inspired work. But its importance for us here lies in the fact that it enables us often to reach a purer text than the later Hebrew or massoretic tradition, which Judaism canonized. In spite of its defects, the Septuagint frequently takes us behind the traditional text to one more original, as for example in the books of Samuel and of Jeremiah. Sometimes its variations from the conventional Hebrew text suggest that both are later, supplementary editions of the earlier autograph. But more often the Septuagint text is to be preferred to the later revision in the massoretic text, whose manuscripts, by

the way, are separated by never less than a thousand years from the original writings. One specimen of this may be given. In Psalm xxxiv. 10 the Hebrew text is translated, quite properly,

“The young lions do lack, and suffer hunger;
but they that seek the Lord want not any good thing.”

The Psalmist, however, was not contrasting wild beasts with devout men; he was contrasting the impious and the pious within the community. What he really wrote is preserved by the Septuagint, which translates “the rich do lack,” etc. This was the original thought of the Psalm, as translators like Wyclif and Coverdale saw, except that “rich” here means “apostates” as often. Another case may be cited, where the present Hebrew text left out by mistake an important sentence. The full version of Saul’s prayer, in 1 Samuel xiv. 41, runs thus: “O thou Eternal, God of Israel, why hast thou not answered thy servant to-day? *If the sin lies in me or in Jonathan my son, then, O Eternal, God of Israel, let the lot be ‘urim’; but if the sin lies in thy people Israel, let the lot be ‘thummim.’*” The words italicized were in the original text, as shown by the Septuagint, but the official Hebrew text carelessly dropped them out. Such are examples of the gain yielded to cautious interpretation by this ancient Greek version of the Old Testament.

The Septuagint also serves to remind us of another fact, viz. that our Old Testament is a collection which is a selection, a selection of religious literature of Israel and Judaism which had survived, or which was adjudged authoritative for direction and worship. Even from the Hebrew text we can infer that some books perished; literature sometimes is quoted which no longer exists. But some literature existed which has survived, though it is not in our Old Testament, and the Septuagint recalls this fact. It translated about a dozen books which were produced not earlier than the third century, some of them historical, like the books of the Maccabees, the books of Tobit and Judith, and additions to the book of Esther; some prophetic, like the Epistle of Jeremiah and additions to the book of Daniel; and some didactic, like the book of Sirach and the Wisdom of Solomon. These books, with some others like the book of Enoch, which are outside the Septuagint, were known to the early Christians; but when the Jews came to fix the canon or authorized version of the Hebrew Old Testament towards the end of the first century A.D., they were rejected, and Jerome’s influence, when he rendered the Old Testament into Latin, tended to carry the Christian Church along the same line. The fuller canon of the Alexandrian church had regarded these so-called “*apocryphal*”

books as worthy of a place in worship; the stricter Palestinian canon drew a distinction, followed in our English Bible, between the canonical literature as authoritative for doctrine and the literature which was merely edifying. By a decision of the Council of Trent the Roman Church is committed to an acceptance of all these "apocryphal books" as part of the Word of God; when a modern spokesman of that Church claims, for example, that "the Fourth Gospel and 2 Maccabees are equally inspired," he astounds anyone who has ever read 2 Maccabees, but he is at any rate logical. The Reformed Church has been rightly content as a rule to say with Luther that they are "useful and good to read," though not on the level of the Sacred Scriptures, or to judge with the Anglican Church that the Church reads them "for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine."

Our English Bible further owes to the Greek version the titles of some of the books, such as "Genesis," "Exodus," "Leviticus," "Numbers," "Deuteronomy," and "Ecclesiastes"; also their order in one or two places, as in the case of Ruth, which has been already mentioned, Daniel, and Chronicles. The traditional Jewish order was a dogmatic order of merit, a threefold classification, which implied a certain scale of inspiration. There was the "Torah" (or, as it is less adequately termed, the Law), i.e. the first five books. Then came "the Prophets," containing two subdivisions: "the former prophets" included Joshua, Judges, Samuel, and Kings, because these were supposed to have been written by prophets like Joshua and Samuel or inspired by prophets; "the later prophets" are Isaiah, Jeremiah, Ezekiel, and the Twelve (so-called "minor") prophets. The Torah or Pentateuch is the first canon of Judaism; when it began to be adopted or enforced after the return from the Exile, Judaism became the religion of a book in which it was supposed that God's full revelation for the people was embodied. "To a certain extent," as Dr. Schechter admits, "the Pentateuch was put on a higher level than the Prophets." And both ranked higher in holiness and authority than the third class of "The (sacred) Writings," which included Psalms, Proverbs, Job, the Song of Solomon, Lamentations, Ruth, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. These, as their position indicates, were all recognized to be late books; hence Daniel could not be ranked among the Prophets, for the canon of the Prophets was already closed, while Chronicles was similarly excluded. The fact of a book being included in the third division implied that its origin was recognized to be late, or that, as in the case of Chronicles, it did not gain admission to the canonical class till late. Indeed, some of these books were occasionally dis-

puted. It is true that even a prophetic book like Ezekiel became suspect in some circles, on account of the discrepancies between its legislative programme and the super-sacred Pentateuch (the truth being that the one sought to amend the other). But this was an exception. It was some of the Writings which were most definitely challenged by ultra-orthodox circles, books like Ecclesiastes and Esther and the Song of Solomon. Neither Philo nor the New Testament refers to these, which may be a coincidence and little more; yet it is far from certain that this third division of the conventional canon was what it now is, during the first century, when Jesus and His followers used the Old Testament. Its contents were "sacred Writings," but in certain cases they only acquired authority gradually, and never in the unquestioned, paramount degree of the Torah and the Prophets. In the present translation the books are printed, for the sake of convenience, in the order of the English Bible. But this order was not that of the Jewish tradition in rabbinism—a tradition, it must be added, which was definite only down to the book of Kings, for the sequence thereafter varies. Nor is it the order of the Greek Bible, although it approximates to that by grouping the books in an arrangement which associates the historical, the poetical, and the prophetic contributions.

Such is the literature here translated into English.

III

The initial difficulties in making any such version are started by *the text*. Now the traditional or "massoretic" text of the Old Testament, though of primary value, is often desperately corrupt. At a number of places, for example in Genesis xxxv. 22, Judges iii. 7, 1 Samuel xiii. 1, Jeremiah iii. 1, and Zechariah vi. 15, it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it. Such passages I have been content to leave with three dots (. . .). A longer line of dots, in the poetical books, means that a line of the original text is either missing or too defective to be restored with any certainty, even with the help of the versions. Few scholars will judge that these marks occur too often; indeed, some may think that they ought to have been used more frequently. But, wherever I was satisfied with some correction or conjecture which at least made tolerable sense, I preferred to adopt it. When the choice lay between a guess or a gap, I inclined to prefer the former, feeling that the ordinary reader for whom this version is designed would have a proper dislike of gaps. I can assure him that they have been reduced almost to a bare minimum, and that wherever one

does occur it means that the translator could not candidly patch up the text, even by using any of the patches devised by his predecessors.

Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them. Scholars and students will recognize them readily, and I must ask the general reader to believe that none has been admitted except upon what the translator regards as sufficient evidence. This may seem to involve a large act of faith. But very few, apart from those who have done some first-hand work upon the subject, realize how uncertain and precarious is the traditional text of some books in the Old Testament. It would have swollen the book inordinately to have justified either the readings or, for the matter of that, the renderings one after another. Besides, to do this would be, in the words used by the translators of the Authorized Version, "to weary the unlearned, who need not know so much, and trouble the learned, who know it already."

Then, even after a more or less sound text has been secured, it has to be rendered into adequate English, and here the common burden of translators is doubled, for one is never quite sure how far the influence and associations of the Authorized Version have acclimatized some Oriental expressions in our language. The Old Testament is a collection of Oriental books, Oriental in thought as well as in form. No translation can hope to be faithful and forcible unless it manages to preserve as much as possible of the Oriental flavour of the original texts, and yet there must be an effort to bring this far-off world nearer to the modern mind, an effort which may occasionally forbid the translator to be literal.

Again, several of the most characteristic Hebrew terms, religious, social, and psychological, have no English equivalent which exactly corresponds to their original meaning. Something is dropped as they are passed from Hebrew into English. Even the rhythm of the prose as well as of the verse cannot be carried over into our modern language without a certain amount of alteration, if the version is not to be pedantic. Furthermore, the habit of playing upon words, acrostics, euphemisms, paronomasia, and verbal tropes of this kind, baffles the translator, who may be reduced to the desperate expedient of suggesting within brackets (as, for example, at Genesis iii. 20 and Micah i. 10, 11) the point of some allusion or piece of popular etymology.

One crucial instance of the difficulty offered by a Hebrew term lies in the prehistoric name given at the exodus by the Hebrews to their God. Strictly speaking, this ought to be rendered "Yah-weh," which is familiar to modern readers in the erroneous form

of "Jehovah." Were this version intended for students of the original, there would be no hesitation whatever in printing "Yahweh." But almost at the last moment I have decided with some reluctance to follow the practice of the French scholars and of Matthew Arnold (though not exactly for his reasons), who translate this name by "the Eternal," except in an enigmatic title like "the Lord of hosts." There is a distinct loss in this, I fully admit; to drop the racial, archaic term is to miss something of what it meant for the Hebrew nation. On the other hand, there is a certain gain, especially in a book of lyrics like the Psalter, and I trust that in a popular version like the present my choice will be understood even by those who may be slow to pardon it.

It is obvious from what has been said above, that the books of the Old Testament are, for the most part, books which have been either made out of books or edited more or less drastically by later hands. Sometimes a book has passed through both of these processes. Now, I have avoided complicating the translation with unæsthetic marks of sources; but, particularly in the earlier historical books, I have been obliged as an honest translator to distinguish one or two of the strata which have been fused and confused in the traditional text. This has been done only when I found it to be absolutely necessary, for example, to disentangle two separate forms or fragments of a story, as in the case of the Judahite narrative (J) and the narrative originating in Northern Israel (E), which have been drawn upon in the Pentateuch. Wherever it has been necessary to mark an extract from the former, it is printed in italics, while any material from the latter appears within single square brackets ([]). When a passage occurs both in italics and also within these brackets, as for example in the case of Exodus iv. 13-16, this denotes an extract from the combined edition of J and E, prepared a century or two after they had begun to circulate separately. All the rest of the text I have left in ordinary type, without making any attempt to indicate the various sources from which it has been derived. The only other mark which requires a word of explanation is the double square brackets ([[]]). This denotes, throughout the entire Old Testament, passages which are either editorial additions or later interpolations.

Occasionally, as in Genesis ii. 11 and x. 3, Job ii. 11, and Daniel i. 7, I have marked the correct pronunciation of a proper name.

IV

We now pass to look at the New Testament.

Jesus died in A.D. 30. Within about a century after his death the writings which were collected later on into our New Testa-

ment had appeared, and appeared in and for communities of men and women who knew they were living in fellowship with him as their Lord in heaven. Literature rises out of life, and special periods sometimes are a-flower with writings that outlive their setting. Such classical literature implies an intense spirit of life, heightened and vivid; it grows fresh out of a soil of rich traditions, with a keen perception of the present, and an outlook upon the future. Such was the literature of the best Old Testament prophets. And so it was with the New Testament writings. They are the classical literature of early Christianity, springing from the vitality of men who remembered Jesus, who were conscious of living in personal fellowship with him as their Lord, and who expected his return. Memory, faith, and hope were the controlling forces which inspired them, especially hope, which includes faith and memory; and the atmosphere they breathed was one of love, in which they joined hands for a new fellowship of common aims and interests. The setting of these characteristics changed, as the second generation was succeeded by the third. Hope did not fade, but the element of memory was heightened in the service of faith; the historical basis had to be emphasized as the development went on. The religious movement which Jesus started as a Semitic form of faith outgrew its primitive environment and expanded into a propaganda for the world at large, translating itself afresh into new forms of expression and appeal, but preserving, amid all its varieties, its identity. These developments, with their inevitable elements of strain, are recorded or at least reflected in the pages of this literature; indeed, it was owing to the exigencies of the movement, as it became more fully conscious of itself, that these writings came to be composed. In the communities of the faithful, men had to impress upon themselves and upon others what Jesus said and did, for the more convinced they were that he was neither a Jewish pretender nor an unsubstantial deity like one of the deities of the cults, the more urgent it was for them to recall that his words were the rule of their life, and that his actions in history had created their position in the world; they had to think out their faith, to state it against outside criticism, and to teach it within their own circle, instead of being content with it as a mere emotion; they had also to refresh their courage by anticipating the future, which they believed was in the hands of their Lord. Such were the main motives that led to their literary activity. Jesus had made life a new thing for them. Some realized this instinctively. Others did not realize how new it was, wondering if the new was altogether true. Others again were inclined to exaggerate or misconceive the novelty. But the common basis of their life was the conviction that they enjoyed

a new relationship with God, for which they were indebted to Jesus. The technical term for this relationship was "covenant," and "covenant" became eventually in their vocabulary "testament." Hence the later name for these writings of the church, when gathered into a sacred collection, was "*The New Testament*"—*New* because the older relationship of God to his people, which had obtained under Judaism, with its *Old Testament*, was superseded by the faith and fellowship which Jesus Christ his Son had inaugurated. It was the consciousness of this that inspired the early Christians to live, and to write about the origin and applications of this new life. They wrote for their own age, without a thought of posterity, and they did not write in unison but in harmony. "No one," says Dr. Denney, "can deny that the New Testament has variety as well as unity. It is the variety which gives interest to the unity. What is it in which these people, differing as widely as they do, are vitally and fundamentally at one, so that through all their differences they form a brotherhood and are conscious of an indissoluble spiritual bond? There can be no doubt that that which unites them is a common relation to Christ—a common faith in Him involving common religious convictions about Him." This is the clue to all that was written then about Jesus, in whatever form, and from whatever angle.

Jesus wrote nothing, and for a time his immediate disciples felt no impulse to write any account of him. A new age and order was expected at any moment; Jesus was to inaugurate this soon and suddenly. Why write a biography of one who was to reappear from heaven ere long? They were living in the brief interval between his earthly life and his return to complete the work of God, which would end the present order. Theirs only to wait, and meantime to bear witness to the resurrection of Jesus, to induce, if possible, the Jewish nation to repent of their sin in murdering God's chosen Servant. *Repent and turn to have your sins blotted out, so that a breathing-space may be vouchsafed you, and that the Lord may send Jesus your long-decreed Christ, who must be kept in heaven till the period of the great Restoration.* These words of Peter to the Jerusalemites express the attitude of the faithful during this initial phase. In days marked by such tense expectation there could be no thought of preserving any literary records of what Jesus had said and done. He had merely been withdrawn into heaven. Presently he would appear again to usher in that reign of God on earth which he had foretold and in a sense initiated.

But he was remembered. Oriental memory is singularly tenacious, and the impression he had made upon his followers was deep and sharp. As time went on, the Palestinian Christians

cherished more and more the recollection of outstanding events and sayings in his life. Particularly the incidents of the last tragic week of his career were remembered, for so much depended on his death; the argument with Jews turned mainly upon his sufferings, which had to be adjusted to their traditional faith in a Messiah. The apologetic requirements of the early mission led to the crystallization of memories about him. Also his words were recalled, since they formed the rule and guide of his communities. *Remember the words of the Lord Jesus, who said, "To give is happier than to get."* So Paul told the presbyters of Ephesus, as he bade them farewell. And again he recalled a saying of Jesus, to clinch his argument that Christian ministers should be supported by the communities; *the Lord's instructions were that those who proclaim the gospel are to get their living by the gospel.* These are incidental allusions, but they are the more telling because they are incidental. They tally with the implicit knowledge of details about the historical life of Jesus in Paul's letters. He can pre-suppose an adequate acquaintance with that life, in his communities, and his arguments are unintelligible apart from an interest in and an acquaintance with the data of the historical Jesus. All this was due to the vivid recollections and traditions of the primitive Palestinian disciples. How soon their materials took written shape we cannot tell, but at least one written record of them was probably in existence by about A.D. 50. It is in the preservation and compilation of these anecdotes about Jesus that the first phase of literary activity among the primitive Christians lies. Those who had been with him loved to recollect the very words he used, his looks and gestures, his methods of teaching and of healing. And this from no mere pious, sentimental motive. When challenged by the Jews to justify their faith and practice, they had to fall back upon what they remembered of the instructions of their Lord. He had said this about the Law. He had taken this line on the question of the sabbath, or of marriage, or of prayer, or of forgiveness. Where he was born, why he had died, how he had appeared after death—all this and more entered into the common consciousness of the communities which existed in virtue of their faith in him.

But a generation passed without any definite expression of this in literature. During the first thirty or thirty-five years after his death, nothing was composed except a number of letters which were occasional and meant for the practical needs of the present. All that has survived of this primitive literature is the work of one who was not a member of the original group of disciples, a brilliant young Jewish leader called Paul, who became a Christian and travelled far to spread the news of Jesus, founding communities here and there, and, among other exploits,

carrying the gospel across the Mediterranean into Europe. With these communities Paul kept in touch by means of letters, advising, inspiring, and controlling them, when he could not be with them. Sometimes they are, in Dryden's phrase, his "absent sermons." One is to a group of Asiatic Christians in Galatia, but the majority are addressed to little churches or circles of the faithful in Macedonia and Greece, at places like Thessalonika, Philippi, and Corinth, all of which he and his coadjutors had founded. Two are sent to churches with which he had no connexion, one to Colossae in Asia Minor, the other to Rome; but in both cases he hoped to follow up the letter by a visit, and to both churches he was already well known by reputation. One semi-private note of his has been preserved, to a Christian at Colossae called Philemon. Another, a profound address to some unknown church or group of churches in Asia Minor, was afterwards given the misleading title of "*To the Ephesians*," but there is some doubt as to whether it was written by Paul or in his name by a later disciple.

These letters fall in the latter part of Paul's life, between about A.D. 50 and 65. The earliest is the correspondence with Thessalonika or the letter to Galatia; then follow the correspondence with Corinth, the letter to the Roman Christians, and, from his imprisonment, the later group of letters to the Colossians, Philemon, and Philippians. They were mainly dictated to a scribe or secretary, and sent by the hands of some trusty messenger—for the Roman Empire had no postal service for ordinary people. They were read aloud at worship, and often copied out in order to reach churches in the vicinity. When they were eventually collected, possibly by the beginning of the second century at Ephesus, some editorial work was done upon them. Thus a letter of introduction for Phœbe to the church in Ephesus has been incorporated in the last chapter of the epistle to the Romans, and even the earlier part of that epistle suggests that there had been several editions of it from Paul's hand. The correspondence with the church at Corinth, again, is merely a part of the original, and has been rearranged; only one fragment of Paul's first letter has survived (out of its place, in 2 Cor. vi. 17–vii. 1), and after 1 *Corinthians* two letters passed, the first of which is extant in an abbreviated form in 2 Cor. x. 1–xiii. 10, the second in 2 Cor. i–ix. These and other literary problems emerge out of the canonical text. It is also probable that genuine notes of Paul have been worked up by the Paulinist who afterwards wrote 2 *Timotheus*, *Titus*, and 1 *Timotheus* in that order, some time during the next generation.

Paul was the first to think out the meaning of the Christian faith, and this was forced upon him by his mission to Jews and

non-Jews alike. Particularly he had to carry the church through its first crisis, past the danger of remaining a Jewish sect. He was an evangelist, an organizer, and also a thinker—not a common combination. He died as a martyr, but not before his great work was done. It was no wonder that for the church in the second century he was *the* apostle; they looked back to him and up to him as the outstanding figure of his age, and this impression is confirmed, as it is largely made, by his writings. “The future history of Europe and America for two thousand years,” as Dean Inge observes, “perhaps for all time, was determined by his missionary journeys and printed writings. It is impossible to guess what would have become of Christianity if he had never lived.” The vitality of these letters, thrown off in the midst of a busy life, is indeed due to the fact that he “understood what most Christians never realize, namely, that the gospel of Christ is not *a* religion, but religion itself.” He is the one personality in primitive Christianity about whose personal devotion we know something intimate. The intellectual forms in which he expressed his faith were not final at every point; there was a variety of interpretations of the gospel, mainly stirred by his impetus, which appeared in subsequent literature of the period. But his genius is by itself.

Paul was not the pioneer of missions to non-Jews, though he did more for them by travelling and argument than any other early Christian leader; he it was who inspired the emancipation movement which saved the primitive church from a reactionary conservatism. But he was the first man of letters in the early church. Of the original twelve apostles, very few had occasion or ability to follow him along this line. A pastoral letter from Simon Peter to a group of churches mainly in the north of Asia Minor has survived under the title of “*First Peter*.” This beautiful piece, evidently written in view of some persecution at the hands of the civil authorities, may be dated in the seventh decade of the first century. Apparently it was dictated to Peter’s amanuensis, Silvanus, at Rome, which is called by the mystical, opprobrious name of *Babylon*, as the new, evil oppressor of God’s people. Later on, a gospel, an apocalypse, and a book of Acts were written under Peter’s name, none of which succeeded in winning a final place within the New Testament; but a second epistle, probably composed early in the second century, managed after a while to gain a position inside the canon. “*Second Peter*” is mainly a denunciation of errorists, and in style, language, and spirit it is inferior to the authentic First Epistle; its Greek is the poorest and most ambitious in the New Testament. Another homily is assigned by some to the apostle *James* (either the brother of John or the brother of Jesus), but the

"Epistle of James" is one of the enigmas of the collection. It is terse, stringent, and permeated by reminiscences of the Wisdom literature of Judaism. No tradition about its origin has survived; it is addressed to Christians at large, under the figurative, archaic title of "the twelve tribes in the Dispersion," and it lacks any epistolary conclusion. The writer is one of the teachers in the early church, keenly alive to the ethical obligations of the faith, individual and social. Those who assign it to the apostle James, the brother of Jesus, date it either before Paul's letters or in the seventh decade of the first century; but if James is merely a Christian teacher, as is most probable, the homily may be placed towards the end of the first or the opening of the second century. It certainly presupposes misconceptions of Paul's teaching about faith.

Another homily by a Christian teacher has survived, under the title of *"Hebrews."* Who wrote it, when it was written, and for whom it was intended, no one knows. When it was edited for its place in the canon, it received, like *"Ephesians,"* a misleading title, for *"Hebrews,"* either as an equivalent for Jewish Christians or for Hebrew-speaking Jewish Christians, is inapplicable to the circle for whom this remarkable treatise was intended. The author is in closer touch with his readers than the author of *James*. He writes to warn them against apostasy from Christianity under stress of suffering, and his homily is not only literary and even artistic in form, but characterized by a profound, mystical philosophy of religion. Much of it is a series of short bible-readings from the Greek pentateuch and psalter; the person and work of Christ are discussed in a unique vein of theological speculation, nearer to that of the Fourth Gospel than anything else; and the author reveals an intimate acquaintance with the spirit and methods of the Alexandrian Jewish theology. Though not Paul, he may have been in touch with the Pauline circle. He writes to what is evidently a small group of Christians, in Rome and elsewhere, but his treatise has no epistolary opening and reads often like a sermon or sermons written out. Various guesses were made about its authorship in the second century, but the author's name had disappeared from knowledge at an early date; he is one of the anonymous figures which prove that the early Christian movement must have been richer in personalities than we sometimes realize. The homily may be placed anywhere between about A.D. 70 and 90, and either then or later a forcible little homily under the name of *"Judas"* came into circulation, written to protest against some heretical movement in local Christianity. This pamphlet was used by the author of *"Second Peter,"* so that it must have been written by the beginning of the second century. To whom? The tract does not

say, and tradition offers no clue. By whom? The author calls himself "a brother of James," and "James" may mean either the brother of Jesus or the James who was one of the original twelve disciples or some unknown figure in the early church. Our Judas does not call himself an apostle; indeed, he speaks of the apostles as an historical authority in the past. A spirit of religious conservatism breathes through his manifesto. Like the writer of *James*, he is indignant and alarmed at Christians who are misrepresenting Christianity by their conduct and opinions.

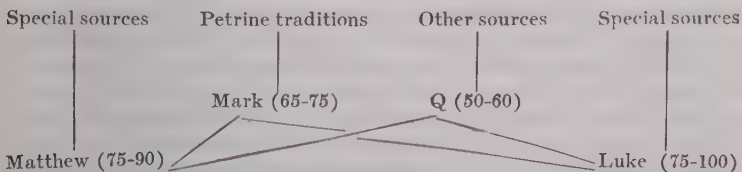
These occasional tracts and homilies came into circulation during the period which followed the career of Paul, although none of them exactly represents his theological position and none, except Second Peter, alludes to him. They are literature called out by exigencies of church-life as it developed here and there. Only in two of them, First Peter and Hebrews, is there any distinct appeal to the historical life of Jesus. But the interest in this life was meanwhile beginning to voice itself in literature; the traditions about Jesus, which are presupposed in the epistles, now come to be recorded in writing, and we encounter the historical writings of the New Testament. These are five in number. Four are "gospels" and one is the sequel to a gospel, which carries on the story of the primitive church, mainly in connexion with Paul, to the period of his arrest and arrival in Rome, about or shortly after A.D. 60.

Familiarity with the term "*gospels*" must not be allowed to blind us to the fact that both in name and in form they were a new departure in literature. The Greek word for *gospel* meant originally the reward for bringing good news, then the good news itself, and finally the written record of the good news. The term passed through these three stages. Now, in the New Testament itself *gospel* always means the second of these, i.e. the gospel-message of salvation, the good news of God's redeeming purpose as brought by or realized in Jesus Christ. The third or literary sense is editorial; it arose in the second century of our era, when we find the remarkable fact that the term *gospel* was being definitely reserved by the church as a title for the books which described the historical life of Jesus. They were thus distinguished from the Old Testament, the real bible of the early church, which was believed to predict the career and mission of our Lord, and from the apostolic epistles and other writings which arose out of that mission. The four gospels were, of course, apostolic productions; indeed, their original name seems to have been "apostolic memoirs of Jesus," and it was their connexion with the primitive apostles who had been eye-witnesses of Jesus that authenticated them. But the vital importance of their contents led to their monopoly of the term *gospel* as a literary

title. Strictly speaking, there was only one "gospel," the proclamation of God's final revelation in and by Jesus Christ. In fact, the four gospels are technically various reproductions of that good news; what we have is "The Gospel according to Matthew," or "according to Mark," or "according to Luke," or "according to John," i.e. *gospel* still in the second of its meanings. But colloquially, as time went on, *gospels* came to be used in the third sense also, as written records of the one "gospel"—a new departure which is not more new than their intrinsic literary form. For there is no exact prototype of the gospels in ancient literature. They are not mere biographies, not even biographies written for edification. For the composition of epistles and letters, even for the production of homilies in epistolary form, the early Christians had certain precedents in Jewish and classical literature. But the exact form in which stories and sayings of Jesus were preserved by them is a novelty in ancient literature.

The first three gospels form a group by themselves. They are not independent narratives about Jesus; one has been re-edited by the other two. The first to be composed was evidently not regarded as sacrosanct and final, for, while the two later gospel-writers adhere upon the whole to its outline, they take great liberties with its matter, both in arrangement and in style, toning down, for example, the frank realism which sometimes characterizes Mark, or even altering expressions to suit a slightly different estimate of some incident or saying. Neither of the two later gospels was written to be read alongside of Mark, as is our modern fashion. They were written to supersede it, or at any rate to be read in quarters where it was unknown.

In order to clear up the genesis of these first three gospels, it will be advisable to put what may be regarded as approximately the results of modern investigation into a diagram like this:



By Q we mean the early collection drawn up from oral tradition in the Palestinian communities, mainly a collection of sayings of Jesus. It is conveniently named Q from the first letter of *Quelle* (= source, in German); it forms the basis for most of the non-Markan material common to Matthew and Luke. Whether

Mark used it or not, is uncertain. We should always remember that Q and the other sources must have contained sometimes the same material, in varying forms, and that neither the Petrine traditions nor Q exhausted the available material. This material need not have been circulating in written shape; some of it, in the special contributions preserved by Matthew and Luke, was probably handed down by oral tradition and hearsay. But, with the rise of the three gospels, their written sources, such as they were, disappeared. Q, for example, can only be reconstructed from a critical comparison of the material in Matthew and Luke which is not due to Mark, and no reconstruction is more than tentative.

The first stage was the oral circulation and collection of sayings and stories of Jesus, mainly in the original Aramaic, for the primary purpose of proving that he was the real messiah of God's people. Then came the literary stage, when they were put together for the purposes of worship, instruction, and apologetic argument; possibly at this period there were also small collections of suitable proof-texts or testimonials from the Old Testament, for use especially in controversy with the Jews. Q must have been compiled at an early period. But the first of our four Gospels to be composed was that of *Mark*, based, as tradition tells us, upon Peter's reminiscences. It is the only survivor of the evangelistic literature of the period. A generation was rising which depended for its acquaintance with the actual story of Jesus upon a rapidly diminishing company of eye-witnesses, a generation also which needed that story in Greek, instead of in the vernacular Aramaic, which was unintelligible outside Jewish circles. Mark's gospel is a terse, vivid account of Jesus, from the beginning of his public ministry to his death. It is not an artless transcript of oral reminiscences preserved by Peter, but shows signs of earlier written materials having been worked up by the author. Also, it handles the story in an outline which became normal; first the Galilean ministry, then the Judæan, closing with a specially detailed account of the passion-week. Unluckily some accident happened to the last page or pages of the book. Either John Mark was prevented from finishing it or it was mutilated. The story breaks off in the middle of a sentence.

Mark wrote for an audience outside Palestine, for whose benefit he was careful to explain sometimes a Jewish technical term. The next gospel was written by one who was more deeply steeped in Jewish ideas. *Matthew's* gospel is much more occupied with the proof from Old Testament prophecy, with the connexion between Jesus as the Lord of a world-wide church and the Judaism which he at once completed and superseded. Matthew's aim is larger than Mark's. It is his interest to show, from the life of

Jesus, how the ancestral promises and purposes of God had been really fulfilled in the Christian church as God's true people, and how the Jewish opposition to Jesus had meant a tragic misinterpretation of prophecy. The author is a teacher; the arrangement of his material shows that he had an eye to the catechetical as well as to the apologetic requirements of the church. But what characterizes his gospel pre-eminently is the amount of space devoted to the teaching of Jesus as the founder of the new community. The record of stories about Jesus is enriched; but it is the revelation of his personality in his words which renders Matthew's gospel, in Renan's words, "le livre le plus important qui ait jamais été écrit." No wonder later tradition came to put it first among the four.

He rearranged and often rewrote Mark's gospel, omitting a little, altering much, and adding more, from special Palestinian sources. The new material, so far as it embodied sayings, is often drawn from Q; indeed, it is a fair hypothesis, although not more than a hypothesis, that Q was compiled by Matthew, one of the original disciples of Jesus, and that the entire gospel was associated with the name of Matthew on account of the thoroughness with which this Matthean source (= Q) was for the first time incorporated in a gospel.

But as Mark's gospel did not prevent Matthew's from appearing, neither did even Matthew's meet the full requirements of the church. Attempts at composing gospels seem to have been numerous, and we have a third important effort which was made later by a well-educated Christian physician, a friend of Paul who was called *Luke*. His gospel opens in literary style with a dedication and short preface to some Christian catechumens called Theophilus, perhaps a man of rank. Luke is not satisfied with his predecessors, including Mark. He claims no special inspiration, merely promising that he has taken pains to be accurate, orderly, and well informed. Unlike Matthew, whose gospel he does not use, he was not a Jew by birth, and he writes for non-Jewish readers, for Christians in the outside empire, exhibiting a literary skill and an historic sense unrivalled by any of his predecessors. He had access to rich traditions about Jesus, especially about his birth, parables, and closing days, traditions unused by Mark or Matthew, some of which had probably never been put into writing. Like Matthew, he adheres to the general order and outline of Mark, even while he expands and rearranges it at several points. His omissions of what must have lain before him are rarely due to any dogmatic prepossession; they are usually to be explained as the result either of his desire to avoid repetitions and to make room for new material, or of his sense that some of these passages might

be irrelevant if not actually misleading to his audience. His additions are for the most part illustrations of the sympathy and power of Jesus, and what he has left out is generally connected with the contemporary opposition and criticism of the Pharisees. Luke lays less stress than Mark and Matthew do upon the local antagonism to Jesus. Such conflicts were to him, as Professor Bruce says, "but the morning mists through which the Sun of Righteousness had to clear his way to meridian splendour," and he has evidently the feeling that these controversies would not appeal directly to the audience he has in view. From a literary point of view, his is the most artistic of the gospels; none of the New Testament writers, except the author of Hebrews, is such a master of idiomatic style and of construction. Even a translation does not entirely obliterate this characteristic.

Such are the first three gospels of the New Testament. Their resemblances and differences, their discrepancies, their varying levels of historicity, their use of common material, and their literary connexions form a problem of intricate historical and literary criticism, but it is much more important to recognize their common power. They witness to the firm conviction of the early church that Christianity was an historical religion, and that all adequate conceptions of Christ must be related organically to the real, historical personality of Jesus. Christianity was not to evaporate in ecstasy, nor to run out into vague eschatology, nor to dissolve into a spiritual mysticism. It was this sound instinct which first produced and then popularized the gospels. Next to the actual appearance of Jesus upon earth, as Renan observes, the issue of the gospels is the most significant phenomenon in primitive Christianity. "La biographie d'un grand homme est une partie de son œuvre. En ce sens, la rédaction des évangiles est, après l'action personnelle de Jésus, le fait capital de l'histoire des origines du christianisme, j'ajouterai de l'histoire de l'humanité." The variety of their points of view only brings out their concentration of interest upon the central figure of their story. What imparted life to them, as to the Christian experience from which they rose, was the personality of Jesus. What was Jesus? What did he teach? What did he do? Why did he suffer? Where was he? These were, to the authors of all gospels, the most important questions in the world. Their answers have transmitted to later ages an honest impression of him which tells upon the mind as only a transcript of reality can ever hope to do.

One of them, Luke, wrote a sequel to his gospel, called *The Acts of the Apostles*. In Christian literature this was a new departure; although it covers only about thirty years, it is the first church history, an enterprise which had not yet been at-

tempted by anyone. But in form it recalls ancient methods of historiography, by its use of speeches, letters, and a diary. Luke reproduces some primitive traditions from hearsay, and he also uses written sources. Where he is well informed, and especially where he writes from his own observation, he is remarkably accurate. There are gaps in his work, which latterly becomes a record of incidents in the career of Paul as the main founder of the Christian mission to the world at large. But without it our knowledge of the early church would be most fragmentary. Thus, while Luke never mentions any of Paul's epistles, he furnishes information which helps to make a framework and setting for most of them. His theme is the continuation of the work of the Lord Jesus through some of the apostles, and the fundamental conception is that of the Lord's Spirit carrying on, through the church, the purpose initiated by Jesus upon earth. What Acts portrays is the completion of what the gospel had involved and anticipated.

Even Luke's gospel, however, was not the climax. Another followed, shortly afterwards, written at Ephesus about the end of the first century. In outline it diverges sharply from the order of the life of Jesus, hitherto accepted. The earlier gospels take this course:

MARK

- i. 1-13: Baptism of Jesus.
- i. 14-ix. 50; Galilean mission.
- i. 14-vii. 23: In East Galilee.
- vii. 24-ix. 50: In North Galilee.
- x-xiii: Judæan mission.
- xiv-xv: The Passion.
- xvi. 1-8: After death.

MATTHEW

- i. 1-iv. 11: Birth and baptism of Jesus.
- iv. 12-xviii. 35: Galilean mission.
- xix. 1-xxv: Judæan mission.
- xxvi-xxvii: The Passion.
- xxviii: After death.

LUKE

- i. 1-iv. 13: Birth and baptism of Jesus.
- iv. 14-ix. 50: Galilean mission.
- ix. 51-xix. 27: Outside Galilee.
- xix. 28-xxi. 38: Judæan mission.
- xxii-xxiii: The Passion.
- xxiv: After death.

This is altered in the *Fourth Gospel*, where the earlier ministry oscillates between Galilee and Jerusalem, embracing even Samaria, while the Judæan mission (vii-xii) includes a couple of retreats; the account of the Passion (xiii-xix) contains an entirely new cycle of teaching, and the narrative of the appearances after death (xx), with which the gospel really ends, has an appendix (xxi) which possibly was written by a later editor. The extra-Judæan material is probably drawn from genuine historical reminiscences; it supplies evidence for an activity of Jesus in the south which the synoptic tradition implies, but fails to chronicle. The *Fourth Gospel* contains at this point and at

some others a nucleus of really primitive tradition. How far these and other graphic reminiscences go back to an eye-witness like the apostle John, is one of the problems that cluster round this deep, mysterious book. It is the outcome of long reflection upon the subject, a semi-philosophical interpretation of the Christian religion in biographical form, introduced by a prologue which offers the standpoint of the writer, and permeated by a series of profound conceptions about the divine Mind manifesting itself as reality and love in the person of Jesus. The author is "idealizing (showing the highest significance of) an historical figure," as Dean Inge remarks. Behind him lies the synoptic tradition, especially in its Marcan form. However luminous a haze may surround Jesus, it is a real and definite personality which dominates the Fourth Gospel; some of the naïve, frank expressions used by Mark are omitted, for the sake of reverence, and the divine authority of Jesus is enhanced, but, although the primitive conception is modified and idealized, the historical interest remains. Only, the messianic category is transcended. Eternal life is not so much a future phase of being as a present relation of the soul to Christ, and the idea of his return from heaven is transmuted into the conception of his spirit entering the human spirit through faith.

In the Fourth Gospel we see Christianity facing a new era, and obliged to reinterpret itself. This crisis is connected with Asia Minor, and particularly with Ephesus, towards the close of the first century, when the faith had to translate itself into Greek terms more thoroughly than in the later epistles of Paul or in Hebrews. The needs and dangers of the age are reflected in a small, profound pamphlet or pastoral written by the writer of the Fourth Gospel, or at any rate by some writer belonging to his circle. This is called "*The First Epistle of John*." It is a sort of pendant to the Fourth Gospel. Two notes from the same period and locality have also been preserved, one to a little Christian community, the other to a member of that community called Gaius. These notes, the *Second and Third Epistles of John*, are written by someone called "the presbyter." Tradition mentions a presbyter John of Asia Minor about this time. Whether he was also the author or editor of the Fourth Gospel and First John is quite uncertain, as uncertain as his relationship to a Christian prophet called John who, during the last decade of the first century, wrote a tract for the time called "*The Apocalypse*." In form this extraordinary book resembles Jewish writings of the same class, which profess to unveil the future and the upper world. It is a series of weird, symbolic visions, couched often in terms of Oriental fantasy, and depicting a struggle which ends in the return of Jesus in messianic power and

the decisive overthrow of the anti-divine power on earth, followed by a new universe of bliss and peace. The prophet sees in the Roman persecution of Christians, for refusing to worship the Emperor as an act of loyalty, the last inspiration of Satan. In brilliant graphic imagery he depicts the success of the faithful through suffering, and anticipates the immediate, supernatural overthrow of the Empire at the hands of God. The Apocalypse is a latter-day pamphlet, summoning the faithful, especially in Asia Minor, to defy the authorities and rely on God; it rallies their courage by predicting the downfall of the blasphemous Roman power and the triumph of the Lord over this and all other agencies of the devil. The book, as it stands, has incorporated some earlier visions, written at different periods. It is composed in a style which marks it off from the Fourth Gospel, and its theological outlook is very different. As time went on, and the relations between the Church and State altered, considerable doubts were felt in some quarters about the right of such a manifesto to be read as scripture: the Apocalypse had a struggle first to gain and then to maintain its place in the New Testament; indeed, what eventually told in its favour was the belief that it had been composed by the apostle John. This, and the allegorical interpretation of its prophecies, helped to reconcile the church to the book. Nowadays, it is read as a magnificent, semi-poetical rhapsody, the work of an ardent Christian prophet, which forms a valuable document for the temper of primitive Christians who had to face the Roman policy of repression at the end of the first century. When the New Testament was edited and arranged, it was natural to put a book like this at the end, though in point of thought the Fourth Gospel is the climax, just as, in strict chronological order, the Second Epistle of Peter is the last writing of the New Testament collection.

The attentive reader will notice two items about the New Testament, as he comes to the end of it. For one thing, there is no book of church-order, laying down a code of rules for the worship and organization of the communities; the New Testament has no book corresponding to the book of Leviticus. The other thing is, that the writings are all meant for communities, not for individuals; they reflect and presuppose the life of a society or fellowship. Even the private notes of Paul to Philemon and of the presbyter John to Gaius are addressed to these individuals as members of the church, and Luke's two volumes are intended primarily, but only primarily, for the Christian education of his friend and patron Theophilus.

These twenty-seven books were not the only compositions written or prized by the early church. They are a selection from

a wider class. Others were in circulation, one or two as old as, if not older than, some of the later New Testament writings. How and why the selection was made which is known as the *New Testament canon* is not a question that concerns us here. Opinions varied upon several of the books, and not only their position inside the canon or sacred collection, but their order, was a matter which took several centuries to decide. Eventually some agreement was reached, and the Bible passed forward into the western church, through which it came to us in its present form. So far as the New Testament is concerned, the re-formation of the church in the sixteenth century did not affect the contents. The Old Testament canonical books are not the same in the Roman and in the reformed churches, but fortunately no difference ever arose upon the New Testament canon, deep as were the divergencies of interpretation. After the third century, indeed, no early-Christian writings were really able to play a rôle in this connexion which at all corresponds to the rôle of books like Ecclesiasticus and Wisdom and Tobit in the penumbra of the Old Testament. By the end of the fourth century the list of New Testament books was practically settled, as we now have it, and no subsequent difference of opinion availed to alter it.

V

The authors of the New Testament all wrote in Hellenistic Greek, which was understood far and wide throughout the Roman Empire. Some of the sources they used, that is, some of the sources for the gospels and the book of Acts, were in Aramaic, the language in which some sections of the late books of Ezra (iv. 8–vi. 18, vii. 12–26) and Daniel (ii. 4–vii. 28), for some inexplicable reason, happen to survive. But Aramaic was a mere Semitic dialect, and the audience for which the New Testament books were written required the international language of Greek. Presently, however, as the mission developed east and west, translations came to be required. Of these the most significant for our present purpose was *the Latin translation*. The beginnings of it were spontaneous, and they remain dim; they lie in the province of North Africa, where Latin, not Greek, was the official and popular language of educated people. Christianity had to make itself at home within this environment, and during the second half of the second century partial and unauthorized efforts were made to put the New Testament into Latin. Then came other efforts on the European side of the Mediterranean, until the bewildering variety of these translations induced Damasus, the bishop of the Roman church in the last quarter of the fourth century, to try to supersede them, if possible, by one

official version. He commissioned Jerome, who issued first the gospels and then the rest of the New Testament between A.D. 383 and 385. This revision of the earlier Latin versions eventually became authoritative.

But Jerome went on to translate the Old Testament as well, from the original Hebrew. When his work was published after fifteen years' labour (from 390 to 404), it was received with derision and denunciation in many quarters. He was accused of forgery and sacrilege. Had he not dared to lay hands upon the sacred text, to cast suspicions upon the inspired Septuagint, to imply that a version good enough for our Lord and his disciples, was not good enough for him? The usual storm of abuse from clericals and conservatives broke out. Even Augustine allowed himself to side with the alarmed reactionaries. But the version outlived its detractors and became the official translation of Western Christendom. The entire Bible, thus rendered into Latin, was eventually termed the "current" edition, or the *Vulgate*.

Which leads us to look at the Vulgate, on which *our older English versions* of the Old Testament as well as of the New depend. Even its own text became corrupted, in the course of transmission, altered by careless scribes or even for a deliberate purpose. The French expert, M. Berger, declares soberly that "*les altérations dogmatiques ne sont pas rares dans le texte de la Vulgate . . . Les doctrines les plus chères aux théologiens du moyen âge exercent toutes leur influence sur le texte de la Bible.*" The Vulgate, indeed, suffered, owing to its very dogmatic importance to the church. This was all the more to be regretted, as its vogue led to vernacular translations being almost invariably made, not from the original Hebrew and Greek, but from this Latin fourth-century translation, which, with all its merits, was itself based upon an inadequate knowledge of the materials for a true text. For various reasons, vernacular translations in Europe were indeed discouraged. The mediæval official attitude to such efforts is fairly represented by a letter of Pope Gregory VII to Vratislaus the King of Bohemia in 1079. "It is clear to those who reflect often upon it," says the Pope, "that not without reason has it pleased Almighty God that holy scripture should be a secret in certain places, lest, if it were plainly apparent to all men, perchance it would be little esteemed and be subject to disrespect; or it might be falsely understood by those of mediocre learning, and lead to error." It would be superfluous here to summarize the rise and reasons of the European demand for vernacular versions, in the interests of missionary propaganda and of private devotion. A time came when the tide of this demand swept over the reactionary barriers raised either to check

it or to divert it, and England shared in the influx of the new movement for popularizing the Bible.

It was only after a long and severe struggle that the English secured a vernacular version. The Roman church was for various reasons hostile and suspicious. In 1408 a provincial council at Oxford explicitly forbade any project of the kind; "we decree and ordain that no one shall in future translate on his own authority any text of holy scripture into the English tongue or into any other tongue, by way of book, booklet, or treatise." This checked unauthorized efforts like those of the Wycliffites. But no authorized version ever appeared to take their place, and punishment was meted out even to people caught in possession of a translation. The popular craving, however, could not be stifled, and the sixteenth century saw the pioneering works of Tyndale and Coverdale; then, two years after Coverdale, the real "authorized version" appeared in 1537, when a mysterious translator called "Thomas Matthew" had his works not only dedicated to but licensed by Henry VIII. In the long run, what put the Bible into the hands of the common people was the influence exerted on public opinion and authority by the reformation of the church.

The sacred Book,
In dusty sequestration wrapt too long,
Assumes the accents of our native tongue:
And he who guides the plough, or wields the crook,
With understanding spirit now may look
Upon her records, listen to her song,
And sift her laws.

Of all these early English versions, the only one which made any serious attempt to reach back to the original text was that of Tyndale in 1525, and even Tyndale, though a notable linguist, had to depend upon a Greek edition of the New Testament by Erasmus, which, as we shall see in a moment, was by no means up to the mark. His direct knowledge of Hebrew, in the Old Testament part of his work, is not beyond question.

So versions in our language began. Tyndale always insisted that the language was a good medium. "The Greek tongue agreeth more with the English than with the Latin, and the proportion of the Hebrew tongue agreeth a thousand times more with the English than with the Latin." However this may be, none of our early versions, for all their high merits, commanded unbroken homage. Repeated attempts were made to translate the Bible afresh. The popularity of the Genevan Bible, issued in 1560 by a group of Calvinistic English churchmen, stirred the English bishops at home to produce *the Bishops' Bible* of 1568, which had its own vogue. Even the Roman Catholics felt obliged

to publish a version of their own, by some members of the English college at Douai and later at Rheims. Their translation, in 1582, suffered as well as gained, in point of textual accuracy, from its bondage to the mediæval Vulgate, and its English renderings were sometimes as uncouth as they were often felicitous. The translators of the 1611 version drily criticized their Latinisms, "whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood." This is unkind: the obscurity and pedantry of the Douai version were unintentional. Nevertheless, it was as sectarian as the Genevan Bible. There was still room for an impartial English version, and the personal interest of James VI helped to launch a project which ended in *the English version of 1611*. This is the so-called "authorized version." But it was never authorized, by king, parliament, or convocation; in reality it was not so much a version of the original Greek as a revision of the Bishops' Bible, which it was designed to supersede. The translators, a group of Oxford and Cambridge scholars, followed their instructions to adhere as closely as possible to the Bishops' Bible. Their aim is modestly and frankly stated in their own preface: "truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one . . . but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark." The translators used Tyndale, Coverdale, and even the Genevan and Douai versions. They managed to avoid the provincialisms of their predecessors and to incorporate many of the happy renderings already struck out. Their prose had force, simplicity, and dignity. Mr. Andrew Lang, writing as a literary critic, reminds us that "the Wycliffite biblical translations look like a canvas embroidered on by the authors of King James's authorized version, that immortal monument of English prose," but this metaphor is not intended to suggest that the 1611 version was more flowery than its predecessors. The biblical prose of 1611 carried on the directness and realistic power of the Wycliffite versions. What distinguished it was the tact with which the translators instinctively avoided uncouth and pedantic expressions. It is, one must confess, more easy to say this honestly about the New Testament than about the Old, for the state of the Old Testament text in some books made it almost inevitable that a literal rendering should be now and then obscure, if not actually unintelligible.

Gradually but steadily the English version of 1611 won the power and prestige of a classic. For one thing, it was literature,

as none of its predecessors were, not even Tyndale nor the Douai version. "How real a creation," says Newman, in envy and admiration, "how *sui generis*, is the style of Shakespeare, or of the Protestant Bible and Prayer Book, or of Swift, or of Pope, or of Gibbon, or of Johnson! Even were the subject-matter without meaning, though in truth the style cannot really be abstracted from the sense, still the style would, on that supposition, remain as perfect and original a work as Euclid's elements or a symphony of Beethoven. And, like music, it has seized upon the public mind." Yes, the style of the English version has been creative as well as a creation. It has entered into the literature and language of the English-speaking race. For once, a committee produced a classic. Nowadays, even literary persons who have no special belief in its spiritual message pay generous homage to its qualities of style and rhythm; but it was written by and for people who had a supreme interest in its religious contents. The majority of those who, since 1611, have learned much of it by heart or read it daily have not been held by any æsthetic appreciation of its literary merits. These may have affected them unconsciously, but what such readers have been most sensible of has been the truth of its message. To them this version brought what they understood to be the direct words of God. Their absorbing interest in its pages was an interest in reality. And this interest is vital; no change of generations can displace or diminish it, so long as the religious sense survives. But the mental attitude varies, and when historical and literary criticism raises new questions, or old questions in a new form, about the sacred books of any religion, it is imperative that these should be answered frankly and adequately. A new situation is created, in which the first essential is to understand the meaning of the Bible as exactly as possible and to possess it in a form corresponding as closely as possible to the original. The religious interest in accuracy and reality will not be put off by suggestions that a version like that of 1611 has acquired associations which it is a pity and a loss to disturb, or that the language of that version is too sacred to be altered. Let the version remain an English classic. But let us be certain about the truth of what it translates. There is a truth in beauty of style, but there is a beauty in truth, and, whatever we may lose in parting with an English classic, we gain more by contact with the actual meaning of the original, of which this classic seems to be not quite a perfect representation. Besides, the Bible was originally written for common people in their own language. There may be something in the plea that a translation ought to be slightly archaic, in order to be impressive, that it is no harm, but rather the reverse, for a version to speak in language which is venerable, just be-

cause it is not the language of ordinary life. Yet the aim and the spirit of the Bible itself were essentially popular. This did not prevent its language from being effective; in most parts it reaches a level of style and diction like that of Bunyan's *Pilgrim's Progress* in English, and for the same reason; even literary books like Job and Ecclesiastes or like those by Luke and the author of Hebrews are neither technical nor artificial. No, the Bible was not deliberately written in a style above the common language of the day. Why, then, should it be translated so?

The rise of a certain *dissatisfaction with the version of 1611* came to a head during the last quarter of the nineteenth century, when semi-official revisions of it had to be issued in England and in America. The reasons were threefold. (a) The archaisms of a masterpiece in Elizabethan prose had become either unintelligible or misleading. (b) The advance of scholarship, which in the sixteenth century was quite immature, had opened up fresh methods of studying the diction and syntax of the dialects in which the Bible had been originally composed. (c) And, finally, the progress of textual criticism had reset the entire problem of the text. A translation depends largely upon its text for its permanent value. No literary qualities quite make up for a defective text of the original. Since 1611 the materials for ascertaining the original text of the New Testament in particular had increased richly, and the methods of study had improved; the early versions, especially the Syriac and the Latin, were being studied with surprising and novel results, the quotations in the early fathers were being verified upon the basis of more accurate texts, and a number of fresh, important manuscripts had been discovered. The English revision of the Bible, completed in 1885, was fairly successful in (a), less successful in (b), as scholars have already proved, and most open to criticism in (c). In recovering the original Greek text of the New Testament, for example, the revisers were largely guided by Dr. Hort, the most learned and acute textual critic of his day. But his theories have not commanded assent in every quarter, and even those who agree with him in the main are disposed nowadays to qualify some of his principles and positions. As for the Old Testament, the conservative policy of adhering to the massoretic or traditional text, except in "exceptional cases," handicapped the version seriously. The same criticism applies to the American Revised Version of 1900-1, and to the modern Jewish version of *The Holy Scriptures*, issued in 1917 by the Jewish Publication Society of America; the latter rests naturally on the text as fixed by Jewish tradition for the synagogues. In the English revision good scholars on the Committee were often unable to get

their proposals past the margin, where much of their best work is to be found.

This problem of text is so crucial that a further word must be said upon the general outline and issues of the question. Any new translation, which is not a mere revision of its predecessors, must justify itself partly upon the ground that it seeks to recover and present a purer text. Of the Old Testament in this connexion I have already spoken. Here there are no new manuscripts for us; the better text is to be gained partly by the use of the versions, partly by means of conjectural emendations. It is otherwise with the Greek New Testament. Here the Vulgate is important, on two grounds. (*a*) In the first place, as it was made before any of our extant manuscripts of the Greek New Testament, and made from materials that in some cases go back to the second century, perhaps even from some Greek manuscripts which no longer exist, it is indispensable as an aid to the task of ascertaining the original Greek text as that was read in North Africa at any rate during the second century. A translation will often show what the text of its original must have been, in a case of dispute. This Latin version of Jerome, then, along with the Syriac versions which go back to the third century at least, must be reckoned of first-rate importance. Unfortunately it is an intricate task, not only to know the Vulgate text, but to reach its sources. Which is in part (*b*) due to its very success. For Jerome's version became the standard and popular edition; for centuries the Latin Church of the West owed its knowledge of the New Testament almost entirely to this translation, when Europe was still ignorant of the Greek language or indifferent to it. The vogue of the Vulgate tended to suppress the earlier efforts which it was meant to supersede; they could not flourish in its stately presence, and yet it is in these very efforts that we often get closer to the original Greek than in the Vulgate itself.

So far as the writers of the 1611 version used a Greek text for their New Testament work, it was an extremely imperfect one. The version current in the Middle Ages was in Latin, the so-called "Vulgate" prepared by Jerome, as we have seen, and regarded by the Roman Church as authoritative. To go behind the Vulgate was to subvert faith and authority altogether! In fact, the Douai translators claimed that the Vulgate was "not only better than all other Latin translations, but than the Greek text itself, in these places where they disagree." The Douai version, therefore, was an English rendering of Jerome's translation, and not even of that in a pure form. The depreciation of the original Greek, or, at any rate, the easy-going treatment of it, appears in two previous attempts to print a Greek edition of the New Testament. Cardinal Ximenes, the distinguished Span-

ish scholar, issued one in 1514–20, as part of his Complutensian Bible, but it was based on only a few inferior manuscripts. Erasmus almost simultaneously hurried an edition through the Basle press in 1516, which was compiled also from no more than a handful of inferior manuscripts. It was something to get a Greek edition at all, but not even that of Erasmus was by any means adequate. These two editions were employed by Stephanus the Paris publisher (1546–50), by Beza in Geneva (1582), and by the Elzevir press at Leyden (1624–78), in their improved editions, but the traditional Greek text, popularized by Stephanus, remained substantially the same in its defects. As Professor Souter puts it, “the text which was to enslave the Greek Testament student for two hundred years and more, was based really on Erasmus’s last edition, the Complutensian Polyglot, and a handful of manuscripts—in fact, on something like a hundredth part of the Greek evidence now at our disposal, not to speak of versions and citations.” This “received text,” or *Textus Receptus*, as it came afterwards to be called, lay before the revisers of 1611. It was, it could not but be, notoriously corrupt. Any translation based upon it must share its defects, and subsequent research in textual criticism has not only exposed them fully, but put us in possession of evidence which enables us, if we choose, to secure a text much nearer to what the writers of the New Testament originally wrote.

The text from which the present translation has been made approximates to that of H. von Soden of Berlin, whose critical edition of the Greek New Testament, based upon unprecedented researches, appeared during the first decade of this century. Von Soden made a fuller survey of the extant materials than had as yet been attempted, and, although even his estimate of the evidence is by no means final, his edition represents an advance in the right direction. I have added a few notes, principally in order to explain my departures from it. But they are deliberately few. Surely nothing is more calculated to deaden the interest of the public in any classic than the cult of various readings. There is a place for them, but their place is in technical works for scholars. The text of any classic, whether ancient or modern, ought to be presented without notes upon differences in reading, except where these are absolutely needful. This applies in a special degree to translations.

Quotations or direct reminiscences of the Old Testament are printed in italics. I hope this will be found convenient and not inartistic. The books are also arranged, as in the case of the Old Testament, in the order of the English Bible, for the sake of convenience. Now and then, as again in the case of the Old Testament, verses or even paragraphs and chapters will be found

transposed; anyone who desires to look into the critical reasons for such changes will find them, so far as the New Testament is concerned, in my *Introduction to the Literature of the New Testament*.

VI

The translation now offered of this text is an attempt to represent the gains of recent research and at the same time to be readable. Thus I have endeavoured to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose, hoping to convey to the reader something of the direct homely impression made by the original upon those for whom it was written. This is desirable. It is also possible; for while Hellenistic Greek may have its own defects, from the point of view of a classical scholar, it is an eminently translatable language, and the evidence of papyrology tends to show that it was more flexible than was once imagined. But the enterprise of such a translation has to face a double ordeal. Some of its readers know the original, some do not, and both classes have to be met. "The English reader," as Dr. Rouse remarks, "may be quite competent to judge of a translation as literature and as intelligible or not intelligible, but he cannot judge of its accuracy. The scholar alone can judge of its accuracy, but (granting that he has literary taste) he knows the original too well to be independent of it, and hence cannot judge of the impression which the translation will make on the minds of those who are not scholars." If this is true of Homer, it is three times true of the New Testament. Any new translation starts under a special handicap. It appears to challenge almost in every sentence the rhythm and diction of an English masterpiece like the 1611 version, and this may disturb or even irritate many who have no knowledge of the original. The *old*, they say, *is better*. They are indifferent to the changes which recent grammatical research has necessitated in the translation of the Greek article, tenses, and particles. Yet there are others who do not greatly value a so-called dignity which does not belong to the original, and to whom intelligibility means more than associations. To atone for the occasional loss of the latter I have honestly tried to make the New Testament, especially St. Paul's epistles, as lucid and intelligible to a modern English reader as any version that is not a paraphrase can well hope to make them.

My last word to the reader is this. Do not rest content with curiously noting the differences between this version of the Bible and its predecessors, especially the Authorized English version, but try to understand and to appreciate their common aim. The object of any translation ought to resemble the object of its

original, and in this case it is not mere curiosity, not even intellectual interest. Our English Bibles always reprint the dedication of the 1611 version to King James; it is a somewhat fulsome piece of writing, nearly as fulsome as some of Bacon's references to that monarch. Why does nobody reprint the preface of "the translators to the reader," which breathes an ampler air? Here are the concluding sentences of that neglected preface. "It is a fearful thing to fall into the hands of the living God, but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretches out his hand and calleth to answer, **Here am I**, here we are to do thy will, O God. The Lord work a care and conscience in us to know him, and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the Holy Ghost be all praise and thanksgiving." These words put nobly the chief end of reading the Bible, and the object of any version; it is to stir and sustain present faith in a living God who spoke and speaks. Three hundred years lie between the Authorized Version and the version printed in these pages, but I hope there is nothing in the execution, certainly there is nothing in the aim, of the modern translation which would be out of keeping with the tone of these searching words which preface its great predecessor.

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GENESIS

2 THIS is the story of how the
4 universe was formed.

1 When God began to form the
2 universe, the world was void
and vacant, darkness lay over
the abyss; but the spirit of God
was hovering over the waters,
3 God said, "Let there be light,"
4 and there was light. God saw
that the light was good, and he
separated the light from the
5 darkness; God called the light
Day and the darkness he called
Night. Evening came and morn-
ing came, making one day.

6 Then God said, "Let there be
a Vault between the waters, to
7 divide them"; so God made the
Vault, dividing the waters un-
der the Vault from the waters
8 above the Vault, and God called
the Vault heaven. Evening
came and morning came, mak-
9 ing the second day. Then
God said, "Let the waters below
the heaven be gathered into one
place, to let dry land appear."

10 And so it was. God called the
dry land Earth, and the gath-
ered waters he called Sea. God
11 saw that it was good. And
God said, "Let the earth put
out verdure, plants that bear
seed and trees yielding fruit of
every kind, fruit with seed in
12 it." And so it was; the earth
brought forth verdure, plants
bearing seed of every kind and
trees yielding fruit of every kind,

fruit with seed in it. God saw
that it was good. Evening came 13
and morning came, making
the third day. Then God 14
said, "Let there be lights in the
Vault of heaven to separate day
from night, to mark out the
sacred seasons, the days and the
years; let them shine in the 15
Vault of heaven, to shed light
on the earth"; and so it was.
For God made the two great 16
lights, the greater light to rule
the day, the lesser light to-
gether with the stars to rule
the night; God set them in the 17
Vault of heaven to shed light
upon earth, to rule the day 18
and the night, and to separate
light from darkness. And God
saw that it was good. Evening 19
came and morning came,
making the fourth day.

Then God said, "Let the waters 20
teem with shoals of living crea-
tures, and let birds fly over the
earth under the open Vault of
heaven." So God formed the 21
great sea-monsters and every
kind of living creature that
moves, with which the waters
teem, and also every kind of
winged bird. God saw that it 22
was good, and God blessed
them; "be fruitful," he said,
"multiply, and fill the waters of
the sea; let the birds multiply on
earth." Evening came and morn- 23
ing came, making the fifth day.

Then God said, "Let the earth 24

bring forth every kind of living creature, animals, reptiles, and wild beasts." And so it was.

25 God made every kind of wild beast, every kind of animal, and every kind of reptile; and God
26 saw that it was good. Then said God, "Let us make man in our own likeness, to resemble us, with mastery over the fish in the sea, the birds of the air, the animals, every wild beast of the earth, and every reptile that crawls on earth."

27 So God formed man in his own likeness, in the likeness of God he formed him, male and female
28 he formed both. And God blessed them; God said to them, "Be fruitful, multiply, fill the earth and subdue it, mastering the fish in the sea, the birds of the air, and every living creature that crawls on earth."

29 God also said, "See, I give you every plant that bears seed all over the earth, and every tree with seed in its fruit; be that
30 your food. To every wild beast on earth, to every bird of the air, and to every living creature that crawls on earth, I give all the green growth for food." And
31 so it was. God saw all that he had made, and very good it was. Evening came and morning came, making the sixth day.

2 Thus was the universe and its
2 array all finished. On the seventh day God ceased his work, he desisted from working
3 on the seventh day; so God blessed and consecrated the seventh day, because on it he desisted from all his work of creation.

4 At the time when God the
5 Eternal made earth and heaven, there was as yet no shrub on earth, and no plant had sprung up; for God the Eternal had not

sent rain on earth, and there was no one to till the soil—though a
6 mist used to rise from the earth and water all the surface of the ground. Then God the Eternal
7 moulded man from the dust of the ground, breathing into his nostrils the breath of life; this was how man became a living being.

In the land of Eden, to the far
8 east, God the Eternal then planted a park, where he put the man whom he had moulded. And
9 from the ground God the Eternal made all sorts of trees to grow that were delightful to see and good to eat, with the tree of life and the tree that yields knowledge of good and evil in the centre of the park. From Eden a
10 river flowed to water the park, which on leaving the park branched into four streams; the
11 name of the first is Pison (the one which flows all round the land of Havilah, where there is gold—fine gold in that land!—
12 with pearls and beryls), the
13 name of the second is Gihon (the one which flows all round the land of Ethiopia), the name
14 of the third is Hiddekel (the one which flows west of Assyria), and the fourth river is the Euphrates. God the Eternal
15 took man and put him in the park of Eden, to till it and to guard it. And God the Eternal
16 laid a command upon the man: "You are free to eat from any
17 tree in the park," he said, "but you must not eat from the tree that yields knowledge of good and evil, for on the day you eat from that tree you shall die."

Then said God the Eternal, "It
18 is not good for man to be alone; I will make a helper to suit him." So from the ground God shaped
19 every wild beast and every bird

of the air, bringing them to the man to see what he would call them; whatever the man called any living creature, that was to be its name. So the man named all the animals and the birds and every wild beast, but no helper could be found to suit man himself. Then God the Eternal made a deep sleep to fall upon the man; while he slept, he took one of his ribs, closing up the flesh in its place; the rib he had taken from the man God the Eternal shaped into a woman, and brought her to the man. Then said the man,

This, this at last, is bone of my bones,
and flesh of my own flesh:
this shall be called Wo-man,
for from man was she taken!
(This is why a man leaves his father and mother and cleaves to his wife, till they become one flesh.) Both of them, the man and his wife, were naked, but they felt no shame.

3 Now the serpent was cunning, more cunning than any creature that God the Eternal had made; he said to the woman, "And so God has said that you are not to eat fruit from any tree in the park?" The woman said to the serpent, "We can eat fruit from the trees in the park, but, as for the tree in the centre of the park, God has said, 'You must not eat from it, you must not touch it, lest you die.'" "No," said the serpent to the woman, "you shall not die; God knows that on the day you eat from it your eyes will be opened and you will be like gods, knowing good and evil." So, when the woman saw that the tree was good to eat and delightful to see, desirable to look upon, she took some of the fruit and

ate it; she also gave some to her husband, and he ate. Then the eyes of both were opened, and they realized that they were naked; so they stitched some fig-leaves together and made themselves girdles.

In the cool of the day, when they heard the sound of God the Eternal walking in the park, the man and his wife hid from the presence of God the Eternal among the trees of the park; but God the Eternal called to the man and asked him, "Where are you?" "I heard thy sound within the park," he answered, "and I was afraid, because I was naked; so I hid myself." He said, "Who told you that you were naked? Have you been eating from the tree which I forbade you to eat?" The man said, "The woman thou gavest me as a companion, she gave me some fruit from the tree, and I ate it." Then God the Eternal said to the woman, "What is this that you have done?" The woman said, "I ate because the serpent beguiled me."

So God the Eternal said to the serpent, "Since you have done this,

A curse on you of all creatures!
a curse on you of all beasts!
On your belly shall you crawl
and eat dust all your days!
And I will set a feud between you
and the woman,
between your brood and hers:
they shall strike at your head,
and you shall strike at their heel."

To the woman he said,
"I will make child-birth a sore pain for you,
you shall have pangs in bearing;
yet you shall crave to have your husband,
and he shall master you."

To the man he said, "Since you have listened to what your wife

said, eating from the tree of which I forbade you to eat, Cursed is the ground on your account, you shall suffer all your life, as you win food from it; 18 thorns and thistles shall it bear for you, and you must eat plants of the field; 19 in the sweat of your brow you shall earn your food, till you return to the ground from which you were taken; for dust you are, and you return to dust."

20 [[The man called the name of his wife Eve (Life), because she was the mother of all living persons.]] 21 [[And God the Eternal made skin tunics for the man and his wife, and clothed them.]] 22 Then said God the Eternal, "Man has become like one of us, he knows good and evil. He might reach his hand now to the tree of life also, and by eating of 23 it live for ever!" So God the Eternal expelled him from the park of Eden, to till the ground from which he had been taken; 24 he drove the man out, and set cherubs at the east of the park of Eden, with the blade of a sword flashing in every direction, to guard the path to the tree of life.

4 Now the man had intercourse with his wife Eve; she conceived and bore Cain (Got), saying, "I have got a 2 man from the Eternal." Next she bore his brother Abel. Abel was a shepherd, while Cain was a farmer.

3 In course of time, Cain brought some produce of the ground as a 4 present to the Eternal, while Abel brought some of the first-born from his flock, that is, some fat slices from them. The Eternal favoured Abel and his pres-

ent; he did not favour Cain and 5 his. So Cain was furious and downcast. "Why are you furious?" said the Eternal to Cain, "why are you downcast? If 7 your heart is honest, you would surely look bright? If you are sullen, sin is lying in wait for you, eager to be at you—yet you ought to master it."

But Cain quarrelled with his 8 brother Abel, and, when they were out in the open country, Cain attacked his brother Abel and killed him. Then the Eternal 9 asked Cain, "Where is your brother Abel?" "How do I know?" said Cain; "am I a shepherd to my brother?" He answered, "What have you done? Listen, your brother's blood is crying to me from the soil! And 11 now you are cursed off the country that has opened to swallow down the brother's blood you shed; after this, the fields will 12 not yield you their produce, when you till them; you must go stumbling and straying over the earth." Cain said to the Eternal, 13 "My punishment is more than I can bear. Thou art expelling me 14 from the country, banishing me from thy sight; I must go stumbling and straying over the earth, and anyone who catches me will kill me." So the Eternal 15 said to him, "Well then, whoever kills Cain, seven times over shall the murder be avenged"; and the Eternal set a mark on Cain, to prevent anyone from catching and killing him. Then Cain left 16 the presence of the Eternal to stay in Nôd (Wanderland), east of Eden.

When Cain had intercourse 17 with his wife, she conceived and bore Hanôk; Cain built a town and called it after his son Hanôk. 18 Irad was born to Hanôk, and

*Irak was the father of Mehujaél, Mehujaél the father of Methushael, and Methushael the father of Lemek. Lemek married two wives; the name of one was Adah, the name of the other Zillah. (Adah bore Jabal, the ancestor of shepherds who live in tents; his brother's name was Jubal, the ancestor of all who play the lyre and the pipe. Zillah bore Tubal-Cain, the smith who forged bronze and iron tools, and Tubal-Cain's sister was Naamah.) Lemek said to his wives, "Adah and Zillah, listen to me, O wives of Lemek, hear what I say:
The man who wounds me, him I slay,
I slay a boy for a blow:
if Cain be avenged seven times,
then seventy and seven times Lemek!"*

Adam again had intercourse with his wife, who bore a son and called him Seth, saying, "God has set up another child for me instead of Abel, whom Cain killed." Seth also had a son born to him, called Enosh; he was the first to worship the Eternal by name.

5 Here is the list of Adam's descendants. When God formed man, he made him to resemble God; male and female, he formed them both and blessed them, calling them human on the day when they were formed.
3 After living a hundred and thirty years Adam became the father of a son resembling himself, in his own likeness, whom
4 he called Seth; Adam lived eight hundred years after the birth of Seth, and was the father
5 of sons and daughters. Thus Adam lived for nine hundred and thirty years in all; then he
6 died. After living a hundred and five years Seth became the

father of Enosh; Seth lived 7 eight hundred and seven years after the birth of Enosh, and was the father of sons and daughters. Thus Seth lived for 8 nine hundred and twelve years in all; then he died. After 9 living ninety years Enosh became the father of Kenan; Enosh lived eight hundred and 10 fifteen years after the birth of Kenan, and was the father of sons and daughters. Thus 11 Enosh lived for nine hundred and five years in all; then he died. After living seventy 12 years Kenan became the father of Mahalalel; Kenan lived eight 13 hundred and forty years after the birth of Mahalalel, and was the father of sons and daughters. Thus Kenan lived for nine hun- 14 dred and ten years in all; then he died. After living sixty- 15 five years Mahalalel became the father of Jared; Mahalalel 16 lived eight hundred and thirty years after the birth of Jared, and was the father of sons and daughters. Thus Mahalalel 17 lived for eight hundred and ninety-five years in all; then he died. After living a hun- 18 dred and sixty-two years Jared became the father of Hanôk; Jared lived eight hundred years 19 after the birth of Hanôk, and was the father of sons and daughters. Thus Jared lived 20 for nine hundred and sixty-two years in all; then he died. After living sixty-five years 21 Hanôk became the father of Methuselah. For three hundred 22 years Hanôk lived close to God, after the birth of Methuselah, and was the father of sons and daughters. Thus Hanôk lived 23 for three hundred and sixty-five years in all; Hanôk lived close 24 to God, and then he disap-

peared, for God took him away.

25 After living a hundred and eighty-seven years Methuselah became the father of Lemek;

26 Methuselah lived seven hundred and eighty-two years after the birth of Lemek, and was the father of sons and daughters.

27 Thus Methuselah lived for nine hundred and sixty-nine years in all; then he died. After liv-

28 ing a hundred and eighty-two years Lemek became the father of a son, whom he called Noah, saying, "Now we shall 'know a'

29 relief from our labour and from our toil on the ground that the Eternal cursed." Lemek lived

30 five hundred and ninety-five years after the birth of Noah, and was the father of sons and

31 daughters. Thus Lemek lived for seven hundred and seventy-seven years in all; then he died.

32 After living five hundred years Noah became the father of Shem, Ham, and Japheth.

6 Now when men began to multiply over all the world and had daughters born to them,

2 the angels noticed that the daughters of men were beautiful, and they married any one of

3 them that they chose. So the Eternal said, "Human creatures are but flesh; my spirit is not to be immortal in them; they shall

4 not live more than a hundred and twenty years." (It was in

these days that the Nephilim giants arose on earth, as well as afterwards whenever angels had

intercourse with the daughters of men and had children born to them; these were the heroes who were famous in the days of old.)

5 When the Eternal saw that the wickedness of man on earth was great, and that man's mind was never bent on anything but evil,

6 the Eternal was sorry that he

had ever made man on the earth; it was a grief to him. So 7 the Eternal said, "I will blot him off the earth, this man that I have formed—man and beast and reptile and bird; I am sorry that I ever made them." How- 8 ever, Noah had found favour with the Eternal.

Here are the descendants of 9 Noah. Noah was an upright man, blameless among the men of his day; Noah lived close to God. Noah was the father of 10 three sons, Shem, Ham, and Japheth.

Now in God's sight the earth 11 was corrupt, the earth was full of insolence and outrage; God 12 saw that the earth was corrupt,

for every human being upon earth had corrupted his life. So 13 God said to Noah, "I have re-

solved to put an end to every human being, for they have filled the earth with insolence and out-

rage; I will destroy them and the earth together. Build a 14

barge of cypress wood, build cabins inside the barge, and cover it with pitch, inside and

outside. This is how you are to 15 build it: the barge is to be four hundred and fifty feet long, sev-

enty-five feet broad, and forty-five feet high; you must put win- 16

dows in the barge, eighteen inches from the roof, and make a door in the side of the barge;

also put three decks in it. For I 17 am sending a deluge of water on the earth, to destroy every liv-

ing creature under heaven; every thing on earth shall perish. But 18 I will make a compact of my

own with you; you shall enter the barge, you and your sons and your wife and your sons' wives

along with you. And you shall 19 take into the barge two living creatures of every kind, to keep

them alive along with you; one is to be a male, and one a female. Two of every kind, bird, beast, and reptile, are to join you, that they may be kept alive. Go and gather anything in the shape of food, to be food for you and for them." Noah did so; he did all that God had ordered him.

7 Then said the Eternal to Noah, "Go into the barge, you and all your household, for I have adjudged you, among all the men of to-day, to be upright before me. Take seven pairs, male and female, of every clean animal, and one pair, male and female, of the unclean animals, and seven pairs, male and female, of the birds of the air, to maintain life over all the world. For after seven days I will make it rain on earth for forty days and forty nights, and I will blot off the earth every living creature that I ever made." Noah did all that the Eternal ordered him. At the end of the seven days, the waters of the deluge covered the earth; and Noah went into the barge along with his sons and his wife and his sons' wives, driven by the waters of the deluge. Pairs of animals clean and unclean, of birds and of reptiles, male and female, accompanied Noah into the barge, as God had ordered Noah. Then the Eternal shut him in. For forty days and forty nights rain fell upon the earth; the waters rose, lifting the barge and raising it above the earth. Everything with the breath of life in its nostrils, whatever was on the dry land, died; the Eternal blotted every living creature off the earth, men, beasts, reptiles, and birds; they were blotted off the earth, till only Noah and his

company inside the barge were left.

Noah was six hundred years old when the deluge of water flooded the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day the fountains of the great abyss all burst, and the sluices of heaven were opened; on that very day Noah, with Shem and Ham and Japheth, Noah's sons, and Noah's wife, and the three wives of his sons, went into the barge, with every kind of beast, with every kind of animal, with every reptile that crawls on earth, and with every kind of bird and winged creature; they accompanied Noah into the barge, pairs of every living creature, male and female, entering, as God had ordered him.

The deluge covered the earth for forty days. The waters swelled and rose high on the earth, and the barge floated on the surface of the waters; the waters swelled mightily on the earth, till every high mountain under heaven was covered—the waters swelling twenty-two feet higher, till the mountains were covered, and every living creature perished, bird, beast, and animal, every reptile that crawls on earth, and every man. For a hundred and fifty days the waters swelled over the earth.

But God remembered Noah and all the living creatures and the animals that were with him in the barge; God made a wind blow over the earth, till the waters abated; also, the fountains of the abyss and the sluices of heaven were closed; and at the end of the hundred

and fifty days, the waters began
 4 to subside. In the seventh
 month, on the seventeenth day
 of the month, the barge
 grounded on the mountains of
 5 Armenia. Till the tenth month
 the waters steadily subsided,
 and on the first day of the tenth
 month the tops of the moun-
 13 tains were seen; on the first day
 of the first month of the six
 hundred and first year, the
 waters had dried off the earth;
 14 on the twenty-seventh day of
 the second month, the earth it-
 self was dry.

6 *At the end of forty days the*
 2 *downpour from heaven ceased,*
 3 *and the waters went back stead-*
 6 *ily from the earth. Then Noah*
opened the window he had made
 7 *in the barge, and sent out a*
raven, which went flying here
and there till the waters had
 8 *dried off the earth. He waited*
seven days and then sent out a
 9 *dove, to see if the waters had*
drained off the earth; but, as the
dove could find no rest for the
sole of her foot, she flew back to
him in the barge; he put his
hand out, caught her and took
her in beside him in the barge.
 10 *After waiting seven days more,*
he sent the dove out of the barge
 11 *again; in the evening the dove*
came back to him, and there, in
her beak, was the fresh leaf of an
olive! So Noah knew that the
waters were drained off the
 12 *earth. After waiting seven days*
more, he sent out the dove, but
she never came back to him.
 13 *Then Noah removed the cover-*
ing of the barge and looked out.
There lay the surface of the
ground, all dry!

15 Then said God to Noah,
 16 "Leave the barge, you and your
 wife and your sons and your
 17 sons' wives, and take out every

living thing that is with you,
 every creature, bird and beast
 and reptile, that they may
 swarm on earth and be fruitful
 and multiply on earth." So 18
 Noah came out, along with his
 sons and his wife and his sons'
 wives; also every beast, every 19
 reptile, every fowl, everything
 that moves on earth, all came
 out of the barge, arranged in
 families.

Then Noah built an altar to 20
the Eternal; he took some clean
beasts and birds of every kind
and burned them in sacrifice on
the altar, and when the Eternal 21
smelt the soothing fragrance, the
Eternal said to himself, "Never
again will I curse the ground,
though the bent of man's mind
is indeed towards evil from his
youth; never again will I destroy
every living creature as I have
done. So long as earth remains, 22
seedtime and harvest, cold and
heat, summer and winter, day
and night, shall never cease."
 And God blessed Noah and
 his sons, bidding them, "Be 9
 fruitful and multiply and replen-
 ish the earth. The dread of you 2
 and terror of you shall be on
 every beast of the earth and
 every bird of the air; for they
 are now in your power, with
 every reptile of the land and ev-
 ery fish within the sea. Every 3
 moving thing that is alive is to
 be food for you; I give you them
 all, as once I gave you the green
 growth. Only, you must never 4
 eat flesh with the life (that is,
 the blood) in it. And I will 5
 avenge the shedding of your
 own life-blood; I will avenge it
 on any beast, I will avenge
 man's life on man, upon his
 brother-man; whoever sheds hu- 6
 man blood, by human hands
 shall his own blood be shed—

for God made man in his own
7 likeness. As for you, be fruitful
and multiply; breed freely on
earth and subdue it."

8 Then said God to Noah and
9 also to his sons, "I now ratify
my compact with you and your
10 descendants, and with every liv-
ing creature in your company,
with any bird or beast or animal
whatsoever that leaves the barge,
with every beast of the earth:

11 I ratify my compact with you,
that never again shall all living
creatures be swept away by the
waters of the deluge, that never
again shall there be a deluge to
12 destroy the earth. Here," said
God, "is the symbol of the com-
pact that I make with you and
all the living creatures in your
company for endless genera-

13 tions: in the clouds I set my
rainbow, as a symbol of the
compact between myself and the
earth; whenever I cloud over the
earth, once the rainbow appears

14 in the clouds, then I will remem-
ber my compact with you and
every living creature whatso-
ever, and the waters shall never
again become a deluge to de-
15 stroy every creature. When the
rainbow appears in the clouds,
I will look at it to remind me of
the lasting compact between
God and every living creature

16 whatsoever upon earth. This,"
God said to Noah, "is the sym-
bol of the compact that I ratify
between myself and every crea-
ture upon earth."

18 *The sons of Noah who came
out of the barge were Shem,
Ham, and Japheth [; Ham was
19 the father of Canaan]]. These
three were the sons of Noah, and
from them people spread all
over the earth.*

20 *Noah the farmer was the first
21 man to plant a vineyard; he*

*drank some of the wine and, be-
coming drunk, lay uncovered in-
side his tent. When [[Ham the 22
father of]] Canaan saw his fa-
ther naked, he told his two
brothers outside; Shem and Ja- 23
pheth then took a plaid, which
they laid over their shoulders,
and walking backwards they
covered up the nakedness of
their father; as their faces were
turned back, they did not see
their father's nakedness. When 24
Noah wakened from his wine
and learned what his youngest
son had done, he said, 25*

*"A curse on Canaan!
May he be slave and thrall to his
brothers!"*

*He added, 26
"O thou Eternal, bless the tents of
Shem!*

*let Canaan be his slave!
May God enlarge Japheth! 27
May he be welcome in the tents of
Shem,*

and have Canaan as his slave!"
After the deluge Noah lived 28
three hundred and fifty years.
Thus Noah lived for nine hun- 29
dred and fifty years in all; and
then he died.

Here are the descendants 10
of Shem, Ham, and Ja-
pheth, the sons of Noah (they
had sons born after the deluge):

The descendants of Japheth 2
were the Cimmerians, Magog,
the Medes, the Ionians, Tubal,
Meshek, and Tiras; the de- 3
scendants of the Cimmerians
were Ashkēnaz, Riphath, and
Togarmah; the descendants of 4
the Ionians were Elishah, Tar-
tessus, Cyprus, and Rhodes,
from whom the seaboard na- 5
tions spread. Such were the
sons of Japheth, according to
their lands, languages, and na-
tional families.

The descendants of Ham were 6
Ethiopia, Egypt, Put, and Ca-

7 naan; the descendants of Ethiopia were Sēba, Havilah, Sabta, Raamah, and Sabteca; the descendants of Raamah were
 8 Shēba and Dedan. *Ethiopia produced Nimrod, the first man
 9 on earth to be a despot (he was a mighty hunter before the Eternal; hence the proverb, "Like Nimrod, a mighty hunter before the Eternal"). His empire at first
 10 was Babylon, Uruk, Akkad, and Kalneh, in the land of Shinar;
 11 from which he pushed out into Assyria, building the great city
 12 of Nineveh and its suburbs, also Kalah, and Resen which lies between Nineveh and Kalah. From Egypt sprang Lud, the Anamin, the Libyans, the Naphtuhim,
 14 Pathros, the Casluhim, and Crete (from which the Philistines came). From Canaan sprang Sidon first of all, then the
 16 Hittites [[the Jebusites, the Amorites, the Girgashites, the
 18 Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites]]; after that the Canaanite families
 19 spread abroad, their territory extending from Sidon in the direction of Gerar, as far as Gaza, and as far as Lesha in the direction of Sodom and Gomorrah and Admah and Zeboiim.*
 20 Such were the descendants of Ham, according to their national clans, languages, and lands.
 22 The descendants of Shem were Elam, Assyria, Arpachshad, the
 23 Lydians, and Aram; and the descendants of Aram were Uz,
 31 Hul, Gether, and Mash. Such were the descendants of Shem, according to their national clans, languages, and lands.
 21 Shem, the ancestor of all the Hebrews, the older brother of
 24 Japheth, had also descendants;

from Arpachshad sprang Shelah, and from Shelah Eber. Two sons
 25 were born to Eber, one called Peleg (Division) because the inhabitants of the earth were divided up in his day, and his brother called Joktan. From
 26 Joktan sprang Almodad, Sheleph, Hazarmāveth, Jerah, Ha-
 27 doram, Uzal, Diklah, Obal,
 28 Abimael, Shēba, Ophir, Havilah,
 29 and Jobab; all these were descendants of Joktan, who lived
 30 between Massa and Sēphar, towards the hill-country of the East.

Such were the national clans
 32 descended from Noah, according to their origin, from whom the nations on earth spread after the deluge.

In the days when the
 whole earth had one lan- **11**
 guage and one vocabulary, there
 2 was a migration from the east, and men came upon a plain in the land of Shinar, where they settled. Then they said to one
 3 another, "Come on, let us make bricks, and give them a good burning." Then, as they had bricks for stone and asphalt for mortar, they said, "Come on,
 4 let us make a name for ourselves by building a city and a tower whose top reaches to heaven; it will keep us from being scattered all over the wide earth."
 Down came the Eternal to see
 5 the city and the tower which human beings had built. "They are
 6 one people," said the Eternal, "and they have one language; if this is what they do, to start with, nothing that they ever undertake will prove too hard for them. Come, let us go down
 7 and make a babble of their language on the spot, so that they cannot understand one another's speech." Thus did the Eternal
 8

scatter them all over the wide earth; they gave up building the city. Hence it was called Babylon, because it was there that the Eternal made a babble of the language of the whole earth, and there that the Eternal scattered men all over the wide earth.

These are the descendants of Shem. When Shem was a hundred years old, he became the father of Arpachshad, two years after the flood; Shem lived five hundred years after the birth of Arpachshad, and was the father of sons and daughters. After living thirty-five years Arpachshad became the father of Shelah; Arpachshad lived four hundred and three years after the birth of Shelah, and was the father of sons and daughters.

After living thirty years Shelah became the father of Eber; Shelah lived four hundred and three years after the birth of Eber, and was the father of sons and daughters. After living thirty-four years Eber became the father of Peleg; Eber lived four hundred and thirty years after the birth of Peleg, and was the father of sons and daughters.

After living thirty years Peleg became the father of Reû; Peleg lived two hundred and nine years after the birth of Reû, and was the father of sons and daughters. After living thirty-two years Reû became

the father of Serug; Reû lived two hundred and seven years after the birth of Serug, and was the father of sons and daughters.

After living thirty years Serug became the father of Nahor; Serug lived two hundred years after the birth of Nahor, and was the father of sons and daughters. After living twenty-nine years Nahor became the

father of Terah; Nahor lived a hundred and nineteen years after the birth of Terah, and was the father of sons and daughters. After living seventy years Terah became the father of Abram, Nahor, and Haran.

Now these are the descendants of Terah: Terah was the father of Abram, Nahor, and Haran, while Haran was the father of Lot. Haran died during the lifetime of his father in Chaldean Ur, the land of his birth. Abram and Nahor married; Abram's wife was called Sarai, and Nahor's wife, called Milkah, was the daughter of Haran the father of Milkah and Iskah. Sarai was barren, she had no children. Then Terah took Abram his son, and Lot his grandson, Haran's son, and Sarai his daughter-in-law, the wife of his son Abram, and led them from Chaldean Ur to reach the land of Canaan. But when they reached Harran, they stayed there, and in Harran Terah died at the age of two hundred and five.

Said the Eternal to Abram, "Leave your country, leave your kindred, leave your father's house, for a land that I will show to you; I will make a great nation of you and bless you and make you famous for your bliss; those who bless you, I will bless, and anyone who curses you I will curse, till all nations of the world seek bliss such as yours." So Abram went away, as the Eternal had told him, and with him went Lot.

When Abram moved out of Harran, he was seventy-five years old; he took Sarai his wife and Lot his nephew, with all

the property and the serfs they had acquired in Harran; off they started for the land of Canaan, and to the land of Canaan they came. Abram passed on through the land as far as the oracular oak at the shrine of Shechem. The Canaanites still occupied the country, but the Eternal appeared to Abram and said, "I give this land to your descendants." He built an altar on the spot to the Eternal who had appeared to him; then he moved on to the hill east of Bethel, and pitched his tent between Bethel on the west and Ai on the east; there also he built an altar to the Eternal, and worshipped the Eternal. Then Abram travelled on, still southward.

There was a famine in the land, and, as the famine was severe in the land, Abram went down to stay in Egypt. As he neared Egypt, he said to Sarai his wife, "Come, I know you are a handsome-looking woman; when the Egyptians see you, they will say, 'This is his wife,' and they will kill me and let you live. Do say you are my sister, that I may be kindly treated for your sake, and that my life may be spared on your account."

When Abram entered Egypt, the Egyptians did notice that the woman was very handsome; the courtiers of the Pharaoh saw her and praised her to the Pharaoh, and the woman was taken to the palace of the Pharaoh, who treated Abram kindly for her sake, presenting him with sheep, oxen, he-asses, male and female slaves, she-asses, and camels. But the Eternal struck the Pharaoh and his household with severe diseases on account of Sarai the wife of Abram. So

the Pharaoh called Abram and said to him, "What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' and so move me to marry her? See, there is your wife! Take her and be-gone!" And the Pharaoh gave him an escort, who led him away with his wife and all that he had; so Abram left Egypt, along with his wife and all that he had, accompanied by Lot, and went up to the Negeb.

Abram was very rich in cattle, silver and gold; he travelled on from the Negeb to Bethel, to the site of the altar he had erected there at the first, and there he worshipped the Eternal. Lot, who accompanied Abram, also had flocks and herds and tents.

Now the country could not support them both together; their possessions were so large that they could not live side by side. A dispute arose between the herdsmen of Abram and the herdsmen of Lot. (The Canaanites and the Perizzites still lived in the country.) So Abram said to Lot, "Let us have no dispute, you and I, my herdsmen and your herdsmen; we are kinsmen. The whole land lies before you, does it not? Pray, separate; if you go to the left, I will go to the right, or, if you go to the right, I will go to the left." Then Lot, looking round, noticed that the whole of the Jordan basin was well watered in every direction (that was before the Eternal destroyed Sodom and Gomorrah); it was like the Eternal's own park, like the land of Egypt on the way to Zoan. So Lot chose all the Jordan basin. Lot went east, and they parted company; Abram lived

in the land of Canaan, while Lot lived in the towns of the Jordan basin, moving his tent up country towards Sodom. (The men of Sodom were vicious, they sinned openly against the Eternal.)

After Lot had parted from him, the Eternal said to Abram, "Look abroad now from where you are, north, south, east, and west; the land you see, I give it all to you and to your descendants for all time. I will make your descendants as numerous as the dust on the ground, so that if the dust of the ground could be counted your descendants could be counted. Up, traverse the length and breadth of the land, for I give it to you." Then Abram moved his tent and went to live beside Mamre's oaks at Hebron, where he built an altar to the Eternal.

Now it was during the reign of Amrâphel king of Shinar that Arioch king of Ellasar, Kedorlaomer king of Elam, and Tidal king of the Guti, joined him in attacking Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar), all of whom formed a league in the valley of Siddim (that is, the Salt Sea); for twelve years they had paid homage to Kedorlaomer, but when they rebelled in the thirteenth year, Kedorlaomer and his fellow-kings came in the fourteenth year and routed the Titans at Ashteroth-karnaim, the Zuzim at Ham, the Emim on the plain of Kiriathaim, and the troglodytes in their highlands of Seir, driving them as far as El-paran which lies close

to the desert. They then turned back to En-Mishpat (that is, Kadesh), ravaging all the country of the Amalekites and of the Amorites who inhabited Hazazon-tamar. Out marched the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) to confront them in the valley of Siddim, facing Kedorlaomer king of Elam, Tidal king of the Guti, Amrâphel king of Shinar, and Arioch king of Ellasar—four kings against five. The valley of Siddim was all petroleum wells, and, when the kings of Sodom and Gomorrah fled, some people fell in, while the survivors fled to the hills. The four kings captured all the possessions and all the provisions of Sodom and Gomorrah and went away; they also carried off Lot, the son of Abram's kinsman, who lived in Sodom, and his possessions.

Then one of the survivors went and told Abram the Hebrew, who was living beside the oaks of Mamre the Amorite (a kinsman of Eshcol and of Aner, who were allies of Abram). As soon as Abram heard that his kinsman had been taken prisoner, he called out his trusty followers, retainers born in his own household, three hundred and eighteen of them, and went in pursuit as far as Dan, where, dividing his forces by night, he routed the enemy and chased them as far as Hobah to the north of Damascus. He recovered all the possessions, and also recovered his kinsman Lot with his possessions, besides the women and the people.

On returning from his defeat of Kedorlaomer and the other

kings, he was met by the king of Sodom in the valley of Shaveh (that is, the King's valley);
 18 Melkizedek, king of Salem, brought out bread and wine, and, as a priest of God Most
 19 High, he blessed him saying, "Blessed be Abram by God Most High,
 Creator of heaven and earth!
 20 And blessed be God Most High, who has put your foes into your hand!"

Abram gave him a tenth of all
 21 the spoil. But, when the king of Sodom said to Abram, "Take the goods yourself, and let me
 22 have the prisoners," Abram answered the king of Sodom, "By this hand raised to the Eternal, God Most High, Creator of
 23 heaven and earth, I swear I will not take a thread or string of yours! I will not have you say that, 'I made Abram rich.'
 24 Nothing for me—except what the troops have eaten; but let my comrades, let Aner, Eshcol, and Mamre, have their share of the spoil!"

15 [After this the Eternal said to Abram in a vision, "Fear not, Abram, I will shield you.
 2 Rich your reward shall be." "O Lord Eternal," said Abram, "but what canst thou give me, when I am going to die childless, and my heir is a Damascene, Eliezer?"] And Abram said, "Thou
 3 hast not given me a child; yon slave born in my house will be
 4 heir to me!" Then said the Eternal to him, "He shall not be heir to you; a son of your own body
 5 shall be heir to you." [Then he took him outside and said, "Look up to the sky and number the stars if you can"; adding, "such shall be the number of
 6 your descendants."] Abram believed the Eternal, who counted

his trust as real religion, and 7 said to him, "I am the Eternal who brought you from Chaldean Ur to give you possession of this land." "Lord Eternal," he said, 8 "how can I be sure I shall possess it?" So he said to him, "Take a 9 three-year old heifer, a three-year old she-goat, a three-year old ram, a turtle-dove, and a young pigeon." Taking all 10 these, he cut them in two, and put each piece opposite the other. (He did not cut the birds in two.) When the birds of prey 11 swooped on the carcasses, Abram drove them off. Then, as the 12 sun was going down, a trance came over Abram, a great horror of a darkness came over him; and the Eternal said to 13 him, "Be sure of this: your descendants shall reside in a land that is not their own, in subjection to people who will treat them harshly for four hundred years; but I will punish the nation 14 that held them in slavery, and then they shall get away with ample possessions. (As for 15 yourself, you shall join your fathers in peace, you shall be buried in a ripe old age.) In the 16 fourth generation they shall come back here—for the guilt of the Amorites is not yet full." When the sun went down, when 17 it turned dark, there was a smoking furnace and a blazing torch that passed between the pieces!

That day the Eternal made a 18 compact with Abram. "To your descendants," he said, "I am giving this land, from the river of Egypt to the great Euphrates river—Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Tians, Amorites, Canaanites, Girgashites, and Jebusites!"

Abram's wife Sarai had borne him no children; **16**

but, as she had an Egyptian
 2 maid called Hagar, Sarai said to
 Abram, "See, the Eternal has
 kept me from having children!
 Do go in to my maid; per-
 haps I may get a family by
 means of her." Abram obeyed
 3 Sarai. So, after Abram had
 been living ten years in the land
 of Canaan, his wife Sarai took
 her maid, Hagar the Egyptian,
 and gave her in marriage to
 4 Abram her husband. When he
 went in to Hagar, she conceived;
 and as soon as she found that
 she had conceived, she looked
 5 down upon her mistress. Said
 Sarai to Abram, "May this
 wrong I suffer fall on you! I put
 my maid into your arms, and as
 soon as she found she had con-
 ceived, she looked down upon
 me! The Eternal punish you
 6 and avenge me!" "Your maid is
 in your power," said Abram to
 Sarai, "do what you like with
 her."

Sarai treated her harshly, and
 7 she ran away. When the angel
 of the Eternal came upon her be-
 side a spring in the desert, at the
 8 spring on the road to Shur, he
 said to her, "Hagar, Sarai's
 maid, where have you come
 from, and where are you going?"
 She answered, "I am running
 away from Sarai, my mistress."
 9 "Go back to your mistress," said
 the angel of the Eternal, "sub-
 10 mit to her." And the angel of
 the Eternal added, "I will mul-
 tiply your descendants till their
 number cannot be counted, so
 11 many shall they be. You are
 with child," said the angel of
 the Eternal, "you shall bear a
 son and call him Ishmael (God-
 hear)—for the Eternal has heard
 of your ill-treatment.

12 He shall be a wild-ass of a man,
 his hand against everyone,

and everyone's hand against
 him,
 defying all his kinsmen."

So she named the Eternal who 13
 had spoken to her, "God Seen."
 "Even here in the desert," she
 said to herself, "have I seen
 God, and lived after my vision?"
 Hence the well was called Beêr- 14
 lahai-rôî (well of life and vision);
 it is between Kadesh and Bered.
 Hagar bore a son to Abram, 15
 and Abram called his son, born
 of Hagar, by the name of Ish-
 mael. Abram was eighty-six, 16
 when Hagar bore Ishmael to
 him.

When Abram was nine- 17
 ty-nine, the Eternal ap-
 peared to Abram and said, "I
 am God Almighty; live ever
 mindful of my presence, and so
 be blameless; I will make you 2
 compact with you and multiply
 your descendants greatly."
 Abram fell on his face; and God 3
 continued, "As for me, my com- 4
 pact is made with you, and you
 shall be the father of many a
 nation; no longer shall your 5
 name be Abram, but Abraham
 (Many-father), for I have ap-
 pointed you to be the father of
 many a nation; I will make you 6
 most fruitful, I will make na-
 tions out of you, and kings shall
 spring from you. And I will 7
 ratify my compact for all time,
 between me and yourself and
 your descendants from genera-
 tion to generation, engaging to
 be a God to you and to your de-
 scendants after you. Also, I 8
 will give you and your descend-
 ants after you the land where
 you are residing, the whole of
 the land of Canaan, as a pos-
 session for all time; and I will
 be their God." God said to 9
 Abraham, "As for you, you
 must keep my compact, you

and your descendants after you from generation to generation.

10 The compact which you are to keep, the compact between me and yourself and your descendants after you, is this: every male among you is to be circumcised. You are to be circumcised in the flesh of your foreskin; that is to mark the

12 compact between us. Every male among you, from generation to generation, is to be circumcised when he is eight days old, with every slave, whether born in your household or

13 bought from any foreigner—he who is born in your household and he who is bought with your money must be circumcised; so shall my compact be cut in your flesh as a compact lasting

14 for all time. Any uncircumcised male, who is not circumcised in the flesh of his foreskin, he shall be outlawed from his kinsfolk; he has broken my compact.”

15 And God said to Abraham, “As for your wife Sarai, you are not to call her Sarai but Sarah

16 (princess). I will bless her, and give you a son from her; I will bless her and make nations of her—kings of peoples shall

17 come from her.” Abraham fell on his face; he laughed, saying to himself, “Shall a man who is a hundred become a father? Sarah is ninety now, and shall

18 she become a mother?” Then said Abraham to God, “Oh that Ishmael might be under thy

19 care!” But God said, “Nay, Sarah your wife shall indeed bear you a son; you must call him Isaac (Laughter), and I will ratify my compact with him to be a compact for all time with his descendants after

20 him. As for Ishmael, I have heard what you say; I have a

blessing for him, I will make him fruitful and multiply his race greatly; twelve princes shall be born of him, and I will make him a great nation. Nevertheless I will ratify my compact with Isaac, whom Sarah will bear to you when the time comes round next year.”

Then God ceased talking to him, and leaving Abraham went up to heaven. That very day Abraham took Ishmael his son, and every male in his household, both the slaves born in his household and those bought with his money, and circumcised the flesh of their foreskins, as God had told him. Abraham was ninety-nine when he was circumcised in the flesh of his foreskin, and Ishmael his son was thirteen when he was circumcised in the flesh of his foreskin. That very day Abraham was circumcised with Ishmael his son, and all the men of his household, the slaves born in his household and those bought from foreigners with his money, were circumcised along with him.

As he sat at the door of his tent at noon, the Eternal appeared to him beside the Mamre-oaks. He raised his eyes, and there stood three men before him! When he saw them, he ran from the door of the tent to welcome them, and bowed to the ground, saying, “Pray, sirs, if I have found favour with you, do not pass by your servant; since you have come to your humble servant, have a little water brought to wash your feet; then lie down under the tree till I fetch a bite of food, to refresh you; after that you can go on.” “Do as you propose,” they said. So Abraham hurried inside the

tent and said to Sarah, "Quick, bring a bushel of meal, knead it
 7 and make some rolls." Then Abraham ran to the herd and took a tender, plump calf, which he handed to his slave, who hurried to dress it. Taking curds and milk and the veal he had dressed, he placed them before the men, and stood beside them under the tree as they ate.
 9 Then they asked him, "Where is your wife Sarah?" "Inside the tent there," he said. "Well,"
 10 said the Eternal, "I will come back to you next spring, when your wife Sarah shall have a son." Sarah was listening behind
 11 the tent-door. She and Abraham were old, well on in years, and the custom of women had ceased
 12 with Sarah. So Sarah laughed to herself. "Marriage-bliss for a worn old creature like me, with
 13 an old husband!" The Eternal said to Abraham, "Why did Sarah laugh and ask, 'Is an old woman like me really going to
 14 bear a child?' Is anything too hard for the Eternal? Next spring I will return to you, when the time comes round and Sarah
 15 has a son." Then Sarah denied it; she said, "I did not laugh"—for she was afraid. "Nay," he said, "but you did laugh."
 16 Then the men went away, gaz-
 17 ing towards Sodom. (Abraham went to escort them, and the Eternal thought, "Shall I hide from Abraham what I am going
 18 to do, seeing that Abraham is to become a large and powerful nation, and that all nations of the world are to seek bliss like his?
 19 I have chosen him that he may charge his sons and his household after him to follow the directions of the Eternal by doing what is good and right, so that the Eternal may fulfil for Abra-

ham what he has promised.")
 Then said the Eternal, "Loud is
 the outcry against Sodom and Gomorrah, and their sin must be heavy indeed; we will go down
 and see if their deeds answer to the outcry that has reached us; we would find out whether it is so."

So the men turned away to-
 wards Sodom, while Abraham remained standing before the Eternal. Then Abraham went
 nearer and said, "Wilt thou really sweep away good and bad together? Suppose there are
 fifty good folk in the town; wilt thou really sweep away the place, and not forgive it for the sake of the fifty good folk in it? Far be it from thee to act like
 that, to slay good and bad together, letting the good fare as the bad fare! Far be that from thee! Shall not the Judge of all the earth be just?" The Eter-
 nal said, "If I can find fifty good folk in the town of Sodom, I will forgive the whole place for their sake." Then Abraham
 went on, "Here am I venturing to speak to the Lord, I who am mere dust and dross! Suppose
 five are wanting out of the fifty good folk, wilt thou sweep away the whole town for lack of five?" He replied, "I will not sweep it away, if I can find forty-five in it." Once more he asked him,
 "Perhaps forty may be found in it." "I will spare it," he said, "for the sake of the forty." Then
 he said, "Oh let not the Lord be angry, let me say one word: suppose thirty are found in it?" "I will spare it," he answered, "if I can find thirty there." And he
 said, "Here am I venturing to speak to the Lord: suppose there are twenty found in it?" "I will not sweep it away," he replied,

"for the sake of the twenty."

32 Then he said, "Oh let not the Lord be angry, let me say one word more: suppose ten are to be found in it?" "I will not sweep it away," he replied, "for the
33 sake of the ten." The Eternal went away, as soon as he ceased talking to Abraham, and Abraham went home.

19 In the evening two of the angels reached Sodom. Lot was sitting at the gateway of Sodom, and when Lot saw them he rose to welcome them, bow-
2 ing his face to the ground and saying, "Pray step aside, sirs, into the house of your servant to pass the night and wash your feet; you can rise early and go on your way." "No," they said, "we will stay in the open square
3 all night." However, as he pressed them, they turned with him and entered his house, where he made a feast for them, baking unleavened bread, of which they ate.

4 They had not lain down to rest before all the townsmen, the inhabitants of Sodom, beset the house, young and old from every
5 quarter, shouting to Lot, "Where are the men who came to visit you to-night? Bring them out to us that we may rape them."
6 Lot went out to them and shut
7 the door behind him. "Pray, friends," he said, "be not so
8 wicked. See, I have two daughters, virgins; let me bring them out, and you can do as you please with them, but pray let these men alone—they have shel-
9 tered under my roof!" "Out of the way!" said the crowd. "The fellow settled among us as a stranger, and he would lay down the law for us!" "We'll treat you worse than them!" So they mobbed Lot and were on the

point of breaking into the house, when the men put out their 10 hands, pulled Lot inside, and closed the door. Then they 11 plagued the townsfolk at the door with blindness, young and old alike, till they tired themselves out with groping for the door. The men said to Lot, "If 12 you have anyone else in the place, sons-in-law, daughters, anyone belonging to you in the town, get them away, for we in- 13 tend to sweep this place to ruin. The outcry against it has become loud before the Eternal, and the Eternal has sent us to sweep it away." So Lot went 14 out and told his sons-in-law, the men who were to marry his daughters. "Up and away," he said, "for the Eternal is about to sweep the town to ruin." However, his sons-in-law thought he was merely jesting.

When dawn appeared, the an- 15 gels urged Lot. "Be off with your wife and your daughters who are beside you," they urged, "lest you are swept away when the town is punished." He hesitated. But the men 16 seized him and his wife and his two daughters by the hand; thanks to the Eternal's pity for him, they got him away and left him outside the town. When 17 they had got the party outside, one of them said to him, "Now, fly for your life; never look behind you, stay nowhere on the basin of the plain, but fly to the hills, lest you are swept away." "Oh no, sir!" said Lot, "now that 18 your servant has found favour 19 with you, and you have shown me great mercy in saving my life, since I cannot make my escape to yonder hills, for fear that the disaster overtakes me and kills me—pray now, yonder 20

town is near enough for my flight. It is small, oh, let me escape to it (is it not small?) and so preserve my life!" He replied, "I grant this request of yours also, I will not sweep away the town of which you speak. Make haste and escape to it, for I can do nothing till you reach it." (Hence the name of the town was called Zoar, or Small.)

The sun had risen on the earth when Lot reached Zoar, and then the Eternal rained sulphur and fire from heaven on Sodom and Gomorrah, sweeping away these towns and all the Jordan basin, with all the inhabitants of the towns and whatever grew on the ground. (But Lot's wife looked back, and became a pillar of salt.) In the morning when Abraham rose and went to the spot where he had stood before the Eternal, he looked in the direction of Sodom and Gomorrah, and there was steam rising from the land like vapour from a furnace! So it was that when God destroyed the towns in the Jordan basin, God remembered Abraham and sent Lot away from the overthrow of the towns in one of which Lot resided.

Lot went up from Zoar and stayed in the hills, accompanied by his two daughters—for he was afraid to stay in Zoar; so he lived with his two daughters in a cave. The elder said to the younger, "Our father is an old man, and there is not a man on earth left to marry us in the usual way. Come, let us make our father drunk, and we will lie with him, so as to preserve our race through our father." So that night they made their father drunk; then the elder daughter went in and lay with her father, though he never

knew when she lay down or when she rose. In the morning the elder daughter said to the younger, "I lay with my father last night; let us make him drunk again to-night; then you go in and lie with him, that we may preserve our race through our father." So that night again they made their father drunk, and the younger daughter got up and lay with him, although he never knew when she lay down and when she rose. In this way both the daughters of Lot were with child by their father. The elder bore a son, whom she called Moab (From-father); he is the ancestor of the modern Moabites. The younger also bore a son, whom she called Benammi (Son-of-my-father's-kin); he is the ancestor of the modern Ammonites.

[Abraham travelled on towards the Negeb, staying between Kadesh and Shur, and also stopping at Gerar. He said that his wife Sarah was his sister, and so Abimelek the king of Gerar sent and took Sarah. But God came to Abimelek in a dream by night, saying, "You are a dead man; for this woman whom you have taken is a married woman." Now Abimelek had not touched her. So he said, "Lord, wilt thou slay innocent folk? Did he not tell me himself, 'She is my sister,' and she herself said, 'He is my brother'?" I did it in all simplicity and innocence." Then God said to him in the dream, "I know you did it in all simplicity; it was I who kept you from committing a sin against me; for I would not let you touch her. But now restore the man's wife—for he is a prophet and he will intercede for you,

so that you may recover. If you do not restore her at once, know this, you shall die, you and all yours."

- 8 Next morning Abimelek rose, summoned all his officials, and told them everything. On hearing
9 it, the men were terrified. Then Abimelek summoned Abraham and said to him, "What have I done to you? How have I sinned against you, that you should involve me and my realm in a great sin? You have done to me what ought never to be
10 done." Abimelek added, "What
11 possessed you to do this?" "Because," said Abraham, "I thought there was no religion here, and the people would kill me for the sake of my wife.
12 Besides, she really is my sister, a daughter to my father; only, she was not the daughter of my mother, and so she became my
13 wife. And when God sent me wandering from my father's house, I said to her, 'You must do me this kindness; wherever we go, say that I am your brother.'"
14 Then Abimelek made a present of sheep, oxen, and slaves, male and female, to Abraham and restored his wife Sarah
15 to him. "There lies my land before you," said Abimelek; "reside
16 wherever you please." He said to Sarah, "Look, I have given your brother a hundred and forty pounds in silver as compensation for all that has happened to you; in the eyes of all men
17 your honour is cleared." Then Abraham prayed to God, and God cured Abimelek and his wife and his concubines, so that
18 they now bore children (for the Eternal had entirely closed the wombs of all in Abimelek's household, on account of Sarah, Abraham's wife.)]

Now the Eternal dealt with Sarah as he had said, **21**
the Eternal did for Sarah what he had promised, *and Sarah con-* 2
ceived; she bore a son for Abraham's old age, when the time came round of which God had told him. Abraham called the 3
son born to him by Sarah, Isaac, and when Isaac was eight days 4
old, Abraham circumcised his son, as God had ordered him. Abraham was a hundred years 5
old when his son Isaac was born. [So Sarah said, "God has pre- 6
pared laughter for me"; she said, 7
"Think of anyone telling Abra-
ham,

'Sarah is suckling a child'!
I have borne him a son for his old age,
and all who hear it will laugh 6
over me!"]

When the child grew up and 8
was weaned, Abraham held a great feast on the day of his weaning. But Sarah noticed the 9
son of Hagar the Egyptian, whom she had borne to Abraham, playing along with her son Isaac; so she told Abraham, 10
"Put away that slave-girl and her boy; the son of that slave-girl is not to be heir along with my son, with Isaac." Now 11
Abraham resented this keenly, on account of his boy. But 12
God said to Abraham, "Do not resent it on account of the lad and your slave-girl; listen to Sarah's bidding, for it is through Isaac that your name shall be carried on. I will make another na- 13
tion out of the son of your slave-girl, because he is your child."

Next morning Abraham rose 14
and gave Hagar some food and a waterskin; he put the boy upon her shoulder and sent her off. She went away and wandered in the desert of Beërsheba; and 15

when the water in the skin was done, she threw the child under
 16 a bush, and sat down about a
 bowshot from him, saying to
 herself, "I cannot bear to see the
 17 child dying." But, as she sat
 opposite him, the boy wept
 aloud, and God heard his cry;
 then the angel of God called
 from heaven to Hagar, "Hagar,
 what is the matter with you?
 Fear not, for God has heard the
 cry of the boy where he is lying.
 18 Come, lift the boy and hold him,
 for I will make him a great nation."
 19 And God opened her
 eyes; she saw a well of water.
 Then she went and filled the skin
 with water, and gave the boy a
 20 drink. God was with him; he
 grew up to be an archer in the
 21 desert, living in the desert of
 Paran, and his mother got a
 wife for him from the land of
 Egypt.]

22 [Now at that time Abimelek
 and Phicol his general said to
 Abraham, "God is with you in
 23 all that you do! Come now,
 swear here to me by God that
 you will not be false to me nor
 to my son nor to my descend-
 ants, but that, as I have
 treated you kindly, so you will
 treat me and the land where
 24 you are living." "I will swear
 27 it," said Abraham; so Abraham
 gave a present of sheep and oxen
 to Abimelek, and the two men
 31 made a compact. Hence the
 spot was called Beêrsheba
 (Oath-well) because the two
 men swore an oath there.]

25 Whenever Abraham com-
 plained to Abimelek about some
 well of water which Abimelek's
 26 slaves had seized, Abimelek
 would reply, "I do not know who
 did this; you never told me
 about it; I never heard of it till
 28 to-day." Then Abraham set

apart seven ewe lambs of the
 flock. And when Abimelek 29
 asked Abraham, "What are
 these seven ewe lambs that you
 have set apart?" he replied, 30
 "You will accept these seven
 ewe lambs from me, in token of
 the fact that it was I who dug
 these wells." So they made a 32
 compact at Beêrsheba. Abim-
 elek and Phicol his general left
 to return to the Philistine coun-
 try, while Abraham planted a 33
 tamarisk at Beêrsheba and there
 worshipped the Eternal, the
 everlasting God. For many a 34
 day Abraham lived in the Philis-
 tine country.

[After this God put **22**
 Abraham to the test. "Abraham," he said, and Abra-
 ham answered, "Here I am."
 And he said, "Take your son, 2
 your only son, the son you love,
 take Isaac and go to the district
 of Moriah; there offer him in
 sacrifice on one of the hills which
 I will name to you." Next 3
 morning Abraham rose and sad-
 dled his ass, taking with him
 two of his servants and his son
 Isaac; he cut wood for burning
 the sacrifice, and started for the
 spot of which God had told him.
 On the third day Abraham 4
 looked up and saw the spot at a
 distance. Then Abraham said 5
 to his servants, "You stay here
 with the ass; the lad and I are
 going yonder to worship, and
 then we will come back to you."
 So Abraham took the wood for 6
 burning the sacrifice and laid it
 on his son Isaac, he himself
 carrying the fire and the knife.
 The two went off together. "My 7
 father," said Isaac to his father
 Abraham. "Yes, my boy," he
 said. "Here are the fire and the
 wood," said Isaac, "but where is
 the sheep for the sacrifice?"

8 Abraham answered, "God will provide himself with a sheep for the sacrifice, my boy." So the
 9 two went on together, and reached the spot of which God had told him. Here Abraham built the altar, arranged the wood, and, binding his son Isaac, laid him upon the wood
 10 on the altar. Then Abraham put out his hand and lifted the knife to cut the throat of his
 11 son. But the angel of God called to him from heaven, "Abraham, Abraham!" He
 12 said, "Here I am." The angel said, "Do not lay hands on the lad, do nothing to him; I now know that you revere God, since you have not grudged me
 13 your son, your only son." Then looking up Abraham glanced round, and there was a ram caught in the brushwood by its horns! So Abraham took the ram and offered it as a sacrifice
 14 instead of his son; and Abraham called the spot Yahweh-yireh—as the saying goes, to this day, "God provides on the hill."
 15 [[Then the angel of the Eternal called a second time to Abraham from heaven, saying, "I swear by myself, says the Eternal, since you have done this, since you have not grudged your
 16 son, your only son, that I will indeed bless you, I will indeed make your descendants as numerous as the stars in the sky and the sand on the sea-shore; your descendants shall conquer
 17 the seats of their foes, and all nations on earth shall seek bliss like theirs—and all because you have obeyed my word."]] [So Abraham went back to his servants, and they started together for Beërsheba where Abraham lived.]
 18
 19
 20 *After this Abraham was told*

that Milkah had borne children to his brother Nahor, Uz the eldest, Buz his brother, Kemuel (the ancestor of the Aramæans), Kesed, Hazo, Pildash, Jidlaph, 21 and Bethûel (the father of Rebekah). These eight were borne 23 by Milkah to Abraham's brother Nahor; his concubine, who was 24 called Reûmah, also bore him Tebah, Gaham, Tahash, and Maakah.

Sarah lived a hundred **23** and twenty-seven years; these were the years of Sarah's life. Sarah died at Kiriath-arba (that is, Hebron) in the land of Canaan. After going indoors to wail and weep for Sarah, Abraham rose from mourning beside his dead and said to the Hittites, "I am a foreigner, residing 4 among you; let me have a burying-place among you, that I may bury my dead out of sight." The 5 Hittites answered Abraham, "Pray listen to us, my lord; 6 you are a great prince among us, bury your dead in the choicest of our sepulchres; not a man of us would grudge you his sepulchre for burying your dead." Abraham 7 rose and bowed to the Hittites, the natives of the land; he 8 addressed them, saying, "If it is your will that I should bury my dead out of sight, listen to me; speak for me to Ephron the son of Zohar, and ask him to give 9 me the cave at Makpelah that belongs to him, at the corner of his field; let him sell it to me in your presence for its full value, that I may have it as a burying-place." Ephron was sitting 10 among the Hittites. So Ephron the Hittite answered Abraham in presence of the Hittites, of all the citizens of his town. "No, my lord," he said, "listen 11 to me; I give you the field, I

give you the cave in the field; before the sons of my people I give it to you; bury your dead there." Then Abraham bowed low before the natives, and said to Ephron in presence of the natives, "If only you would—ah, now, listen to me! I will pay for the field; take the money for it, and I will bury my dead there." Ephron answered Abraham, "Pray listen to me, my lord; a bit of land worth fifty pounds, what is a trifle like that between me and you? So bury your dead." Abraham listened to what Ephron said, and weighed out for Ephron the sum he had named in presence of the Hittites, fifty pounds in current silver ingots. Thus the field of Ephron at Makpelah, east of Mamre, the field, the cave in the field, and all the trees in the field and on its borders, were conveyed over to Abraham as his property, in presence of the Hittites, before all the citizens of Ephron's town. After that, Abraham buried his wife Sarah in the cave of the field at Makpelah, east of Mamre (that is, Hebron) in the land of Canaan; the field and the cave in it were conveyed over to Abraham as his own property and burying-place by the Hittites.

24 Now Abraham was old, well advanced in years, the Eternal had prospered Abraham in every way, and to Isaac Abraham gave all his property. Then Abraham said to the oldest servant in his household, the man who took charge of all that he had, "Pray, place your hand under my thigh, and I will make you swear an oath by the Eternal, God of heaven and God of earth, that

you will never marry my son to a daughter of the Canaanites among whom I am living; no, you must go to my own country and kindred, and choose a wife for my son Isaac." "But," said the servant, "suppose the woman is unwilling to follow me to this land; am I to take your son back to the land from which you came?" Abraham said to him, "Beware of taking my son back! The Eternal, God of heaven and God of earth, who brought me away from my father's house and from the land of my birth, who talked to me, who swore to me that he would give this land to my descendants, the Eternal will send his angel before you, and provide you with a wife for my son yonder. If the woman is unwilling to follow you, then you are free from this oath of mine. Only, you must never take my son back there." Then the servant put his hand under the thigh of his master Abraham and swore as he was told to swear. He took ten of his master's camels to carry a present from his master's treasures, and started for Mesopotamia, for the town of Nahor.

Outside the town he made the camels kneel beside the well of water at the evening hour, when women come out to draw water. "O Eternal," he said, "God of my master Abraham, pray let me succeed to-day, pray be kind to my master Abraham. Here I stand, beside the fountain! The daughters of the citizens are coming out to draw water. Now may the maiden to whom I say, 'Pray lower your pitcher, that I may drink,' the maiden who answers, 'Drink, and let me give a drink to your camels also'—may she be the maiden thou hast al-

lotted to thy servant Isaac! So shall I know that thou hast been
 15 kind to my master." Ere he had done speaking, out came Rebekah, a daughter of Bethûel the son of Milkah (the wife of Abraham's brother Nahor). She carried her pitcher on her shoulder;
 16 she was a beautiful girl, unmarried, and a virgin. Down she stepped to the fountain and filled her pitcher; as she came up,
 17 the servant ran to meet her, saying, "Pray let me drink a little water from your pitcher."
 18 "Drink, sir," she said, and lowering the pitcher rapidly to her hand, she gave him a drink.
 19 When she had finished giving him a drink, she said, "Let me draw water for your camels also,
 20 till they have enough." So she quickly emptied her pitcher into the trough, and ran again to the well to draw water, doing this
 21 for all his camels. The man gazed at her in silence, to see if the Eternal had made his errand
 22 successful or not. When the camels had finished drinking, he took a golden nose-ring weighing a quarter of an ounce, and two golden bracelets weighing five
 23 ounces, and asked her, "Whose daughter are you? Pray tell me. Is there a place for me to put up
 24 in, at your father's house?" She said to him, "I am the daughter of Bethûel the son of Milkah, whom she bore to Nahor." She added, "We have ample straw and fodder, and there is a place
 26 for you to put up in." The man bowed his head, adoring the
 27 Eternal. "Blessed be the Eternal," he said, "the God of my master Abraham, who has not ceased to be kind and true to my master! And as for myself, the Eternal has led me straight to

the house of my master's kinsfolk."

Then the girl ran and told her 28 mother's household about it. Now Rebekah had a brother 29 called Laban. Laban ran out to the man at the fountain (he had 30 seen the nose-ring, and the bracelets on his sister's hands, and heard his sister Rebekah telling what the man had said to her). When he reached the man, there he was, standing beside the camels at the fountain! "Come 31 in," he said, "you whom the Eternal has blessed! Why stand outside? I have the house all ready, and a place cleared for the camels."

So the man went indoors and 32 unshackled the camels, while Laban brought straw and fodder for the camels and water for the man and his companions to wash their feet. Then food was set 33 before him; but he said, "I will not eat, till I have told my errand." "Say on," said Laban. 34 And he said, "I am Abraham's servant. The Eternal has richly 35 blessed my master, so that he is a great man; he has given him flocks and herds, silver and gold, male and female slaves, camels and asses. When Sarah my mas- 36 ter's wife was old, she bore a son to my master, and he has given this son all his property. My 37 master made me swear this, 'you must never marry my son to a daughter of the Canaanites in whose land I am living; no, you 38 must go to my father's household and my own kindred, to get a wife for my son.' 'But,' I said 39 to my master, 'suppose the woman is unwilling to follow me.' He answered, 'The Eter- 40 nal, of whose presence I am ever mindful, will send his angel along with you and make your journey

a success, till you get a wife for
 my son from my own kindred
 41 and my father's house, and then
 you shall be free from your oath
 to me; when you reach my kin-
 dred—if they will not let you
 have her, you are free from your
 42 oath to me.' To-day I came to
 the fountain and prayed, 'O
 Eternal, God of my master
 Abraham, if thou really makest
 my errand a success, grant that,
 43 as I stand here beside the foun-
 tain, the maiden who comes out
 to draw water, and to whom I
 say, "Pray let me have a little
 water to drink out of your
 44 pitcher," the maiden who an-
 swers, "Drink yourself, and let
 me draw water also for your
 camels"—may she be the woman
 whom the Eternal has allotted
 45 to my master's son!' Ere I had
 done saying this to myself, out
 came Rebekah with her pitcher
 on her shoulder; she stepped
 down to the fountain and drew
 water, and when I said, 'Pray let
 me have a little water to drink,'
 46 she lowered her pitcher rapidly
 from her shoulder, saying,
 'Drink, and let me give your
 camels a drink also.' So I
 drank, and she made the camels
 47 also drink. I asked her, 'Whose
 daughter are you?' She said, 'I
 am the daughter of Bethûel, Na-
 hor's son, whom Milkah bore.'
 Then I put the ring on her nose
 and the bracelets on her hands;
 48 I bowed my head, adoring the
 Eternal, blessing the Eternal,
 the God of my master Abraham,
 who had led me by the right
 road to win my master's kins-
 man's daughter for his son.
 49 Now, tell me whether or no you
 will deal kindly and straightfor-
 wardly with my master, so that
 I may know what to do next.'
 50 Laban and his household replied,

"This comes from the Eternal;
 we dare not say yes or no to you.
 Here is Rebekah, take her and 51
 go; let her be the wife of your
 master's son, as the Eternal has
 signified."

When Abraham's servant 52
 heard this, he bowed to the
 ground before the Eternal; then 53
 he took out jewels of silver, jew-
 els of gold, and garments, which
 he gave to Rebekah; he also pre-
 sented costly gifts to her brother
 and her mother. He and his men 54
 ate and drank and stayed all
 night. When they rose in the
 morning, he said, "Send me back 55
 to my master." Her brother and
 her mother said, "Let the girl re-
 main with us for a week or ten
 days; and then she can go." But 56
 he replied, "Do not hinder me:
 the Eternal has made my errand
 a success; send me away, that I
 may return to my master." "We 57
 will call the girl," they said,
 "and ask herself." So they 58
 called Rebekah, and asked her,
 "Will you go with this man?"
 She replied, "I will."

So they sent off their sister 59
 Rebekah, with her nurse and
 Abraham's servant and his men,
 blessing Rebekah in these words, 60

"Sister, may you be the mother
 of myriads!

May your descendants conquer
 all who hate them!"

Then Rebekah and her maidens 61
 started, riding on camels, after
 the man. Thus the servant took
 Rebekah and went off.

Now Isaac had come across 62
 the desert as far as Beêr-lahai-
 rôî (for he lived in the south
 country). It was evening, and 63
 he had gone out to mourn in the
 fields; as he looked up, he saw
 there were camels coming.
 When Rebekah looked up and 64
 saw Isaac, she alighted from her 65

camel and asked the servant, "Who is yonder man walking in the fields to meet us?" The servant said, "It is my master." Then she took her veil and covered herself. The servant told Isaac all that he had done, and Isaac took her inside his tent; Rebekah became his wife, and he loved her. So Isaac consoled himself after his mother's death.

25 Abraham married another wife, called Keturah; she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan was the father of Shēba and Dedan, and from Dedan sprang the Asshurim, the Letu-shim, and the Leūmmim. From Midian sprang Ephah, Ephher, Hanôk, Abida, and Eldaah. All these were Keturah's children.

To the sons of his concubines Abraham gave presents, and sent them away eastward to the land of Kedem, before he died, to leave no burden upon his son Isaac. Isaac lived at Beēr-lahai-rôî.

The years that Abraham lived were a hundred and seventy-five; he breathed his last, dying in a ripe old age, an old man, after a full life, and was gathered to his father's kindred.

Isaac and Ishmael his sons buried him in the cave at Makpelah, in the field of Ephron the Hittite, the son of Zohar, that lies east of Mamre, the field that Abraham had bought from the Hittites. There Abraham was buried, with his wife Sarah. And after Abraham's death God blessed his son Isaac.

Here are the descendants of Ishmael the son of Abraham, whom Hagar, the Egyptian, Sarah's maid, bore to Abraham; here are the names of Ishmael's sons, according to their genealo-

gies. Nebaioth the eldest, then Kedar, Adbeël, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedēmah: these are Ishmael's sons, in the order of their villages and encampments, twelve sheikhs with their clans. The years of Ishmael's life were a hundred and thirty-seven; he breathed his last, died, and was gathered to his father's kindred. The Ishmaelites lived between Havilah and Shur on the east of Egypt; they settled to the east of all their kinsmen.

Here are the descendants of Isaac, Abraham's son. Abraham was the father of Isaac, and Isaac was forty years old when he married Rebekah, the daughter of Bethûel the Aramæan (belonging to Paddan-aram) and the sister of Laban the Aramæan. Isaac besought the Eternal on behalf of his wife, for she was barren; the Eternal yielded to his entreaty, and his wife Rebekah conceived. Twins were struggling in her womb, and she cried, "Why has this befallen me?" So she went to consult the Eternal. And the Eternal told her,

"In your womb lie nations twain, rival races from their birth; one the mastery shall gain, the younger o'er the older reign."

When the time of her delivery came round, twins there were in her womb! The first came out tawny, and hairy all over, like a mantle of hair; so they called him Esau (Hairy). Then his brother came out, with his hand grasping Esau's heel; so he was called Jacob (Heel-catcher). (Isaac was sixty years old when she bore them.) The boys grew up; Esau was a skilful hunter, a man who lived in the open; Jacob was a quiet man, living in

28 tents. Isaac was fond of Esau, for Esau's venison was to his taste, but Rebekah was fond of Jacob.

29 One day Jacob was cooking some food, when Esau came in famishing from the country;
30 Esau said to Jacob, "Let me have a bite of that red omelet there! I am famishing." (Hence he was called Edom or Red.)
31 Jacob said, "First of all, sell me
32 your birthright." Esau answered, "Here am I dying of hunger! What good will the
33 birthright be to me?" "Swear to me first of all," said Jacob. So Esau swore to him, and, after
34 Jacob, Jacob gave Esau bread and stewed lentils; Esau ate and drank, got up and went away—so little store did Esau set by his birthright.

26 When a famine visited the land (in addition to the first famine during Abraham's life-time), Isaac went to Gerar, to Abimelek the king of the
2 Philistines. The Eternal appeared to him, saying, "[[Do not go down into Egypt; stay in the land of which I shall tell you.]]
3 Reside in this land, and I will be with you and bless you [[for to you and your descendants I give all this region; I will ratify the oath I swore to your father
4 Abraham, and I will make your descendants as numerous as the stars in the sky, and give all this region to your descendants, and all nations of the world shall
5 seek bliss like theirs. For Abraham obeyed my word and did his duty to me, following my orders, my rules and regula-
6 tions]].]" So Isaac stayed at Gerar.

7 When the men of the place asked him about his wife, he

said, "She is my sister" (for he was afraid to say, "She is my wife," in case, he thought, the men of the place would kill him on account of Rebekah—she was so beautiful). Now, after he
8 had been there for some time, Abimelek the king of the Philistines was looking out of a window one day, and there he saw Isaac fondling his wife Rebekah! Then Abimelek summoned
9 Isaac. "So she is really your wife," he said; "why did you say, 'She is my sister'?" Isaac answered, "Because I thought I might be killed on her account."
Abimelek said, "What do you
10 mean by this? One of my people might easily have lain with your wife, and then you would have made us incur guilt!" So
11 Abimelek laid injunctions on all the people, saying, "Whoever touches this man or his wife shall be put to death."

Isaac sowed a crop in that
12 country and reaped in the same year a hundredfold. The Eternal blessed him; he grew rich
13 and increased till he became very rich, with property in flocks and
14 herds and a large household. The Philistines became jealous of him. So Abimelek said to Isaac,
16 "Leave us; you are too great a man for us." Then Isaac left
17 them and settled down to live in the valley of Gerar. As the
15 Philistines had choked with earth all the wells dug by his father's slaves during the life-
time of his father Abraham, Isaac re-opened the wells dug
18 during the lifetime of his father Abraham, since the Philistines had stopped them after Abra-
ham's death. He called them by the names given by his father.
As Isaac's slaves were digging in
19 the valley, they came upon a

20 well of running water; when the herdsmen of Gerar quarrelled with Isaac's herdsmen, saying, "This water belongs to us," he called the well Esek (quarrel) because they had quarrelled
 21 with him. Another well was then dug, and over that they quarrelled too; so he called it
 22 Sitnah (Feud). Changing his quarters, he dug another well; they did not quarrel over that, so he called it Rehôboth (Room)—"surely," he said, "the Eternal has made room for us now, so that we can prosper in the
 23 land." He then made his way up
 24 to Beêrsheba, and that very night the Eternal appeared to him, saying, "I am the God of your father Abraham: fear not, I am with you and I will bless you and multiply your descendants, for the sake of my servant
 25 Abraham." There he built an altar, worshipped the Eternal, and pitched his tent; there also Isaac's slaves dug a well.
 26 Then Abimelek came to him from Gerar, with his vizier Ahuzzath and his general Phicol.
 27 "Why come to me," said Isaac, "when you hate me? You sent
 28 me away from you." They replied, "We have seen clearly that the Eternal is with you; so we thought, Let there be an oath between us—between us and yourself; let us make a compact
 29 with you, that you will not injure us, as we have never touched you, but have only done good to you and sent you away in peace. And now you are blessed by the Eternal!"
 30 Then he made a banquet for
 31 them. They ate and drank, and rising early next morning they swore their oath; Isaac sent them on their way, and they left
 32 him on terms of peace. That

very day Isaac's slaves came and told him about a well they had dug; "we have found water," they cried. So Isaac called it 33 Shibah (Oathwell); to this day the town is called Beêrsheba.

When Esau was forty years 34 old, he married Judith the daughter of Beêri the Hittite and Basemath the daughter of Elon the Hittite—which was a 35 bitter disappointment to Isaac and Rebekah.

Now when Isaac was an 27 old man, his eyes so dim that he could not see, he called his older son Esau and said to him, "My son." Esau answered, 2 "Here I am." He went on: "I am an old man now, I know not how soon I may die. Pray take 3 your hunting weapons, your quiver and your bow, and go out into the country to get me some venison; make me a tasty dish, 4 such as I love, and bring it for me to eat, so that I can give you my blessing before I die."

Rebekah was listening while 5 Isaac spoke to his son Esau; and when Esau went off to the country to hunt for venison to give his father, Rebekah said to her 6 son Jacob, "I heard your father telling your brother Esau to get 7 him some venison and make a tasty dish, so that he could eat and then bless him in presence of the Eternal before he died. Now, my son, do exactly as I tell 8 you. Go to the flock and fetch 9 me two tender kids from the goats; I will make them into a tasty dish, such as your father loves, and you can take it for 10 your father to eat, so that he may bless you before he dies."

[But Jacob said to his mother 11 Rebekah, "My brother Esau is a hairy man, and I am smooth. Perhaps my father will feel me, 12

and then it will look as if I were
mocking him; that will draw a
curse, and not a blessing, upon
13 me." His mother said to him,
"On me be any curse meant for
you, my son! Only do what I
tell you. Go and fetch the
14 kids."] So he went and fetched
them for his mother, and his
mother made a tasty dish, such
15 as his father loved. Then Re-
bekah took the best robes of
Esau her older son, which she
had lying beside her in the house,
and dressed Jacob her younger
16 son in them; she [spread the
skins of the kids over his hands
and over the smooth part of his
17 neck, and] put the tasty dish
and the bread she had prepared
into the hands of her son Jacob.
18 He went to his father, saying,
"My father." Isaac said, "Yes?
19 who are you, my son?" Jacob
answered his father, "I am Esau,
your first-born, I have done as
you told me; pray sit up and eat
some of my venison, that you
may give me your blessing."
20 "My son," said Isaac, "how
quickly you have found it!"
"Yes," he said, "the Eternal
your God brought it to me."
21 [Isaac said to Jacob, "Pray come
close, that I may feel you, my
son, to see if you are really my
22 son Esau or not." So Jacob
went up to his father Isaac, who
felt him and said, "The voice is
Jacob's voice, but the hands are
23 the hands of Esau." He did not
recognize him, for his hands
were hairy, like his brother
24 Esau's. So he blessed him.] He
said, "So you are my son Esau?"
25 "Yes," he answered. "Then
bring me my son's venison," he
said; "I will eat, and then give
you my blessing." Jacob brought
it and he ate, brought him wine
26 and he drank; then his father

Isaac said, "Come here, my son,
and kiss me." He went up and 27
kissed him. Isaac smelt his
robes, and blessed him, saying,
"Ah, the smell of my son is like
the smell of a field blessed by the
Eternal.
God grant you dew from heaven 28
and rich soil upon earth—
corn and wine in plenty!
May nations be your servants, 29
and races bow before you!
Be master of your kinsmen,
and may your mother's sons bow
before you!
A curse on him who curses you,
a blessing on him who blesses
you!"
No sooner had Isaac finished 30
blessing Jacob—indeed Jacob
had just left his father Isaac—
when his brother Esau returned
from the hunt. He too made a 31
tasty dish and brought it to his
father, saying, "Let my father
sit up and eat his son's venison,
that you may give me your bless-
ing." "Who are you?" said Isaac 32
his father. "Your son," he an-
swered, "your oldest son, Esau!"
This made Isaac tremble vio- 33
lently. ["Then who was it," he
asked, "who got venison and
brought it to me? I ate it all
before you came, and blessed
him! Ay, and he shall be
blessed." When Esau heard 34
what his father said, he raised a
loud and bitter wail. "My
father," he cried, "bless me,
bless me too!"] "But," he said, 35
"your brother stole in and took
away your blessing." Esau an- 36
swered, "Is it because his name
is Jacob that he has twice over-
reached me? He cheated me out
of my birthright, and now he
has cheated me out of my bless-
ing!" Then he said, "Have you
not kept a blessing for me?"
Isaac answered, "I have made 37
him your master, I have ap-

pointed all his kinsmen to be his servants, I have given him corn and wine for his support. My son, what can I do for you?"

38 *Esau said to his father, "My father, is that your only blessing? O my father, bless me, bless me too!" And Esau wept*
39 *aloud. Then his father Isaac answered:*

*"Far from rich soil on earth shall you live,
far from the dew of heaven on high;*

40 *you shall live by the sword and serve your brother;
but when you grow restive, his yoke you shall break."*

41 *Esau had a hatred of Jacob on account of the blessing he had got from his father; Esau muttered, "It will soon be time to mourn for my father, and then I will murder my brother Jacob."*

42 *When Rebekah was told what her elder son Esau was saying, she sent for her younger son Jacob and said to him, "Here is your brother Esau consoling himself with the thought of*
43 *murdering you! Now, my son, do what I tell you; be off, fly to my brother Laban in Haran,*
44 *and stay awhile with him till your brother's anger is diverted*
45 *—till your brother's fury is diverted, and he forgets what you have done to him; then I will send and fetch you back. Why should I be bereft of you both at once?"*

46 *Then Rebekah said to Isaac, "These Hittite women tire me to death. If Jacob marries a Hittite like these women, some native girl, what good is life to*
28 *me?" So Isaac called Jacob, blessed him, and gave him this charge: "You are not to marry any Canaanite*
2 *woman; be up and off to Paddan-aram, to the house of*

Bethûel your mother's father, and get a wife there, among the daughters of Laban your mother's brother. God Almighty 3 *bless you and make you fruitful and multiply you till you become a group of nations! May* 4 *he grant you and your descendants the blessing of Abraham, that you may own the land where you reside, the land God gave to Abraham."*

So Isaac sent Jacob away, and 5 *he went to Paddan-aram, to Laban the son of Bethûel the Aramæan, the brother of Rebekah, Jacob's and Esau's mother. When Esau found that* 6 *Isaac had blessed Jacob and sent him off to get a wife in Paddan-aram, charging him, as he blessed him, that he was not to marry a Canaanite woman, and that Jacob had gone off to* 7 *Paddan-aram in obedience to his father and mother, Esau* 8 *saw that his father did not care for Canaanite women; so he* 9 *went to Ishmael and, in addition to the wives he had, married Mahalath the daughter of Abraham's son Ishmael, the sister of Nebaioth.*

Setting out from Beêrsheba, 10 *Jacob travelled toward Haran. [He happened to reach a certain* 11 *place where he stayed all night, as the sun had set; taking a stone, he put it under his head and lay down to sleep. He had a dream. There stood a flight* 12 *of steps rising from earth, till it reached high heaven! And there were God's angels ascending it and descending!] And the* 13 *Eternal stood beside him, saying, "I am the Eternal, the God of your ancestor Abraham and the God of Isaac; to you and to your descendants I give this land*
where you are lying. Your de- 14

scendants shall be as numerous as the dust on the ground, you shall extend west and east and north and south, and all nations of the world shall seek bliss such as yours and your descendants'.

15 I am with you, I will guard you wherever you go, and I will bring you back to this land; I will never leave you till I have done what I have promised
16 you." Then Jacob woke up and said, "The Eternal must be here, and I never knew it!" [He was terrified, and he said, "What an awesome place! This is a very dwelling of God, a very opening
18 into heaven!" So Jacob rose in the morning and, taking the stone he had put under his head, he erected it as a pillar, pouring oil upon it.] He called the place Beth-el (God's dwelling), though the first name of the town had been Luz.

20 [Then Jacob made a vow. He said, "If God will be with me and guard me on this journey, giving me food to eat and clothes to wear, so that I return to my father's house safe and sound, then [[the Eternal shall be my
22 God and]] this stone which I have erected as a pillar shall be God's dwelling, and I will give thee faithfully a tenth of all that thou givest me."

29 Then Jacob travelled on till he reached the land of the East.] As he looked, he saw a well in the open country, with three flocks of sheep lying beside it. (From this well men used to water the flocks; a heavy stone lay on the mouth of the well, and when the flocks gathered, they used to roll the stone off the well and water the sheep; after which they replaced the stone on the mouth of the well.)
4 Jacob said to the herdsmen,

"My friends, where do you come from?" "From Haran," they 5 replied. He said to them, "Do you know Laban the son of Nahor?" "Yes," they replied. 6 "Is he well?" said Jacob. "Yes," they replied, "and here is his daughter Rachel coming with the sheep!" "Why," said Jacob, 7 "the sun is still high, it is not time yet for you to collect your cattle; water the sheep yourselves, go and attend to them!" "We cannot do that," they an- 8 swered, "till the flocks have all gathered, and the stone is rolled off the mouth of the well. Then we water the sheep."

He was still talking to them 9 when Rachel came up with her father's sheep (for she was a shepherdess). So when Jacob 10 saw Rachel the daughter of his mother's brother Laban, and the sheep of his mother's brother Laban, Jacob went forward and, rolling the stone off the mouth of the well, watered the flock of his mother's brother Laban. Then 11 Jacob kissed Rachel and wept aloud. When he told Rachel that 12 he was her father's nephew and Rebekah's son, she ran to tell her father, and as soon as Laban 13 heard the news about Jacob, his sister's son, he ran to meet him, embraced him, kissed him over and again, and took him home. Jacob told Laban everything, 14 and Laban said to him, "You are my own bone and flesh!" He stayed with him for a whole month.

Then Laban said to him, "Are 15 you to serve me for nothing, because you are my kinsman? Tell me what your wage is to be." Now Laban had two daughters, 16 the elder called Leah and the younger called Rachel; Leah had 17 dull eyes, but Rachel was lovely

18 and handsome. As Jacob loved Rachel, he said, "I will serve you seven years for Rachel, your
19 younger daughter." "Better let you have her than a stranger," said Laban; "stay on with me."

20 Jacob served seven years for Rachel; they seemed to him only a few days, such was his love for her. Then Jacob said to Laban,
21 "Let me have my wife, that I may go in to her; the time is up."

22 So Laban gathered all the natives and gave a banquet; during the evening he took his daughter Leah and brought her to Jacob,
24 who went in to her. (Laban gave his maid-servant Zilpah to his daughter Leah as her maid.)

25 In the morning he found it was Leah! So he said to Laban, "What is this you have done? Did I not serve you for Rachel? Why then have you cheated
26 me?" Laban answered, "It is not the custom in our country to marry the younger daughter before the older. Complete this girl's marriage-week; then we will let you have the other for another seven years' service."

27 Jacob did so; he completed his marriage-week, and then Laban gave him his daughter Rachel in marriage. (Laban gave his maid-servant Bilhah to his daughter
30 Rachel as her maid.) Jacob went in to Rachel also, but he loved Rachel more than Leah.

Then he served Laban for another seven years. The Eternal saw that Leah was disliked, so he opened her womb, while Rachel remained barren. Leah conceived and bore a son, whom she called Reuben (Lookson)—saying, "The Eternal has indeed looked on my trouble! Now my
33 husband will love me!" Again she conceived and bore a son; she said, "The Eternal has in-

deed heard that I am disliked, so he has given me this other son," and she called him Simeon (Heard). Again she conceived
34 and bore a son. "Now," she said, "my husband will at last be attached to me, when I have borne three sons to him"—so his name was Levi (Attached). Again she
35 conceived and bore a son. "This time," she said, "I will praise the Eternal," so she called him Judah (Praise). Then she ceased to bear children.

[When Rachel found **30** that she was bearing no children to Jacob, she grew jealous of her sister. "Give me children," she said to Jacob, "or I will die!" Jacob was furious
2 with Rachel. "Am I in the place of God," he asked, "who has withheld fruit from your womb?" She answered, "There
3 is my maid Bilhah! Go in to her, that her children may be mine, that I may get a family by means of her." So she gave him
4 her maid Bilhah in marriage, and when Jacob went in to her,
5 Bilhah conceived and bore Jacob a son. "God has decided
6 in my favour," said Rachel; "he has listened to me and given me a son." So she called him Dan (Decision).] Again Bilhah,
7 Rachel's maid, conceived and bore Jacob another son. "I have
8 had God's own bout with my sister," said Rachel, "and I have won." So she called him Naph-tali (Bout).

When Leah found that she
9 ceased to have children, she took her maid Zilpah and gave her in marriage to Jacob. Zilpah,
10 Leah's maid, bore a son for Leah, who cried, "I am in luck!"
11 and called him Gad (Luck). Zilpah, Leah's maid, bore Jacob
12 another son, and Leah cried,
13

"Happy am I! women will call me happy." So she named him Asher (Happy).

14 During wheat-harvest Reuben found some love-apples in the field and brought them to his mother Leah. Rachel said, "Do give me some of your boy's love-apples." But Leah answered, "Is it a trifling matter that you have taken away my husband? And now you want to take my boy's love-apples!" "Give me some of your boy's love-apples," said Rachel, "and you can lie with him to-night." When Jacob came home from the field in the evening, Leah went out to meet him, saying, "You must come in to me; I have hired you at the price of my boy's love-apples." So he lay with her that night.

17 [God listened to Leah, and she conceived and bore Jacob a fifth son. "God has given me my hire," said Leah, "because I gave my maid to my husband." So she called him Issachar (Hireman). Again Leah conceived and bore Jacob a sixth son. "God has given me a fine dowry," she said: "my husband will dwell with me at last, now that I have borne him six sons." So she called him Zebulun (Dwelling). Afterwards she bore a daughter, and called her Dinah.

22 Then God remembered Rachel, God listened to her and opened her womb, so that she conceived and bore a son. She said, "God has removed my reproach," and called him Joseph (Add), saying, "May the Eternal add another son to me!"

25 It was after Rachel had given birth to Joseph, that Jacob said to Laban, "Let me leave you for my own home and country. Let me have my wives and children,

for whom I have served you, and go my way. You know all the service I have rendered you."

Laban said to him, "If I have found favour with you, stay; I have noted the omens and seen that the Eternal has blessed me for your sake." He added, "Fix your own wage, and I will pay it." Jacob answered, "You know yourself how I have served you, and how your stock has fared under my charge. Little you had before I came, and now it has multiplied abundantly; wherever I have turned, the Eternal has blessed you. But when am I to make some provision for my own household?" Laban said, "What am I to give you?" "Nothing at all," said Jacob; "let me go on feeding and tending your stock, if you will simply do this for me: to-day, as I go over all your stock, I will set apart all the speckled and spotted animals, and my pay shall consist of any black sheep or any speckled and spotted goat hereafter born. In this way my honesty will tell, when you come to cast your eye over my share; any goat in my lot that is not speckled and spotted, any sheep that is not black, you may consider to have been stolen."

"Good," said Laban, "so be it."

Then Laban that very day set apart the striped and spotted he-goats and all the speckled and spotted she-goats—every animal that had a white tinge, and all the black sheep; he put them in charge of his sons, at a distance of three days' march from Jacob. The rest of Laban's stock was fed by Jacob. But Jacob took fresh boughs of poplar, almond, and plane, and peeled white streaks in them, exposing the white of the boughs. These

peeled sticks he laid in front of the flocks, in the runnels of the watering-troughs at which the flocks drank; they bred when
 39 they came to drink, and as they bred in front of the sticks they brought forth young that were striped, speckled, and spotted.
 40 These lambs Jacob kept separate [[turning the faces of the flocks to the striped and black animals in Laban's flock]], he kept his own droves apart, instead of adding them to Laban's stock.
 41 Jacob also used to lay the sticks in the runnels only when the stronger animals came to breed, that they might breed in sight
 42 of the sticks; when the weaker animals came, he did not put in the sticks. In this way, the weaker lambs fell to Laban, the
 43 stronger to Jacob, who grew extremely rich, with large flocks, male and female slaves, camels, and asses.

31 But he heard Laban's sons muttering, "Jacob has got hold of all our father's property; he has acquired all this wealth from what our father had."

2 [Jacob also saw that Laban's looks were not friendly as they were before.] And the Eternal said to Jacob, "Return to the land of your fathers and to your kinsfolk; I will be with you."

4 [So Jacob summoned Rachel and Leah to his flock in the field, and said to them, "I see that your father's looks are not friendly as they were before. However, the God of my fathers has always
 6 been with me. You know yourselves that I have served your father to the best of my power.

7 Your father has taken advantage of me and changed my wages over and again; yet God did not allow him to injure me,
 8 for, whenever he said, 'The

speckled animals are to be your wage,' then all the flock bore speckled young, and whenever he said, 'The striped are to be your wage,' then all the flock bore striped young. In this way 9 God has taken the stock from your father and given it to me. When the stock was breeding, I 10 raised my eyes in a dream and saw that the he-goats that leaped on the she-goats were striped, speckled, and mottled. The angel of God said to me in 11 the dream, 'Jacob!' 'Yes,' said I. And he said, 'Raise your 12 eyes, look! all the he-goats that leap on the she-goats are striped, speckled, and mottled—for I have seen all Laban's treatment of you. I am the God of Beth-el, 13 where you poured oil on a pillar, where you made a vow to me. Now up and away from this land, return to the land of your birth.'" Rachel and Leah re- 14 plied, "What share or possession is left for us in our father's house? Does he not treat us 15 like aliens? He has sold us, and he goes on to spend all the price of our marriage! All the wealth 16 that God has taken from our father now belongs to us and to our children; so do whatever God tells you."

Then Jacob started to mount 17 his sons and his wives on camels, driving off all his cattle, and 18 the stock he had gathered, the cattle he had acquired in Pad-dan-aram, in order to reach his father Isaac in the land of Canaan. As Laban had gone to 19 the sheep-shearing, Rachel stole the household gods that belonged to her father, and Jacob 20 outwitted Laban the Aramæan, never letting him know that he fled; he fled with all that he had, 21 got across the Euphrates, and

turned towards the hill-country of Gilead.

22 Three days later, Laban was
23 told that Jacob had fled. So he
took his kinsmen and pursued
him for seven days, overtaking
him in the hill-country of Gil-
24 ead. (In a dream by night
God came to Laban the Ara-
mæan, saying, "Beware of
saying a single word to Jacob.")
25 When Laban came up on Jacob,
Jacob had encamped on the hill
of Mizpah; so Laban and his
kinsmen encamped on the hill
26 of Gilead. Laban said to
Jacob, "What do you mean by
stealing away without telling
me, carrying my daughters off
as if they were prisoners of war?
27 Why did you flee in secret and
deceive me, instead of telling
me? I would have sent you off
with mirth and music, with
28 tambourine and lyre! Why did
you not let me kiss my grand-
children and my daughters?
That was a senseless thing to do.
29 I have it in my power to injure
you, but the God of your father
told me last night, 'Beware of
saying a single word to Jacob.'
30 You are off, forsooth, because
you yearned for your father's
house! Then why did you
31 steal my gods?" Jacob an-
swered, "I fled secretly because
I was afraid; I thought you
would take your daughters from
me, by force. As for your gods,
32 he shall die with whom you find
them! In presence of our kins-
men, pick out whatever is yours
among my belongings, and take
it" (for Jacob had no idea that
Rachel had stolen the gods).
33 So Laban went into Jacob's
tent and Leah's tent and the
tent of the two maids, and
34 found nothing. From Leah's
tent he went into Rachel's.

Now Rachel had taken the
household gods and put them in
the camel's saddle, on which she
was riding. As Laban felt all
about the tent, and could not
find them, she said to her father, 35
"Let not my lord be angry at
me for not rising before you,
but the custom of women is on
me." So he did not find the
household gods, for all his
search.

Then Jacob angrily reproached 36
Laban. Said Jacob to Laban,
"What is my crime, what is my
sin, that you have hotly pursued
me? After your groping among 37
all my goods, what goods have
you found that belong to your
household? Down with it here,
in front of your kinsmen and
mine, that they may judge be-
tween us two! These twenty 38
years I have been with you;
your ewes and she-goats have
never miscarried, and I never ate
the rams of your flock. What 39
wild beasts tore, I never laid be-
fore you; I made good the loss
of it myself; you held me re-
sponsible for anything stolen
by night or by day. And this 40
was my lot, to be worn out by
heat during the day and by frost
at night, to lose my sleep. These 41
twenty years I have been a
member of your household;
fourteen years I served you for
your two daughters and six years
for your flock, and you changed
my wages over and again. Un- 42
less my father's God, the God of
Abraham, the Awe of Isaac, had
been on my side, you would in-
deed have sent me off empty-
handed. But God saw my
plight and my toil, and last
night he checked you." Laban 43
answered, "The girls are my
daughters, the children are my
grandchildren, the flocks are

my flocks, and all that you see is mine. But—what can I do to-day for these daughters of mine and for the children they have borne? Come, let us make a compact, you and I, let us have a witness between us.”

So he took a boulder, and erected it as a pillar.] Jacob said to his men, “Gather stones”; they did so and built a cairn. Then they ate together on the cairn. (Witness-cairn they called it, Laban in Aramaic, Jacob in Hebrew.) “This cairn,” said Laban, “is a witness between you and me to-day”; so he called it *Galeêd* (Witness-cairn); and also *Mizpah* (Watch-post), saying, “May the Eternal keep a watchful eye upon us, when we are out of one another’s sight! If you ill-treat my daughters, or if you marry other wives, then, though there is no man, here is God to interfere!” [And Laban said to Jacob, “Look at this cairn, look at the pillar I have set up between myself and you.

This cairn be witness, this pillar be witness, that I will not pass it to attack you, and you shall not pass this cairn and pillar to attack me. The God of Abraham and the God of Nahor judge between us!” Jacob swore it by the Awe of his father Isaac. Then, killing a victim for sacrifice on the hill, Jacob called his kinsmen to a meal; they ate and then they stayed all night on the hill. Next morning Laban rose, kissed his grandchildren and his daughters, gave them his blessing, and went away

32 home. Jacob went his way, and encountered the angels of God; on seeing them, Jacob said, “This is God’s camp”—so he called the spot Mahanaim (Camps).]

Now Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom, with these instructions: “You shall say to my lord Esau, ‘Your servant Jacob says: I have been residing with Laban until now; I have oxen, asses, flocks, and slaves both male and female, and I hereby send to tell my lord, in hope of finding favour with you.’” The messengers came back to Jacob reporting that they had gone to his brother Esau, who was already on the way to meet him with four hundred men. Jacob was terrified and anxious; he divided his party, with the flocks and the herds and the camels, into two companies, thinking that if Esau attacked and overpowered one company, the surviving company might escape. Then Jacob prayed, “God of my father Abraham, God of my father Isaac, O Eternal who didst say to me, ‘Return to your country and your kindred, and I will do you good,’ I do not deserve all the kindness and loyalty with which thou hast treated thy servant; stick in hand I crossed the Jordan here, and now I am two companies! O save me from the power of my brother, from Esau! I am afraid of him attacking me and overpowering me, slaying our women and children. Thou didst promise, ‘I will indeed do you good, and make your descendants like the sand of the sea, past counting for number.’” There Jacob remained for the night.

[From his possessions he selected a present for his brother Esau, namely, two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels with their

colts, forty cows and ten bullocks, twenty she-asses and ten
 16 foals. These he entrusted to his slaves, each herd separately, telling his slaves to move across ahead of him, leaving a space
 17 between herd and herd. He gave this order to those in the very front: "When my brother Esau meets you and asks to whom you belong and where you are going, and whose are the beasts you are driving, say,
 18 'They belong to your servant Jacob; they are a present for my lord Esau; and Jacob himself is just behind us.'" He also gave
 19 orders to the second and the third, and to all the others who drove the herds, telling them what they were to say to Esau when they came across him;
 20 "Say, 'here is your servant Jacob just behind us!'" (He thought to himself, "I will appease him with the present in front, and then I can get access to his presence; perhaps he will
 21 receive me.") So the present moved ahead of him, while he passed the night in the encampment.]

22 That night he rose, took his two wives, his two maid-servants, and his eleven children, [and crossed the ford of the Jabbok. He took them] and made
 23 them cross the stream, along with all that he had. Jacob was left alone, and a man struggled
 24 with him till break of day; when the man found that he could not master him, he struck the hollow of his thigh, so that Jacob's thigh
 25 was sprained in the wrestle. Then he said, "Let me go, for the day is breaking." "I will
 26 not," said Jacob, "unless you bless me." "What is your
 27 name?" said the man. "Jacob," he answered. "Then your name

shall be Jacob no longer," said the man, "but Israel (Striver-with-God), for you have striven with God and men, and won." "Tell me what name you bear,"
 29 said Jacob. "Why ask my name?" he answered, and blessed him on the spot. Jacob named
 30 the spot Peniel (God's-face), saying, "I have seen God face to face, and yet I am alive!" The
 31 sun rose upon him as he passed Peniel, and he limped on account of his thigh. (To this day
 32 the Israelites never eat any tendon of the hip on the hollow of an animal's thigh, because One struck the tendon of the hip on the hollow of Jacob's thigh.)

When Jacob looked up, **33** there was Esau coming with four hundred men! So he assigned the children to Leah and to Rachel and to the two maids, putting the maids and
 2 their children in front, then Leah and her children, with Rachel and Joseph in the rear. He
 3 passed on before them bowing seven times to the earth till he reached his brother, and Esau
 4 ran to meet him and embraced him, falling on his neck and kissing him, while they wept together. On looking up Esau noticed the women and children.
 5 "Who are these with you?" he asked. And Jacob said, "The children whom God has graciously given to your servant." Then the maids came up with
 6 their children and bowed; Leah and her children also came up and bowed; after that, Joseph and Rachel came up and bowed. Esau said, "And what was the
 8 meaning of all yon company that I met?" "It was to win my lord's favour," said Jacob. "I
 9 have plenty," said Esau; "keep what you have, my brother."

10 *But Jacob answered, "No, if I have found favour with you, pray accept my present, for I have had access to your presence as to the presence of God himself*
 11 *and found a welcome. Pray take the gift I have brought you; God has been generous to me, and I have plenty." So he urged him,*
 12 *and Esau took it. Then said Esau, "Let us travel together on our way; I will march in front."*
 13 *But Jacob said, "My lord knows that the children are young, and I have to think of the young in my flocks and herds; if they are overdriven for a single day, the*
 14 *flocks will all die. Pray let my lord go ahead of his servant, and I will advance gradually, suiting my pace to the cattle in front of me and to the children, till I*
 15 *reach my lord at Seir." "Let me leave some of my men with you," said Esau. But Jacob said, "What is the use of that, so*
 16 *please my lord?" Then Esau started that very day to go back*
 17 *to Seir; Jacob moved to Sukkoth, where he built himself a house and put up booths for his cattle. Hence the place was called Sukkoth (Booths).*

18 When Jacob came from Paddan-aram he arrived safe and sound at the town of Shechem in the land of Canaan, camping
 19 to the east of the town. [For a hundred ingots he bought the piece of ground on which he had pitched his tent, from the clan of Hamôr, the founder of
 20 Shechem. There he put up an altar, which he called "El, God of Israel."]

34 Now Dinah, the daughter whom Leah bore to Jacob, went to visit the women of the
 2 district. Shechem, the son of Hamôr the Hivite, who was the
 4 local chief, saw her; and She-

chem said to his father Hamôr, "Get me this girl for my wife."
 So Hamôr, the father of Shechem, went to have a talk with Jacob. Hamôr's words were:
 8 "My son Shechem has set his heart on your daughter; pray let him have her in marriage. Intermarry with us, give us
 9 your daughters and take our daughters; you can live along
 10 with us, the country will be open to you, stay and trade here, and get property." But
 13 the sons of Jacob answered Shechem and his father Hamôr craftily; they said, "We cannot
 14 do such a thing. To give our sister to a man who is uncircumcised!—that would be a disgrace to us. Only on this
 15 condition will we make terms with you, if you become as we are, every male among you getting circumcised; then we
 16 will give you our daughters and take your daughters, we will live along with you and become one people. If you will not
 17 listen to us and get circumcised, then we will retire with our daughter." Their proposal
 18 pleased Hamôr and Shechem the son of Hamôr. Hamôr and
 20 his son Shechem went to the council of the town and discussed it with the citizens. "These men," they said, "are
 21 quite friendly; let them live in the country and trade, for the country is large enough; let us marry their daughters and give them our daughters. But they
 22 will agree to live along with us and to become one people only on this condition, that every male among us gets circumcised, as they are circumcised. Well,
 23 their cattle and possessions and all their beasts will become ours, will they not? Only let us come

to terms with them, and they
 24 will live along with us." The
 citizens all agreed to what
 Hamôr and his son Shechem
 urged, and every male citizen
 25 got circumcised. On the
 third day, when they were sore,
 27 the sons of Jacob fell on them in
 their pain, murdered every male
 in the town, and sacked it,
 28 seizing their flocks and herds
 and asses, whatever was in the
 town or in the fields, and carry-
 29 ing off as booty all their posses-
 sions, their children and their
 35 wives. As they rode off, a
 panic fell upon the sur-
 rounding towns, and no one pur-
 sued the sons of Jacob.

34 Now Shechem the son of
 Hamôr had his heart set on
 Dinah the daughter of Jacob;
 2 he lay with her and dishonoured
 3 her, but he loved the girl and
 5 consoled her. Jacob heard that
 he had violated his daughter Di-
 nah, but, as his sons were out in
 the open country with his
 cattle, he said nothing till they
 7 came home. However, the sons
 of Jacob heard it and came back
 from the country, distressed and
 enraged that the man had com-
 mitted an immoral scandal in
 Israel by lying with Jacob's
 daughter—a thing that ought
 11 never to be done! Shechem said
 to her father and her brothers,
 "Let me have your goodwill! I
 will pay any sum you mention;
 12 ask as large a price and presents
 as you like, and I will give what-
 ever you may claim; only, give
 19 me the girl in marriage." The
 young man did not hesitate to
 do as they demanded, though he
 was the highest member of his
 family—so charmed was he with
 25 Jacob's daughter. But two of
 the sons of Jacob, Simeon and
 Levi, brothers of Dinah, each

took his sword, got into the town
 unsuspected, and cut Hamôr 26
 and his son Shechem to pieces;
 then they took Dinah from She-
 chem's house and got away.
 Jacob said to Simeon and Levi, 30
 "You have undone me, you have
 brought me into bad odour
 among the natives, the Canaan-
 ites and the Perizzites; my num-
 bers are few, and they will mus-
 ter to attack me, till I am de-
 stroyed, I and my family!"
 Their answer was, "Should he 31
 have treated our sister like a
 harlot?"

[God said to Jacob, 35
 "Move up to Beth-el and
 stay there; make an altar there
 to the God who appeared to you
 when you fled from your brother
 Esau." So Jacob said to his 2
 household and all his people,
 "Put away your foreign gods,
 wash yourselves clean, and
 change your clothing; let us 3
 move up to Beth-el, where I
 shall make an altar to the God
 who answered me in the hour of
 my distress and accompanied
 me on my journey." Then they 4
 handed over to Jacob all their
 foreign gods, with their amulets
 of ear-rings; Jacob buried them
 below the sacred oak at She-
 chem. When Jacob reached 6
 Luz (that is, Beth-el) in the
 land of Canaan, he and all his
 people, he built an altar there, 7
 calling the spot "The God of
 Beth-el," because God had been
 revealed to him there when he
 fled from his brother. Debôrâh, 8
 Rebekah's nurse, died and was
 buried under the sacred oak
 below Beth-el; hence its name
 Weeping-oak. Jacob erected a 14
 pillar, a pillar of stone there,
 pouring on it a libation of wine
 and also oil.]

When Jacob came from Pad- 9

dan-aram, God again appeared
 10 to him and blessed him. "Jacob
 is your name," said God, "but
 Jacob it shall be no longer;
 Israel is to be your name." So
 11 he called him Israel. "I am God
 Almighty," said God; "be fruit-
 ful and multiply; a nation, a
 group of nations, shall come
 from you, and kings shall be
 12 born of you; also I will give
 you and your descendants after
 you the land that I gave to
 13 Abraham and Isaac." Then
 God went up to heaven from
 the spot at which he spoke to
 15 him. And Jacob gave the name
 of Beth-el to the spot at which
 God spoke to him.

16 [From Beth-el they moved on,
 and they were still some dis-
 tance from Ephrath, when
 Rachel felt the pains of child-
 17 birth. She had hard labour,
 but, in the midst of her hard
 labour, the midwife said to her,
 "Fear not, you are going to
 18 have another son." As her
 life went from her (for she died),
 she called the child Benôni (Son-
 of-my-sorrow), but his father
 called him Benjamin (Fortune-
 19 son). Rachel died and was
 buried on the way to Ephrath
 20 (that is, Bethlehem), and Jacob
 erected a pillar at her grave, the
 Pillar of Rachel's Grave to this
 21 day.] *Then Israel moved on and
 pitched his tent on the other side
 22 of Flocktower. It was when Is-
 rael lived there that Reuben
 went and lay with Bilhah, his
 father's concubine; and when Is-
 rael heard . . .*

27 Then Jacob went to his
 father Isaac at Mamre, at Kir-
 jath-arba (that is, Hebron),
 where Abraham and Isaac had
 28 stayed. The life of Isaac lasted
 for a hundred and eighty years;
 29 then Isaac breathed his last,

died, and was gathered to his
 father's kindred, an old man,
 after a full life. He was buried
 by his sons Esau and Jacob.

Here are the descendants **36**
 of Esau (that is, Edom). 2
 Esau took his wives from among
 the Canaanite women, Adah the
 daughter of Elon the Hittite,
 Oholibamah the daughter of
 Anah (son of Zibeon the Hi- 3
 vite), and Basemath, the daugh- 3
 ter of Ishmael, sister of Nebai-
 oth. Adah bore Elîphaz to 4
 Esau, Basemath bore Reûel,
 and Oholibamah bore Jeûsh, 5
 Jalam, and Korah; these are the
 sons born to Esau in the land
 of Canaan. Then Esau, taking 6
 his wives, his sons, his daugh-
 ters, and all his serfs, with his
 cattle and all his stock and all
 the property he had gathered in
 the land of Canaan, went away
 from his brother Jacob into the
 land of Seir; for their posses- 7
 sions were so large that they
 could not live together, the land
 where they resided could not
 support their cattle. So Esau 8
 lived in the hill-country of Seir
 (Esau means Edom).

Here are the descendants of 9
 Esau the ancestor of the Edom-
 ites in the hill-country of Seir;
 here are the names of Esau's 10
 sons—Elîphaz the son of Esau's
 wife Adah, and Reûel the son of
 Esau's wife Basemath. The 11
 sons of Eliphaz were Teman,
 Omar, Zêpho, Gatam, and Kê-
 naz. (Elîphaz, Esau's son, had 12
 Timna as his concubine, and she
 bore Amâlek to Elîphaz.) These
 were the descendants of Esau's
 wife Adah. Here are the 13
 sons of Reûel; Nahath, Zerah,
 Shammah, and Mizzah; these
 were the descendants of Esau's
 wife Basemath. And here 14
 are the sons of Esau's wife

Oholibamah, the daughter of Anah (son of Zibeon); she bore Jeûsh, Jalam, and Korah to

15 Esau. Here are the chieftains among the sons of Esau. Of the sons of Eliphaz, the first-born of Esau, the chieftain of Teman, the chieftain of Omar, the chieftain of Zêpho, the chief-

16 tain of Kênaz, the chieftain of Gatam, and the chieftain of Amâlek—all chieftains from Eliphaz in the land of Edom, descended from Adah. Here are

17 the descendants of Esau's son Reûel: the chieftain of Nahath, the chieftain of Zerah, the chieftain of Shammah, and the chieftain of Mizzah—these are the chieftains from Reûel in the

18 land of Edom, descended from Esau's wife Basemath. And here are the descendants of Esau's wife Oholibamah: the chieftain of Jeûsh, the chieftain of Jalam, and the chieftain of Korah—chieftains descended from Esau's wife Oholibamah,

19 the daughter of Anah. Such were the sons of Esau (that is, Edom), such were the Edomite chieftains.

20 Here are the sons of Seir the troglodyte, the natives of the country: Lotan, Shobal, Zibeon,

21 Anah, Dishon, Ezer, and Rishan; these were the troglodyte chieftains, the Seirites in the

22 land of Edom. Lotan's children were Hori and Hemam;

23 Lotan's sister was Timna. Shobal's children were Alvan, Manahath, Ebal, Shêpho, and Onam.

24 Zibeon's children were Aiah and Anah (the Anah who discovered the hot springs in the desert, as he was herding his

25 father's asses). Anah's children were Dishon and Oholibamah.

26 Dishon's children were Hemdan, Eshban, Ithran, and Kêran.

Ezer's children were Bilham, 27 Zaavan, and Akan. Rishan's 28 children were Uz and Aran.

Here are the troglodyte chief- 29 tains: the chieftain of Lotan, the chieftain of Shobal, the chieftain of Zibeon, the chieftain of Anah, the chieftain of 30 Dishon, the chieftain of Ezer, and the chieftain of Rishan; such were the troglodyte chieftains in the order of their clans, within the land of Seir.

Here are the kings who 31 reigned in the land of Edom, before any king reigned over the Israelites. Bela the son of 32 Beôr reigned in Edom; the name of his capital was Dinhabah. Bela died and was suc- 33 ceeded by Jobab the son of Zerah of Busaireh. Jobab died 34 and was succeeded by Husham from the Temanite country. Husham died and was succeeded 35 by Hadad the son of Bêdad, who defeated the Midianites in the open country of Moab; the name of his capital was Avith. Hadad died and was succeeded 36 by Samlah of Masrêkah. Samlah died and was succeeded by 37 Saul from Rahaba on the Euphrates. Saul died and was 38 succeeded by Baal-hanan the son of Achbor. Baal-hanan the 39 son of Achbor died and was succeeded by Hadar; the name of his capital was Paû, and his wife was called Mehêtabel, the daughter of Matred, who was the daughter of Mezahab.

Here are the names of the 40 chieftains descended from Esau, in the order of their peoples and places: the chieftain of Timna, the chieftain of Alvah, the chieftain of Jetheth, the chieftain of 41 Oholibamah, the chieftain of Elath, the chieftain of Punon, the chieftain of Kênaz, the 42

chieftain of Teman, the chief-
 43 tain of Mibzar, the chieftain of
 Magdiel, and the chieftain of
 Iram. Such were the chieftains
 of Edom, as they were placed
 in the land they held—that is,
 the land of Esau, the ancestor
 of the Edomites.

37 Now Jacob was living in
 the land where his father
 had resided, in the land of Can-
 2 naan. Here are the descendants

22 **35** of Jacob. Jacob had twelve
 23 sons; Leah's sons were
 Reuben (Jacob's first-born),
 Simeon, Levi, Judah, Issachar,
 24 and Zebulun; Rachel's sons were
 25 Joseph and Benjamin; the sons
 26 of Bilhah, Rachel's maid, were
 Dan and Naphtali, the sons of
 of Zilpah, Leah's maid, were Gad
 and Asher. These were the sons
 born to Jacob in Paddan-aram.

37 Now Joseph, who was
 2 seventeen, was a shepherd-
 lad along with his brothers, the
 sons of Bilhah and of Zilpah, his
 father's wives. He gave a bad
 3 report of them to his father. Is-
 rael loved Joseph more than all
 his sons, as the son of his old
 age; he had a tunic with long
 4 sleeves made for him. And as
 his brothers saw that their father
 loved him better than all the
 others, they hated him and could
 not say a civil word to him.
 5 [Joseph had a dream, which he
 told his brothers, and it made
 them hate him worse than ever.

6 He said to them, "Do listen to
 7 this dream I have had. Me-
 thought, as we were binding
 sheaves in the field, my sheaf
 stood up, while your sheaves
 all around did homage to it!"
 8 His brothers answered, "And
 are you to be king over us?
 You to lord it over us?" They
 hated him worse than ever, for
 what he dreamed and what he

said. He had another dream 9
 which he told his brothers.
 "Listen," he said, "I have had
 another dream! The sun, the
 moon, and the eleven stars were
 doing homage to me!" When 10
 he told this to his father and his
 brothers, his father reproved
 him, saying, "What is this
 dream of yours? Am I and
 your mother and your brothers
 actually to bow before you to
 the earth?" His brothers bore 11
 him malice, but his father kept
 mind of what he said.]

*His brothers had gone to herd 12
 their father's flocks at Shechem.
 So Israel said to Joseph, "Are 13
 not your brothers herding the
 flocks at Shechem? Come, I will
 send you to them."* "I am
 ready," said Joseph. "Well, go," 14
 said Israel, "see if all is well
 with your brothers and with the
 flocks, and bring me word." So
 he sent him from the valley of
 Hebron, and to Shechem Joseph
 came. A man found him wan- 15
 dering about the country and
 asked him what he wanted. He
 said, "I am in search of my
 brothers. Pray tell me where
 they are shepherding." The 17
 man said, "They have gone from
 here; I heard them saying, 'Let
 us move to Dothan.'" Then Jo-
 seph went after his brothers, and
 in Dothan he found them. But 18
 they saw him at a distance and,
 long before he came up, they
 plotted to murder him. [They 19
 said to each other, "Here's the
 dreamer! Come on, let us kill 20
 him and fling him into one of
 the pits. We can say that a
 wild beast devoured him. Then
 we'll see what becomes of his
 dreams!"] When Judah heard 21
 this, however, he rescued him
 from their hands, saying, "No,
 we must not kill him outright."

22 [Said Reuben, "Shed no blood; fling him into this pit out in the open, but no violence!" (his idea being to rescue him and restore him to his father).
 23 So when Joseph reached his brothers, they stripped him of his tunic (the tunic with long
 24 sleeves), and flung him into the pit, which was empty; there was
 25 no water in it. Then they sat down to their food.]

On looking up, there they saw a caravan of Ishmaelites on the way from Gilead to Egypt, carrying resin and balsam and fragrant gum on their camels!
 26 Then said Judah to his brothers, "What is the good of killing our brother and covering up his
 27 blood? Come on, let us sell him to the Ishmaelites, instead of doing him violence! He is our
 28 brother, our own flesh!" To this his brothers agreed, and they
 28 sold Joseph to the Ishmaelites for fifty shillings. [Some Midianite traders passed, who pulled
 29 Joseph out of the pit, and took him away to Egypt. So, when Reuben went back to the pit, there was no Joseph in the pit!
 30 He tore his dress, and went back to his brothers, crying, "The boy is gone! Whatever is to become of me?"]
 31 As for Joseph's tunic, they dipped it in the blood of a goat
 32 they had killed; then, taking it to their father, they said, "We found this tunic; see if it is
 33 your son's or not." Jacob recognized it. "It is my son's tunic," he said; "some wild beast has devoured him. Joseph must
 34 have been torn to pieces." So Jacob tore his dress, girdled himself with sackcloth, and mourned
 35 for his son many a day; his sons and his daughters all tried to console him, but he would not

be consoled. "No," he said, "I will go down mourning to my son in death." Thus did his father weep for him. [Mean- 36
 time the Midianites sold him in Egypt to Potiphar, one of the Pharaoh's officials, who was governor of the prison.]

It happened about then **38**
 that Judah withdrew from his brothers and joined an Adul-
 lamite called Hirah. There he 2
 saw Bathshua a Canaanite; he married her and went in to her, and she conceived; she bore a 3
 son and called him Er. Again 4
 she conceived and bore a son, whom she called Onan. Once 5
 more she bore a son, calling him Shelah (she was at Kezib when she bore him). Judah 6
 chose a wife for Er, called Tamar; but Er, Judah's first-born, 7
 was a wicked man before the Eternal, and the Eternal cut him off. Then said Judah to 8
 Onan, "Go in to your brother's widow, do your duty to her as a husband's brother, and produce a child for your brother." But, 9
 as Onan knew that the child would not belong to him, he used to spill the seed on the ground whenever he went in to his brother's widow, to avoid producing a child for his brother. What he did was wicked before 10
 the Eternal, who cut him off also. So Judah said to Tamar, 11
 "Stay on as a widow in your father's house, till my son Shelah grows up." (He was afraid that Shelah might die like his brothers.) Tamar went to stay in her father's house.

In course of time Bathshua, 12
 Judah's wife, died; and, after Judah had consoled himself, he went to look after his sheep-shearers at Timna, along with his companion, Hirah the Adul-

13 lamite. Tamar was told that her
 father-in-law had gone to Timna
 14 for the sheep-shearing. Now she
 knew Shelah had grown up, and
 yet she was not his wife; so lay-
 ing aside her widow's dress, she
 wrapped herself up in a veil and
 sat at the entrance to Enaim on
 15 the road to Timna. When Judah
 saw her, he thought she was a
 harlot, since her face was veiled.
 16 So he stepped aside to her by the
 roadside, saying, "Pray, let me
 come in to you" (little knowing
 that she was his daughter-in-
 law). "What will you give me,"
 she asked, "for coming in to
 17 me?" "I will send you a kid
 from my flock of goats," he said.
 "Will you give me a pledge till
 18 you send it?" "What pledge?"
 "Your signet-ring," she said,
 "your cord for it, and the stick
 in your hand." So he gave them
 to her and went in to her, and
 19 she conceived by him. Then she
 got up and went away, removing
 her veil and putting on her wid-
 20 ow's dress. Judah sent his
 companion the Adullamite with
 the kid, to get back the pledge
 from the woman, but she was
 21 not to be found. He asked the
 natives, "Where is yon temple-
 prostitute who was by the road-
 side at Enaim?" They answered,
 22 "There has been none here." So
 he went back and told Judah,
 "I cannot find her; the natives
 say that no temple-prostitute
 23 has been there." "Well," said
 Judah, "let her keep the pledge,
 lest we are brought into con-
 tempt; I did send the kid, and
 you could not find the woman."
 24 About three months later Ju-
 dah was told that his daughter-
 in-law Tamar had been playing
 the harlot and was with child by
 whoredom. "Bring her out and
 25 burn her," said Judah. But as

she was being led out, she sent
 a message to her father-in-law:
 "I am with child by the man to
 whom these belong. Look," she
 said, "note whom they belong to,
 this signet-ring, this cord and
 stick!" When Judah recognized 26
 them, he said, "She is in the
 right against me, for I did not
 marry her to my son Shelah."
 So he had no further intercourse
 with her. When she was in 27
 child-birth, there were twins in
 her womb, and during her labour 28
 a hand appeared; the midwife
 tied a scarlet thread on it, say-
 ing, "This one came out first." 29
 But he drew back his hand, and
 out came his brother. "What a
 breach you have made for your-
 self!" she said. So his name
 was Perez (Breach). Afterwards 30
 his brother came out, with the
 scarlet thread on his hand; and
 his name was Zerah (Scarlet).

When Joseph was taken 39
 down to Egypt, an Egyp-
 tian [[Potiphar, one of the Pha-
 raoh's officials, who was governor
 of the prison,]] bought him from
 the Ishmaelites who had brought
 him down. But the Eternal was 2
 with Joseph, and he prospered;
 he was kept inside the household
 of his master the Egyptian, and 3
 his master noticed that the Eter-
 nal was with him, and that the
 Eternal prospered everything he
 took in hand. Joseph was popu- 4
 lar with him and became his per-
 sonal attendant; then he made
 him his household steward, and
 entrusted everything to him.
 From the hour that he made 5
 him his household steward in
 charge of everything, the Eter-
 nal blessed the house of the
 Egyptian for Joseph's sake; the
 blessing of the Eternal rested on
 all that he had, inside the house
 and outside. He left everything 6

in the hands of Joseph; not a thing did he trouble himself about, except his food.

Joseph was good-looking and
7 handsome. By-and-by his master's wife cast her eyes on him: "Lie with me," she said. But he
8 refused. He said to his master's wife, "My master does not trouble himself about anything in the household, but has left
9 everything in my hands, so that my authority is equal to his own; he has kept nothing from me except yourself, for you are his wife. How then can I commit this great crime, and sin against
10 God?" Day after day she spoke to Joseph, but he would not listen to her appeal to lie with her
11 or to be with her. One day, when he went into the house about his work, as no man of the
12 household was indoors, she caught him by the robe, saying, "Lie with me." But he ran off, leaving the robe in her hands,
13 and got away. When she saw he had run away, leaving his robe
14 in her hands, she called to her household, "Here is a Hebrew brought into the house to insult me! He came in to lie with me;
15 I screamed, and when he heard me screaming aloud he left his robe with me and ran off!" She kept the robe beside her, till his
16 master came home. Then she told him this story: "The Hebrew slave you brought to us
17 came in to insult me; but when I screamed aloud, he left his robe
18 with me and ran out!" When Joseph's master heard what his wife said, about how his servant had treated her, he was furious;
19 Joseph's master put him in gaol, where the royal prisoners were bound.

21 In gaol he lay. Yet the Eternal was with Joseph and was

kind to him, making him popular with the gaoler, who put
22 Joseph in charge of all the prisoners in the gaol, holding him responsible for anything they did; the gaoler did not need to
23 attend to anything that Joseph undertook, for the Eternal was with him, and whatever he did the Eternal made it prosper.

[After this it happened that the cupbearer and the
40 baker of the king of Egypt offended their lord the king of Egypt; the Pharaoh was angry
2 with his two officials, the chief cupbearer and the head baker, and put them in custody in
3 the house of the governor of the prison, the gaol in which Joseph was confined. The gov-
4 ernor of the prison appointed Joseph to attend upon them.

For some time they remained in custody. Then one night
5 they both had dreams, each man dreaming something with a meaning for himself, the cupbearer and the baker of the king of Egypt who were confined in the gaol. When Joseph
6 went in, next morning, he noticed that they were downcast. So he asked the officials of the
7 Pharaoh who were in custody along with himself in his master's house, "Why are you looking so downcast to-day?"
"We have had a dream," they
8 said, "and there is no one to interpret it." Joseph answered, "Do not interpretations belong to God? But pray tell me the dream." So the chief cup-
9 bearer told Joseph his dream. "In my dream," he said, "there was a vine in front of me, and
10 on the vine there were three branches. It seemed to bud, its blossoms opened, and the clusters produced ripe grapes.

11 As the Pharaoh's cup was in my hand, I plucked the grapes, squeezed them into the Pharaoh's cup, and handed the cup
 12 to the Pharaoh." "Here is the interpretation," said Joseph; "the three branches are three
 13 days. Within three days the Pharaoh will release you and restore you to your post; you will hand the Pharaoh his cup as you used to do when you
 14 were his cupbearer. But remember me when all goes well with you; do me the kindness of mentioning my name to the Pharaoh and get me out of here;
 15 for I was really kidnapped from the land of the Hebrews, and I have done nothing in this country for which I should be put
 16 into the dungeon." When the head baker saw that the interpretation was favourable, he said to Joseph, "In my dream I too saw something; three baskets of white bread
 17 were on my head; in the top basket there were all sorts of pastry for the Pharaoh, but the birds kept eating them out of the basket on my head."
 18 "Here is the interpretation," said Joseph; "the three baskets are three days. Within three
 19 days the Pharaoh will release you, and hang you on a tree, till the birds eat the flesh off you."
 20 On the third day, which was the Pharaoh's birthday, he held a banquet for all his courtiers, and he did release the chief cupbearer and the head baker.
 21 The chief cupbearer he restored to his post, where he handed
 22 the cup to the Pharaoh; but the head baker he hanged. It was as Joseph had interpreted
 23 to them. But the chief cup-

bearer did not remember Joseph; he forgot him.

Two years passed, and the Pharaoh dreamed he **41**
 was standing beside the Nile; up came seven cows from the ²
 Nile, sleek and plump, and they grazed in the reed-grass. After ³
 them seven other cows came up from the Nile, ugly and lean; they stood beside the rest of the cows on the bank of the Nile, and the ugly lean cows ⁴
 ate up the seven cows that were sleek and plump. Then the Pharaoh woke up. When ⁵
 he fell asleep, he had a second dream; there were seven fine ripe ears of corn sprouting on a single stalk! And seven ears ⁶
 sprang up after them, thin and blasted by the east wind; but ⁷
 the thin ears swallowed up the seven ears that were fine and full.

Then the Pharaoh woke up, to find he had been dreaming. In ⁸
 the morning his mind was disturbed; so he summoned all the magicians and sages in Egypt, and told them what he had dreamed, but no one could interpret it for the Pharaoh. Then ⁹
 the chief cupbearer said to the Pharaoh, "I must recall my offences to-day, how the Pha- ¹⁰
 raoh was angry with his servants and put myself and the head baker in custody within the house of the governor of the prison. Now, one night ¹¹
 we dreamed, he and I; each had a dream with a meaning for himself. But there was a ¹²
 youth along with us, a Hebrew slave of the prison-governor, and when we told him our dreams, he interpreted them, telling each of us the meaning of his own dream. And as he ¹³
 interpreted, so it fell out; I

was restored to my post, and the other man was hanged."

14 Then the Pharaoh sent for Joseph, whom they brought hurriedly from the dungeon; after shaving himself and changing his clothes, he came into the
15 Pharaoh's presence. "I have had a dream," said the Pharaoh to Joseph, "and there is no one to interpret it; but I have heard about you, that you can interpret a dream whenever
16 you hear it." "Not I!" said Joseph to the Pharaoh; "it is God's answer that will answer to the Pharaoh." Then the Pharaoh said to Joseph: "In my dream I was standing on the
18 bank of the Nile; up came seven cows from the Nile, plump and sleek, and they grazed in the reed-grass. After them seven
19 other cows came up, starved and very ugly and lean—I never saw such poor cows in all the
20 land of Egypt. The lean and ugly cows ate up the first seven
21 plump cows, and even after they had eaten them up, you could not tell that they had eaten them—they were still ugly as
22 before. Then I woke up. I also saw in a dream seven full ripe ears sprouting on a single stalk.
23 Seven ears sprang up after them, withered, thin, and blasted by the east wind, and the thin ears
24 swallowed up the seven ripe ears! I told all this to the magicians, but not one of them could tell me the meaning."

25 Joseph said to the Pharaoh, "The Pharaoh's dreams mean one thing. God has been showing the Pharaoh what he is about to do; the seven good
26 cows are seven years, and the seven good ears are seven years—it is one and the same dream.
27 The seven lean and ugly cows

that came up afterwards are also seven years, and so are the seven empty ears blasted by the east wind; there are to be seven
years of famine. This is what
I meant when I said to the Pharaoh that God has shown the Pharaoh what he is going to do. Seven years of great
plenty are coming for all the land of Egypt, but there will
be seven years of famine after them, and the plenty will all be forgotten in the land of Egypt; famine will consume
the land, so sore a famine that there will be no word of plenty in the land, owing to the famine that will follow. The dream
was doubled for the Pharaoh because this is fixed by God, and ere long God will bring it about. Well then, let the
Pharaoh look out a shrewd, intelligent man, and put him in control of the land of Egypt. Let the Pharaoh take action
further by appointing food-controllers throughout the country, to annex a fifth of the produce of Egypt during the seven years of plenty; let them
gather all the food of the good years that are coming, and, under authority of the Pharaoh, store up the grain and hold it for food in the towns. The food
will be a reserve for the land in view of the seven years of famine that are to befall the land of Egypt, that the country may not perish of famine."

This plan approved itself to the Pharaoh and all his courtiers. The Pharaoh said to his courtiers, "Can we find anyone equal to this man, in whom is the spirit of God?" Then the Pharaoh turned to Joseph: "As God has shown you all this, there is no one so shrewd and

40 intelligent as yourself. You shall be mayor of my palace, and all my nation shall move at your bidding; only on the throne shall my authority be
 41 greater than yours. Look," said the Pharaoh to Joseph, "I hereby appoint you over all the
 42 land of Egypt!" And taking his signet-ring from his hand, the Pharaoh put it on Joseph's hand, arraying him in fine linen robes, putting a gold chain
 43 round his neck, and giving him his second chariot to drive in, till the people shouted, "At your service!" Thus he appointed him over all the land
 44 of Egypt. "I am the Pharaoh," said the Pharaoh to Joseph, "and not a man shall stir hand or foot in all Egypt without your
 45 consent." The Pharaoh gave Joseph the name of Zaphenath-panêah (Life-sustainer) and married him to Asênath, the daughter of Potiphera, the priest at On.

Then Joseph went through the
 46 land of Egypt.] Joseph was thirty years old when he became prime minister to the Pharaoh, king of Egypt. Joseph went from the presence of the Pharaoh to go through all the land
 47 of Egypt. [And during the seven years of plenty, when the
 48 earth bore ample crops, he collected all the produce of the rich years over Egypt and stored the grain within the towns; in every town he stored the produce of the surrounding
 49 fields. Joseph stored grain in huge quantities, like the sand of the sea, till he ceased counting it, for it was past measuring.

50 Before the time of famine came, two sons were born to him by Asênath the daughter
 51 of Potiphera, the priest at On.

The first-born Joseph called Manasseh (Forgetting); "for," said he, "God has made me forget all my hardships and my father's house." The second he
 52 called Ephraim (Fruitful); "for God has made me fruitful in the land of my misfortunes." Then
 53 the seven years of plenty in the land of Egypt ended, and, as
 54 Joseph had foretold, the seven years of famine began. There was a famine in every country, but there was food everywhere
 55 in Egypt. And when all Egypt itself grew famished, and the people cried to the Pharaoh for food, the Pharaoh told all the Egyptians, "Go to Joseph; do as he tells you." Then Joseph
 56 opened all the granaries and sold grain to the Egyptians. As the famine was all over the world, people from every coun-
 57 try also came to Joseph in Egypt to buy grain—so severe was the famine everywhere on earth.

When Jacob realized
 that there was grain for 42
 sale in Egypt, Jacob said to his sons, "Why stand looking at each other? I hear," he said, 2
 "there is grain for sale in Egypt; go down there and buy some for us, that we may live instead of
 dying." So Joseph's ten brothers 3
 went down to buy grain from the Egyptians; Jacob did 4
 not send Benjamin, Joseph's own brother, with the rest, as he was afraid of him coming to harm.] Among those who came 5
 to buy were the sons of Israel; for the famine was raging in the land of Canaan.

Now Joseph was viceroy of 6
 the country; he it was who sold the grain to all the natives. [The brothers of Joseph came and bowed to the ground before

7 him.] *When Joseph saw his brothers he recognized them, but he treated them like a stranger. He asked, "Where do you come from?" "From the country of Canaan," they said, "to buy*
8 *food."* [Joseph recognized his brothers, but they did not recognize him; Joseph remembered what he had dreamed about them, and spoke harshly to them. "You are spies," he said, "you have come to note how
9 defenceless the land is." "No, my lord," they said, "your servants^a have come to buy food.
10 We are all sons of one man; we are honest men, your servants
11 are no spies." He answered, "No, you did come to note how
12 defenceless the land is." They repeated, "Your servants are
13 twelve brothers, sons of one man in the land of Canaan; the youngest is at present with our father, and there is one gone."
14 Joseph retorted, "It is as I
15 said, you are spies. But I will test you; as sure as the Pharaoh lives, you shall not leave here unless your youngest brother
16 comes here. Send one of your number to fetch your brother, while you remain confined; it will be a test of your statements, and show if you are honest. Otherwise, as sure as the Pharaoh
17 lives, you are spies." So he put them all in custody together for three days.
18 On the third day Joseph said to them, "As I am a religious man, you must do this at least
19 to save your lives; if you are honest men, let one of you remain confined in prison, while you go with grain for your starv-
20 ing households and bring me back your youngest brother; that will verify your statements
21 and save your lives." They said

to each other, "This misfortune has befallen us because we were guilty about our brother; we saw his misfortune, and we would not listen to his entreaties." And Reuben said, 22
"Did I not tell you, not to sin against the boy? But you would not listen to me. So, you see, there is a reckoning for his blood." They little 23
knew that Joseph understood them, for there was an interpreter at the interview. But 24
Joseph withdrew and broke down. On coming back, he selected Simeon and had him bound before their eyes; then 25
he gave orders that their baggage was to be filled with grain, that each man's money was to be replaced in his sack, and that they were to receive provisions for the journey. This was done. They loaded their 26
asses with grain, and went away.]

At the spot where they put 27 up for the night, one of them opened his sack to get fodder for his ass, and there he saw his money, at the mouth of the sack! He told his brothers, "My money 28 has been put back! There it is, inside my sack!" At this their heart sank, and they turned trembling to one another. [When 29 they reached their father Jacob in the land of Canaan, they told him all that had happened to them. "The man who is 30 lord of the land," they said, "talked harshly to us; he took us for spies and put us in custody. We said to him, 'We are 31 honest men, we are no spies; we are twelve brothers, sons of 32 our father; one is gone, and the youngest is at present with our father in the land of Canaan.' Then the man who is lord of the 33

land said, 'I will find out whether you are honest men in this way: leave one of your number with me, and do you take grain for your starving households and be off; but bring me your youngest brother. Then I shall be sure that you are not spies but honest men; I will hand over your brother, and you can trade in the country.' When they emptied their sacks, there was every man's packet of money inside his sack! On seeing their packets of money, they and their father were afraid, saying, "What is this that God has done to us?" And Jacob their father said, "You bereave me of my children; Joseph is gone, Simeon is gone, and now you would take Benjamin. Look at all that I have to bear!" But Reuben said to his father, "You may kill my two sons if I do not bring him back to you; put him in my charge, and I will bring him back!"

43 The famine was raging in the land. So, after they had consumed the grain that they had brought from Egypt, their father said to them, "Go and buy us a little more food."

"But," said Judah, "the man told us strictly, 'You cannot see me, unless your brother is with you.' We will go and buy food, if you send our brother along with us; but if you refuse, we will not go. The man told us, 'You cannot see me, unless your brother is with you.'" "And why did you bring trouble on me," said Israel, "by telling the man you had another brother?"

They said, "The man asked particularly about us and our relatives; he said, 'Is your father still alive? Have you another

brother?' We answered the drift of his questions. How were we to know that he would say, 'Fetch your brother?'" Israel said, "My son shall not go with you; his brother is dead, and he is the only one left. If he came to any harm on the road, you would bring down my grey hairs to the grave with grief." "Send the lad with me," said Judah to his father Israel; "let us start off, that we may live instead of dying, we and you and our little ones. I will stand guarantee for him; I will answer to you for him. If I fail to bring him back and set him before you, the lasting blame be mine. If we had not put off time, we could have been back by now!" "Well," said their father Israel, "if it is to be, then do this: take some of the dainties of the country in your baggage, and carry them as a present to the man, a little balsam, a little honey, resin, fragrant gum, pistachio nuts, and almonds; take double money with you, and carry back the money that was replaced in your sacks (perhaps it was by mistake); also take your brother and go back to the man. [And may God Almighty move the man to be kind and let your other brother go, as well as Benjamin. But if I am to be bereaved—well, I am to be bereaved!]"

So taking this present, taking the double money, and taking Benjamin, the men started south for Egypt and made their way into the presence of Joseph. When Joseph saw Benjamin with them, he said to his steward, "Take the men indoors, slaughter animals and make all preparations, for the men are to

17 dine with me at noon." So he
 did as Joseph told him. He
 took the men into Joseph's
 18 house; but they were afraid at
 being taken inside Joseph's
 house, thinking, "It is on ac-
 count of the money replaced in
 our sacks at our first visit; he
 wants to accuse us and attack
 us, to make us slaves and seize
 19 our asses!" So they went up to
 Joseph's house-steward and spoke
 to him at the door of the house.
 20 "O my lord," they said, "we
 simply came down to buy food
 21 on our first visit, and when we
 opened our sacks at the spot
 where we put up, there was every
 man's money in the mouth of
 his sack, our own money in full
 weight! We have brought it
 22 back, and we have brought other
 money to buy food. We do not
 know who put our money in our
 23 sacks." "All right," he said,
 "you need not be afraid; your
 God and the God of your father
 must have put treasure in your
 sacks, for I got your money."
 [[Then he brought Simeon out to
 24 them.]] Taking the men in-
 doors, he gave them water to
 wash their feet, and gave their
 asses fodder.
 25 Then they arranged their pres-
 ent for Joseph's arrival at noon,
 for they had heard they were to
 26 have a meal there. When Joseph
 came home, they took their
 present to him in the house,
 bowing to the ground before
 27 him. He asked how they were;
 he said, "Is your father well, the
 old man you spoke of? Is he
 28 still alive?" They answered,
 "Your servant our father is well,
 29 he is still alive." Then they
 bowed and did homage to him.
 Looking up he saw his brother
 Benjamin, his mother's son, and
 asked, "And is this your young-

est brother, of whom you told
 me?" Then he said, "God be 30
 gracious to you, my son!" His
 heart yearned for his brother, so
 he hastily sought a place to
 weep, and retired to his room,
 where he broke down in tears.
 After washing his face, he came 31
 out, and controlling himself or-
 dered dinner to be served.

Dinner was served for Joseph 32
 apart, for the men apart, and for
 his Egyptian guests apart; the
 Egyptians could not eat along
 with the Hebrews—that would
 have polluted the Egyptians.
 The men were seated in his pres- 33
 ence in order of age, from the
 oldest, by right of birth, to the
 youngest—which made them
 stare at each other in astonish-
 ment. Joseph would send por- 34
 tions to them from his own table,
 but Benjamin's portions were
 five times as large as any of
 theirs. As they drank and drank
 deep in his company, he ordered
 his house-steward, "Fill the 44
 men's sacks with as much
 grain as they can hold, put
 every man's money in the mouth
 of his sack, and in the mouth of 2
 the youngest man's sack, along
 with his corn money, put my
 goblet, the silver goblet." He
 did as Joseph told him.

Soon as day dawned, the men 3
 were sent off with their asses.
 They had left the city but were 4
 not far away, when Joseph said
 to his steward, "Up and after
 the men! When you overtake
 them, ask them, 'Why have you
 repaid injury for kindness?
 Why have you stolen the silver 5
 goblet, the very goblet out of
 which my lord drinks, and with
 which he divines? That was a
 foul deed of yours!'" When 6
 he overtook them, he asked
 them this. They said to him,

7 "Why does my lord say such a
 8 thing? Your servants do a thing
 like that? Never! Why, we
 brought you back from Canaan
 the money that we found in our
 sacks! How then should we
 9 steal silver or gold from your
 lord's house? If the goblet is
 found in possession of any of
 your servants, he shall die, and
 we will be slaves to my lord."
 10 "As you say," replied the stew-
 ard, "but he only who is found
 in possession of it shall be my
 slave; the rest of you shall be
 11 clear." Hurriedly they lowered
 all their sacks to the ground,
 12 every man opened his sack, and
 the steward searched them, be-
 ginning with the oldest and go-
 ing on to the youngest; in Ben-
 jamin's sack the goblet was
 13 found! Tearing their clothes,
 each reloaded his ass, and back
 they went to the city.
 14 When Judah and his brothers
 reached Joseph's house, he was
 still there; they dropped to the
 15 ground before him. "What is
 this you have done?" said Jo-
 seph. "Don't you know a man
 in my position is able to di-
 vine?" Judah answered, "What
 16 are we to say to my lord? What
 can we urge? how can we clear
 ourselves? God has discovered
 the iniquity of your servants;
 now we are slaves to my lord,
 we and the man in whose pos-
 session the goblet was found."
 17 "Far be it from me to act like
 that," said Joseph; "the man in
 whose possession the goblet was
 found, he shall be my slave, but
 the rest of you can go to your
 father safe and sound."
 18 Then Judah went up to him
 and said, "O my lord, pray let
 your servant say one word to
 my lord, and be not enraged at
 your servant, for you are like the

Pharaoh himself. My lord asked 19
 his servants, 'Have you a father
 or a brother?' And we told my 20
 lord, 'We have a father, an old
 man, and a child of his old age,
 a young child, whose own
 brother is dead; he is the only
 child left of his mother, and his
 father loves him.' You said to 21
 your servants, 'Bring him down,
 that I may look at him.' But we 22
 told my lord, 'The boy cannot
 leave his father; his father would
 die if he lost him.' You said to 23
 your servants, 'Unless your
 brother comes along with you,
 you will never see me again.'
 Well, when we went to your 24
 servant our father, we told him
 what my lord said; and when 25
 our father bade us return and
 buy a little food, we said, 'We 26
 cannot go down. If our young-
 est brother goes with us, then we
 will go down; but not otherwise,
 for we cannot see the man unless
 our youngest brother is with us.'
 Your servant our father said to 27
 us, 'You know my wife bore me
 two sons; one left me, and me- 28
 thinks he must have been torn to
 pieces, for I have never seen him
 again; if you take this one too, 29
 and if he comes to harm, you
 will bring my grey hairs down
 to the grave with trouble.' Now 30
 if I go to your servant my father
 without the boy, when he sees
 there is no boy, he will die, for his
 very soul is bound up in the boy;
 and your servants will bring 31
 down the grey hairs of your serv-
 ant our father to the grave with
 grief. For your servant became 32
 guarantee for the boy to my
 father: I said, 'If I fail to bring
 him back to you, then the last-
 ing blame of my father shall be
 mine.' Well then, do let your 33
 servant remain instead of the
 boy as a slave to my lord, and

let the boy return with his
34 brothers. How can I go to my
father without the boy? Never
may I witness the woe that
would overwhelm my father!"

45 [Joseph could control him-
self no longer before all
the bystanders; he called out,
"Make every man withdraw."

No one was present when Joseph
made himself known to his
2 brothers, although he wept so
loud that the Egyptians heard
of it and the Pharaoh's house-
3 hold heard of it. Joseph said to
his brothers, "I am Joseph. Is
my father still alive?" His
brothers were so dismayed that
4 they could not answer.] So

Joseph said to his brothers,
"Pray come near." When they
came near, he said, "I am your
brother Joseph whom you sold
5 into Egypt. [Now be not vexed
or angry with yourselves that
you sold me here, for God sent
me in front of you to be a pre-
6 server of life; the famine has
been two years in the land, and
there are still five years when
there will be neither ploughing
7 nor harvest. God sent me in
front of you to preserve your
posterity alive on earth and
make you survive to become a
8 great company. So it was not
you but God who sent me here,
and God has made me the Pha-
raoh's prime minister, head of
all his palace, and governor of
9 all the land of Egypt. Hasten
back to my father and give him
this message from his son Jo-
seph: 'God has made me lord
over all Egypt; come down to
10 me at once, you shall stay in the
land of Goshen and you shall
live near me, you and your sons
and your grandsons, your flocks
and herds and all that you pos-
11 sess; I will provide for you

here, lest you become poor, you
and your household and all
that you possess; for there are
still five years of famine.' You 12
can see for yourselves, my
brother Benjamin can see for
himself, that it is I who am
speaking to you.] You must tell 13
my father all about my splendid
position in Egypt and about all
you have seen; make haste and
bring my father here." Then 14
he fell on the neck of his brother
Benjamin and wept, and Ben-
jamin wept on his neck. [Then 15
he kissed all his brothers and
wept as he embraced them; after
which his brothers talked with
him.

News of this reached the 16
palace of the Pharaoh; the Pha-
raoh and his courtiers heard that
Joseph's brothers had arrived,
and they were delighted. "Tell 17
your brothers," said the Pharaoh
to Joseph, "this is what they are
to do: 'load your beasts, go off 18
to the land of Canaan, take your
father and your households,
and come to me; I will give
you the best that the land
of Egypt holds, and you shall
eat the fat of the land.' Give 19
them these orders: 'take wag-
gons from Egypt for your little
ones and for your wives, and
fetch your father. Never mind 20
your baggage; the best that all
Egypt holds is at your dis-
posal.'" The sons of Israel 21

did so. Joseph gave them wag-
gons as the Pharaoh ordered,
and provisions for their journey.
He presented each of them with 22
changes of apparel, but Benja-
min he presented with forty
pounds and five changes of ap-
parel; he also sent his father 23
a present of ten asses loaded
with the best products of Egypt,
ten she-asses loaded with grain

and food, and provisions for his
 24 father on the journey. When he
 sent his brothers off, he said to
 them, "See that you do not
 25 quarrel on the road." So they
 travelled up from Egypt to
 Jacob their father in the land
 26 of Canaan and told him, "Joseph
 is still alive, he is governor
 of all the land of Egypt!" He
 was stunned by the news; he
 27 did not believe them. Then
 they told him all that Joseph
 had said to them. But the
 spirits of their father Jacob re-
 vived when he saw the waggons
 which Joseph had sent to con-
 28 vey him. "Enough!" said Is-
 rael, "my son Joseph is still
 alive; I will go and see him be-
 fore I die."

46 Then Israel set out with
 all his property, and on
 reaching Beêrsheba he offered
 sacrifices to the God of his
 2 father Isaac. In a vision by
 night God said to Israel, "Jacob,
 Jacob!" "Here I am," he an-
 3 swered. And God said, "I am
 God, your father's God; fear not
 to go down to Egypt, for I will
 make you a great nation there.
 4 I will go down to Egypt with
 you, and I will be sure to bring
 you back; and when you die, Joseph
 shall close your eyes."

5 So Jacob started from Beêr-
 sheba; the sons of Israel took
 their father Jacob and their
 little ones and their wives in
 the waggons that the Pharaoh
 6 had sent to convey him.] Thus
 Jacob and all his family took
 their cattle and all that they
 had gathered in the land of
 Canaan, and into Egypt they
 7 came; he brought with him to
 Egypt his sons, his grandsons,
 his daughters and his grand-
 daughters, and all his family.

8 Here are the names of Is-

rael's family [[Jacob and his
 sons]] who entered Egypt. Reu-
 ben, Jacob's first-born, with 9
 Reuben's sons, Hanôk, Pallu,
 Hezron, and Karmi; Simeon's 10
 sons, Jemûel, Jamin, Ohad,
 Jachin, Zohar, and Saul (the
 son of a Canaanite woman);
 Levi's sons, Gershon, Kohath, 11
 and Merari; Judah's sons, Er, 12
 Onan, Shelah, Perez, and Zerah
 (though Er and Onan died in
 Canaan): the sons of Perez,
 Hezron and Hamul. Issachar's 13
 sons, Tola, Puvah, Eyob, and
 Shimron: Zebulun's sons, Sered, 14
 Elon, and Jahleêl: these were 15
 Leah's sons, born to Jacob in
 Paddan-aram [[along with his
 daughter Dinah]]; altogether
 his sons [[and daughters]] num-
 bered thirty-three. Gad's sons, 16
 Ziphion, Haggi, Shuni, Ezbon,
 Eri, Arodi, and Areli: Asher's 17
 sons, Imnah, Ishvah, Ishvi,
 Beriah, and their sister Serah:
 Beriah's sons, Heber and Mal-
 chiel: these were the sons borne 18
 to Jacob by Zilpah, whom
 Laban gave to his daughter
 Leah, sixteen of them.

The sons of Jacob's wife 19
 Rachel were Joseph and Benja-
 min: to Joseph there were born 20
 in Egypt Manasseh and
 Ephraim, borne by Asēnath
 the daughter of Potiphera,
 priest at On: Benjamin's sons 21
 were Bela, Becher, Ashbel,
 Gera, Naaman, Ehi, Rosh, Mup-
 pim, Huphim, and Ard: these 22
 were the sons borne to Jacob
 by Rachel, fourteen in all.
 Dan's son was Hushim, and 23
 Naphtali's sons were Jahzeêl,
 Guni, Jezer, and Shillem; these 25
 were the sons borne to Jacob
 by Bilhah, whom Laban gave
 to his daughter Rachel, seven in
 all. Altogether, Jacob's kith 26
 and kin who entered Egypt, his

descendants and also his sons' wives, numbered [[sixty-six. 27 Joseph had two sons born to him in Egypt, so that Jacob's household who entered Egypt amounted to]] seventy.

28 He sent Judah ahead to get instructions from Joseph about Goshen; and, when they reached 29 the district of Goshen, Joseph got his chariot ready and went up to meet his father Israel in Goshen. He presented himself, 30 as he embraced him. Israel said to Joseph, "Now that I have seen you, still alive, let me die!" 31 Then Joseph said to his brothers and his father's household, "I will go and tell the Pharaoh that my brothers and my father's household have come to me from 32 Canaan, and that the men are shepherds, for they have been breeding cattle, and that they have brought their flocks and 33 herds and all they possess. When the Pharaoh summons you and asks what is your occupation, 34 say to him, 'Your servants have bred cattle ever since we were young, both we and our fathers.' In this way you will get the district of Goshen to live in, for all shepherds are an abomination 47 to the Egyptians."

Joseph went and told the Pharaoh, "My father and my brothers, with their flocks and herds and all they possess, have arrived from Canaan, and are 2 in the district of Goshen." He took five of his brothers and presented them to the Pharaoh, 3 who asked them, "What is your occupation?" They said to the Pharaoh, "Your servants are shepherds, we and our fathers. 4 We have come to stay in the country," they added, "for your servants' flocks can get no

pasture, so severe is the famine in Canaan. Pray, then, allow your servants to live in the district of Goshen." The Pha- 5 raoh said to Joseph, "Let them 6 stay in the district of Goshen, and if you know of any competent men among them, put them in charge of my live-stock."

When Jacob and his sons 5 came to Joseph in Egypt, the Pharaoh, king of Egypt, heard about it; and the Pharaoh said to Joseph, "Your father and your brothers have arrived? Well, the land of Egypt is be- 6 fore you; settle your father and your brothers in the very best part of the country." Then 7 Joseph brought his father Jacob in and placed him before the Pharaoh. Jacob saluted the Pharaoh. The Pharaoh asked 8 Jacob, "How many years have you lived?" Jacob answered, 9 "For a hundred and thirty years I have had a wandering life of it; few and hard have been the years I lived, fewer than the years my fathers lived and wandered." Then, saluting the 10 Pharaoh, Jacob withdrew from his presence.

Joseph settled his father and 11 his brothers, giving them a property in the land of Egypt, in the very best part of the country, in the district of Ramses, as the Pharaoh had ordered; Joseph supported his 12 father and his brothers and all his father's household with food, to meet the number and the needs of their little ones.

Now there was no food any- 13 where in the country; the famine was so severe that Egypt and Canaan were languishing under stress of the famine. Meantime 14 Joseph collected all the money that was to be got in Egypt and

in Canaan as payment for grain, and put the money in the royal
 15 treasury. When all the money in Egypt and in Canaan had been spent, the Egyptians all came and said to Joseph, "Give us food. Why should you look on while we die, because our
 16 money is gone?" Joseph said, "Give me your live-stock, if your money is gone, and I will give you grain for your live-stock."
 17 So they brought their live-stock to Joseph, who gave them food in exchange for horses, sheep, cattle, and asses; that year he supported them with food in exchange for their live-stock.
 18 When that year was over, they came to him the next year and said, "We will not hide it from my lord, that if our money is all spent and if our live-stock belongs to my lord, we have nothing left for my lord except our
 19 persons and our lands. Why are we to die under your very eyes, we and our land? Buy us and our land for food; let us and our land be thrall to the Pharaoh, but give us some seed, that we may live instead of dying, and that the land may not be left
 20 desolate." Then Joseph bought all the land of Egypt for the Pharaoh, since the Egyptians all sold their fields, so hard was the famine upon them. The land became the property of the Pharaoh, and as for the people, they
 21 were reduced to thralldom from one end of Egypt to the other.
 22 (The only land he did not buy was the land of the priests, for, as the priests enjoyed an allowance from the Pharaoh and lived off that allowance, they did not
 23 sell their land.) Joseph said to the people, "I have now bought you and your land for the Pharaoh. Here is seed for you to

sow the land; but when the crop 24 is gathered, you must give a fifth of it to the Pharaoh, keeping four-fifths for yourselves to sow the fields and to make food for yourselves and your households." "You have saved our 25 lives," they said; "may it please our lord, we will be in thralldom to the Pharaoh." So Joseph 26 drew up a regulation for Egypt to this day, that a fifth should fall to the Pharaoh; the only land that did not pass to the Pharaoh was the land belonging to the priests. As for the Israel- 27 ites, they lived in Egypt, in the district of Goshen, where they acquired property and bred and became very numerous.

In the land of Egypt Jacob 28 lived for seventeen years, so that the years of Jacob's lifetime were a hundred and forty-seven. When the time came for 29 Israel to die, he called his son Joseph and said to him, "If I have found favour with you, pray put your hand under my thigh and promise to be kind and true to me; do not bury me in Egypt, but when I sleep with my 30 fathers, you are to carry me from Egypt and lay me in their burying-place." He said, "I will do what you bid me." "Swear to 31 me," said Jacob. So he swore. And Israel bent reverently towards the head of his bed.

[After this Joseph was told that his father was ill; 48 so he took his two boys, Manasseh and Ephraim. Jacob was told, "Here is your son Joseph 2 coming!" And Israel collected his strength and sat up in the bed.] Jacob said to Joseph, 3 "When God Almighty appeared to me at Luz in Canaan, he blessed me and said, 'I will make 4 you fruitful and multiply you, I

will make you a group of nations, and I will give you and your descendants this land as a
 5 lasting possession.' Now the two boys who were born to you in Egypt, before I came to you in Egypt, are to be mine; Ephraim and Manasseh are to be as much mine as Reuben
 6 and Simeon. And the offspring born to you after them are to be yours, reckoned as belonging to these two brothers."

21 [And Israel said to Joseph, "I am dying, but God will be with you and bring you back to your
 22 fatherland. Moreover, I assign you the mountain-slope of Shechem on the heights above your brothers, which I won from the Amorites by my sword and
 7 bow.] As for myself, when I was on the way from Paddan, Rachel died, to my sorrow, in Canaan, at some distance from Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem)."

8 [When Israel saw Joseph's boys, he said, "Who are these?"
 9 Joseph said to his father, "They are my sons, whom God has given me here." Then he said, "Pray bring them to me, and I
 10 will bless them." Now Israel's eyes were dim with age, so that he could not see. Joseph brought them up to his father, who kissed them and embraced
 11 them. Israel said to him, "I never thought I would see you; and here God has let me see
 12 your family as well!" Then, removing them from his father's knees, Joseph bowed to the
 13 ground. So Joseph took and brought them both near him, Ephraim on his right opposite the left hand of Israel and Manasseh on his left opposite Is-
 14 rael's right hand. But Israel

stretched his right hand out and laid it on the head of Ephraim the younger boy, and put his left hand on Manasseh's head, crossing his hands intentionally, as Manasseh was the first-born.

He blessed Joseph, saying, 15
 "The God of whose presence my fathers Abraham and Isaac were ever mindful, the God who has shepherded me all through my life, the angel who 16
 has delivered me from trouble, bless the boys; may they carry on my name and the names of my fathers Abraham and Isaac; may they grow into a multi-
 tude on earth!" Joseph was 17
amazed when he saw that his father was laying his right hand on the head of Ephraim; he seized his father's hand, in order to remove it from Ephraim's head to Manasseh's, saying, 18
 "No, my father, here is the first-born, put your right hand on his head." But his father refused. 19
 "I know, my son, I know; he will grow into a nation, he will be great, but nevertheless his younger brother will be greater and his descendants will become a multitude of nations." Thus 20
 he blessed them on that day. He added, "The Israelites will invoke your blessing for themselves; they will say to a man, 'God make you like Ephraim and like Manasseh!'"—putting Ephraim before Manasseh.]

Then Jacob called for 49
 his sons. "Gather," he said, "that I may tell you what is to befall you in after days.

*Sons of Jacob, gather round, 2
 hark to Israel your sire!*

Reuben, you are my first-born, 3
*the first flush of my manhood;
 yours the height of rank and
 might,
 but lost by surging lust; 4*

- you went in to your father's wife,
you stained his wedlock, you
profaned it!*
- 5 *Simeon and Levi are a pair:
their plots are ruthless stabs.*
- 6 *Their plans, my soul, never share;
heart of mine, join not their
council!—
for men they murder in their ire,
and wantonly disable oxen.*
- 7 *A curse on their ire so fierce!
a curse on their rage so cruel!
I will disperse them throughout
Jacob,
and scatter them over Israel.*
- 8 *But, Judah, your brothers praise
you;
as you grip your foes by the neck,
your father's sons own your
sway!*
- 9 *A lion's whelp is Judah!
My son, you take cover, sated
with prey!
He crouches, couches like a lion,
like an old lion—who dare rouse
him?*
- 10 *The sceptre never passes from
Judah,
nor ever the staff of sway,
till he comes into his own,
and makes the clans obey.*
- 11 *He tethers his foal to a vine,
his colt to a rare red vine;
he washes his clothes in wine,
his robes in the juice of the grape!*
- 12 *His eyes are heavy with wine,
his teeth are white with milk.*
- 13 *Zebulun lies on the sea-shore,
lies as a haven for ships,
with his flank on Sidon.*
- 14 *Issachar is a sturdy ass,
lolling beside the sheepfolds;*
- 15 *he saw that rest was good,
and sweet the shire,
so he stooped to shoulder loads
and turned a drudge for hire.*
- 16 *Dan upholds his clan
as a clan in Israel;*
- 17 *a serpent on the road is Dan,
a snake upon the path,
that bites the horse's hoof,
till the rider tumbles backward.*
- 18 *[[O Eternal, I am waiting for thy
victory!]].*
- Gad—raiders raid him,
but he raids their rear!* 19
- Asher—rich his produce is,
he yields royal dainties!* 20
- A slender oak is Naphtali,
with lovely boughs.* 21
- A tree of fruit is Joseph,
a fruit-tree by a well,
the branches covering the walls.*
- Archers bitterly assail him,
shoot at him savagely,
but his own bow remains steady,* 24
- and he nimbly plies his arms;
Jacob's Mighty One upholds him,
Israel's Strength sustains him—
ay, your father's God, who aids you,* 25
- God Almighty who will bless you
with water from the heaven above
and water from the flood below,
blessings of breast and of womb,
blessings of fatherhood, sires* 26
- and sons,
dews from the ancient mountains,
the boon of the everlasting hills.
Such blessings rest on Joseph,
the prince among his brothers!*
- Benjamin plunders wolf-like,* 27
- devouring prey in the morning,
dividing spoil at even!"*
- All these are the twelve clans* 28
- of Israel, and this was what their
ancestor said to them. He blessed
them, giving a special blessing
to each of them, and he gave* 29
- them this charge. "I am to be
gathered to my people," he said;
"bury me beside my fathers in
the cave in the field of Ephron
the Hittite, the cave in the* 30
- field at Makpelah, east of
Mamre, in the land of Canaan,
the cave that Abraham bought
along with the field from
Ephron the Hittite, in order to
secure a burying-place. There* 31
- Abraham and his wife Sarah
were buried, there Isaac and
his wife Rebekah were buried,
and there I buried Leah."*
- When Jacob ended his charge* 33
- to his sons, he drew his feet
up into the bed, breathed his*

last, and was gathered to his father's kindred.

50 Joseph fell on his father's face, weeping over him and
 2 kissing him; he ordered the embalmers in his service to embalm
 3 his father; which the embalmers did, devoting forty days to the task of embalming Israel, for that was the regular time. The Egyptians mourned him for seventy days.
 4 When the mourning days were over, Joseph said to the household of the Pharaoh, "If I have found favour with you, pray report to the Pharaoh that when my father was dying, he made me swear to bury him in the grave he had dug for himself in Canaan. Ask him to allow me to go up and bury my father. I will come back again." The Pharaoh said, "Go up and bury your father, as he made you swear to do." So Joseph went to bury his father, accompanied by all the courtiers of the Pharaoh, the chief men of his palace, and all the heads of Egypt, as well as by all Joseph's household and his brothers and his father's household; all they left behind them in the district of Goshen were their little ones, their flocks and their herds. He also took an escort of chariots and horsemen. It was a very large company. When they reached the Bramble threshing-floor, east of the Jordan, they raised a loud and bitter wail; there Joseph mourned seven days for his father. And when the natives, the Canaanites, saw this mourning at the Bramble threshing-floor, they said, "This is a terrible mourning for the Egyptians!" Hence the spot was called Abel-mizraim (Egypt-mourn); it lies east of the Jor-

dan. His sons did as he had ordered them; they carried him to the land of Canaan and buried him in the cave within the field at Makpelah, east of Mamre, the cave which Abraham had bought along with the field from Ephron the Hittite, to secure a burying-place.

Then Joseph returned to Egypt along with his brothers and all who had accompanied him to bury his father, when the funeral was over. [But when Joseph's brothers realized that their father was dead, they thought, "Perhaps Joseph will hate us and take care to pay us back for all the evil we did to him." So they sent this message to Joseph: "Your father bade us, before he died, to ask Joseph, 'Pray forgive the crime and the sin of your brothers, the evil they did to you!' Do forgive the crime of the servants of your father's God!" When Joseph was told this, he broke down in tears. Then his brothers went and fell down before him, saying, "See, we are your humble servants!" "Have no fear," said Joseph; "am I in the place of God? As for you, you meant to do me evil, but God meant good to come out of it, as is happening to-day, when many lives are being preserved. So do not be afraid; I will maintain you and your little ones." Thus he reassured them and encouraged them.

Joseph lived in Egypt, he and his father's family; he lived a hundred and ten years, living to see Ephraim's great-grandchildren and also to acknowledge the children of Machir, Manasseh's son, as members of his family. Then Joseph said

to his kinsmen, "I am dying, but God will be sure to remember you and bring you up from this land to the land that he swore he would give to Abraham, Isaac, and Jacob." Joseph
25 made the Israelites swear an oath, saying, "As God will be sure to remember you, so you must carry up my bones from here." At the age of a hundred 26 and ten Joseph died; he was embalmed and put into a mummy-case in Egypt.]

EXODUS

1 Here are the names of the sons of Israel who went to Egypt with Jacob, each man along with his household: Reuben, Simeon, Levi, and Judah, 3 Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and 5 Asher; and the direct descendants of Jacob numbered seventy in all. (Joseph was in Egypt 7 already.) The sons of Israel were fruitful and swarmed, they multiplied and teemed till 13 the land was full of them. The Egyptians made slaves of the 14 Israelites harshly; they made life bitter for them with hard service, forcing them to build with mortar and bricks and to do all manner of field-work—the lot of slaves harshly treated. 6 *Joseph died, so did all his brothers and all that generation.* 8 *A new king rose over Egypt, who 9 had not knowledge of Joseph; he said to his people, "Look, the Israelites are too many and too 10 mighty for us! We must handle them carefully, lest they multiply and then, if we happen to be at war, join our enemies and fight against us, so as to escape 11 from the country." So they put them under captains of the labour gangs, to crush them with heavy loads; and they built for the Pharaoh the store-towns of 12 Pithom and Ramses. But the more they were crushed, the more they multiplied and expanded, till the Egyptians dreaded the Israelites.* 15 [Then the king of Egypt told the Hebrew midwives, one of whom was called Shiphrah and 16 the other Puah, that when they attended the Hebrew women and saw them on the birth-stool

they were to kill the child, if it was a male, and to let it live, if it was a girl. But the midwives 17 revered God; they did not do as the king of Egypt ordered them, but saved the male children alive. Then the king of 18 Egypt summoned the midwives. "Why have you done this," he asked, "saving the male children alive?" The midwives said to 19 the Pharaoh, "Because the Hebrew women are not like the Egyptian women; they are brisk creatures, delivered before ever a midwife reaches them!" So 20 the people continued to multiply and teem. God prospered the midwives; since the midwives 21 had revered God, he made them mothers of families.

The Pharaoh then ordered all 22 his people to throw every son born to the Hebrews into the Nile, but to save every girl alive.

Now a man belonging to 2 the house of Levi went and married a daughter of Levi; the woman conceived and bore 2 a son, and as she saw he was a handsome boy, she hid him for three months. When she could 3 hide him no longer, she took a creel made of papyrus reeds, daubed it over with bitumen and pitch, and put the child in it, laying it among the reeds at the side of the Nile. His sister 4 placed herself at a distance, to see what would happen to him.

The daughter of the Pharaoh 5 came down to bathe at the river; her maidens were walking along the bank, and as she saw the creel among the reeds she sent her slave-girl to fetch it. On 6 opening it she saw the child—it was a boy crying! She

pitied him, and said, "This is one of the Hebrews' children."

7 His sister said to the Pharaoh's daughter, "Shall I go and get you a Hebrew nurse, to suckle
8 the child for you?" "Yes," said the Pharaoh's daughter. So the girl went for the child's mother,
9 and the Pharaoh's daughter said to her, "Take this child away and suckle it for me, and I will pay you your wages." The woman took and suckled the
10 child, and when the child grew up she brought him to the Pharaoh's daughter, who adopted him as her son; she called his name Moses (Removed), "for," she said, "I removed him from the water."]

11 *It was during those days that Moses, now a man, once went out to his fellow-countrymen. He noted the loads they had to bear. And he saw an Egyptian striking a Hebrew, one of his own countrymen. Moses looked round, there was no one to be seen; so he knocked the Egyptian down and hid his body in the sand.*

12 *Next day, when he went out, there were two Hebrews quarrelling! Moses said to the man in the wrong, "Why are you striking a fellow-countryman?" He replied, "Who made you an authority and umpire over us? Do you mean to murder me as you murdered the Egyptian?" This made Moses afraid; he reflected that what he had done must be
13 known. When the Pharaoh heard of it, he tried to kill Moses, but Moses escaped from the Pharaoh to the land of Midian.*

14 *He was sitting beside a well, when the seven daughters of the priest of Midian came to draw water, to fill the troughs for their
15 father's flock. The shepherds drove them off, but Moses came*

forward and helped them to water their flock.

When they got home to their
16 father [[Reuel]], he asked them how they had returned so soon
17 that day. They said, "An Egyptian protected us from the shepherds. He even drew water for
18 us, to water the flock!" "And
19 where is he?" the man asked his daughters. "Why have you left him behind? Ask him to take
20 food with us." Moses agreed to
21 live with the man, and he gave Moses his daughter Zipporah in marriage; she bore him a son,
22 whom he called Gershom or Stranger, "for I have been a stranger," he said, "in a foreign land."

During this long time the king
23 of Egypt died. Then the
24 Eternal said to Moses in
25 Midian, "Go back to Egypt, for
26 all the men who tried to kill you are dead." So Moses put his wife
27 and his son on an ass, and went back to the land of Egypt. On
28 the way back, the Eternal met him at a khan and tried to kill him. So Zipporah taking a flint-
29 knife cut off her boy's foreskin and touched his feet with it, crying, "There, you are my bridegroom in blood!" Then the
30 Eternal let him alone, when Zipporah cried, "You are my bridegroom in blood, by this circumcision."

The Israelites were groan-
31 ing under their bondage, and
32 the wail of their cries for help came up to God. God heard
33 their moaning, and God remembered his compact with Abraham, Isaac, and Jacob; God
34 noted the plight of the Israelites and God made himself known to them.

[One day, as Moses was
35 tending the flock of his

father-in-law Jethro, the priest of Midian, he led the flock to the western side of the prairie, and reached the sacred hill of
 2 Horeb.] *The angel of the Eternal appeared to him in a flame of fire rising out of a thorn-bush. When he looked, there was the thorn-bush ablaze with fire, yet*
 3 *not consumed!* "I will step aside," said Moses, "and see this marvel, why the thorn-bush is
 4 not yet burnt up." When the Eternal saw that he stepped aside to look at it, [God called to him out of the thorn-bush, saying, "Moses, Moses!" He an-
 5 swered, "Here I am!"] and he said, "Do not come close; remove your sandals from your feet, for the place where you are standing
 6 is sacred ground." [He said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."

Moses covered his face; he was
 7 afraid to look at God.] *The Eternal said, "I have indeed seen the distress of my people in Egypt, I have heard them wailing under their slave-drivers; for*
 8 *I know their sorrows and I have come down to rescue them from the Egyptians and to bring them out of that land to a fine, large land, abounding in milk and honey, the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the*
 9 *Hivites, and the Jebusites.* [And now the wail of the Israelites has reached me; I have also seen how the Egyptians are oppressing
 10 them. So come, I will send you to the Pharaoh that you may bring my people the Israelites out of Egypt."

11 Moses said to God, "But who am I, to go to the Pharaoh and to bring the Israelites out of
 12 Egypt?" He answered, "I will

be with you. And here is your proof that I myself have sent you: when you have brought the people out of Egypt, they shall worship God on this very hill."
 "But," said Moses to God, 13
 "when I go to the Israelites and tell them that the God of their fathers has sent me to them, and when they ask me, 'What is his name?' what am I to say to them?" God said to Moses, 14
 "I-will-be-what-I-will-be: tell the Israelites that I-will-be has sent you to them." God 15
 also said to Moses, "You must tell the Israelites that the Eternal, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent you to them; tell them
 This is my name for all time, this is my title for all ages.]

Go and gather the sheikhs of Is- 16
 rael, and tell them that the Eternal, the God of their fathers, the God of Abraham, Isaac, and Jacob, has appeared to you, say-
 ing, 'I have remembered you and 17
 all that is being done to you in Egypt; I have resolved to bring you out of your distress in Egypt to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land abounding in milk and honey.' They will 18
 listen to what you say. Then you and the sheikhs of Israel must go to the king of Egypt and tell him that 'the Eternal, the God of the Hebrews, has met us. Pray let us travel for three days into the desert, then, that we may sacrifice to the Eternal our God.' [Well do I know that 19
 the king of Egypt will not let you go, except by force. So I 20
 will exert my force and strike Egypt with all the marvels I intend to work there; after that

21 he will let you go. And I will make this people so much in favour with the Egyptians that you shall not leave the country
 22 empty-handed; no, every woman shall ask her neighbour and her slave for jewels of silver and of gold as well as for raiment, to bedeck your sons and daughters. You shall take toll of the Egyptians.]”

4 Moses answered, “But suppose they will not believe me, or listen to what I say; suppose they say, ‘The Eternal never
 2 appeared to you.’” The Eternal said to him, “What is that in your hand?” “A stick,” he said.
 3 “Throw it on the ground,” said the Eternal. He threw it on the ground, and it turned into a snake. Moses ran away from it, but the Eternal said to Moses,
 4 “Put your hand out and catch it by the tail”—he did put his hand out and caught it by the tail, when it became a stick in his
 5 hand—“that they may believe the Eternal, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.”

6 The Eternal also said to him, “Put your hand into your bosom.” He did so, and when he took it out, there was his hand all leprous, white as snow!
 7 “Put your hand back into your bosom,” said the Eternal; he did so, and when he took it out, there it was, like his other flesh
 8 again! “If they will not believe you, if they will not credit the first portent, then they will be-
 9 lieve the second. If they will not believe even these two portents, if they will not listen to what you say, then you must take some water from the Nile and pour it on the dry ground, and the water you take from the

Nile shall turn into blood on the dry ground.”

Moses said to the Eternal, 10
 “But, Lord, I am no speaker, I never have been and I am not now, not even since thou hast spoken to thy servant; I am slow of speech, I have no command of words.” The Eternal 11
 said to him, “Who gives man his mouth? Who makes one man dumb or deaf, who gives him sight or makes him blind? Is it not I, the Eternal? Go, then, I 12
 will be with your mouth and teach you what to say.” [“Send 13
 whom thou wilt, Lord!” he replied. The Eternal’s anger 14
 blazed against Moses; he said, “What of your brother Aaron the Levite? He, I know, can speak well. Why, there he is, coming to meet you; when he sees you, he will be glad at heart! You must speak to him and tell 15
 him what to say; I will be with your mouth and with his mouth to instruct you. He shall be 16
 your spokesman to the people; he shall serve as a mouthpiece for you, and you shall inspire him.] [Take this stick in your 17
 hand, to work portents. And 21
 when you return to Egypt, see that you perform before the Pharaoh all the portents I have given you power to perform—though I will make him obdurate, and he will not let the people go.”

So Moses took the stick of 20
 God in his hand. He went back 18
 to his father-in-law Jethro, and said to him, “Pray let me return to my relatives in Egypt, to see if they are still alive!” “Go with my blessing,” said Jethro. Then the Eternal said 27
 to Aaron, “Go into the desert to meet Moses.” He went, and he met him at the sacred hill;

28 he kissed him, and then Moses told Aaron all the commission of the Eternal and all the portents he had been charged to perform.]

29 *Moses and Aaron then gathered all the sheikhs of Israel,*
30 *and Aaron told them all that the Eternal had said to Moses,*
while Moses performed the portents in the sight of the people.
31 *The people believed; when they heard that the Eternal had remembered the Israelites and marked their distress, they bowed their heads and worshipped.*

5 [After that, Moses and Aaron went and told the Pharaoh that the Eternal, the God of Israel, bade him let the Eternal's people go and hold a festival in his honour in the desert. "Who is the Eternal," said the Pharaoh, "that I should listen to his order to let Israel go? I know nothing about the Eternal; besides, I will not let
3 Israel go."] *They said, "The God of the Hebrews has met us; pray, then, let us travel for three days into the desert that we may sacrifice to the Eternal our God, lest he fall upon us with pestilence or with the sword."*
4 ["Moses and Aaron," said the king of Egypt, "why would you unsettle the people from their labours? Get to your tasks."] 5 *"The work-people are now numerous," said the Pharaoh, "and you are putting them off their tasks!"*

6 *That very day the Pharaoh ordered the slave-drivers and the*
7 *foremen, "You must no longer give the people straw for making bricks; after this, let them go and gather the straw for themselves.. But you must exact from them the same number of*

bricks as they have had to make up till now; you must not reduce the quantity. For they are lazy; that is why they are crying, 'Let us go and sacrifice to our God.'
9 *Make the men do heavier work,*
that they may attend to that instead of attending to lying words."

10 *So the slave-drivers and the foremen went and told the people, "The Pharaoh declares that he will not give you any more straw. Go and gather straw for*
11 *yourselves wherever you can find it; but your output of work is not to be reduced."* The people
12 *scattered all over Egypt in search of stubble for straw, while the slave-drivers urged them on*
13 *to complete their daily amount of bricks, as when straw had been provided. The foremen of*
14 *the Israelites, whom the Pharaoh's slave-drivers had put over them, were thrashed, and asked why they had not completed their amount of bricks as usual.*
15 *Then the foremen of the Israelites went and appealed to the Pharaoh, "Why do you treat your servants so? Your servants*
16 *have no straw supplied to them and yet we are told to make bricks; and your servants get thrashed, whereas it is you who are wronging your people."* He
17 *answered, "You are lazy, lazy, that is why you cry, 'Let us go and sacrifice to the Eternal.'*
18 *Begone to your work; you shall get no straw, but you must deliver your quantity of bricks."*

19 *The foremen of the Israelites saw the plight they were in, when they were told not to reduce their daily number of bricks. As they left the Pharaoh, they*
20 *met Moses and Aaron, who were waiting for them, and cried out,*
21 *"May the Eternal look on what*

you have done and punish you! You have brought us into bad odour with the Pharaoh and his officers, putting a weapon in their hands to kill us!"

22 *Then Moses turned to the Eternal and said, "O Eternal, why hast thou ill-treated this people? Why didst thou ever*
23 *send me here? Ever since I came to speak in thy name to the Pharaoh, he has ill-treated this people, and thou hast done nothing to rescue thy people."*

6 *The Eternal said to Moses, "Now you shall see what I will do to the Pharaoh; he will be forced to let them go, he will be forced to put them out of his country."*

2 Now God said this to Moses,

3 "I am the Eternal; I appeared to Abraham, Isaac, and Jacob as God Almighty, but I never made myself known to them as

4 'the Eternal.' I made my compact with them, to give them the land of Canaan where they

5 were residing for a while. Also I have heard the moaning of the Israelites, whom the Egyptians enslave, and I have remembered

6 my compact. So tell the Israelites that I am the Eternal, I will free them from the load of the Egyptians and rid them

7 of their bondage. I will deliver them by main force and mighty victories, I will take them to be a people for me and I will be a God to them; so shall they find that I am the Eternal, their God, who frees them from the load of the Egyptians. I will bring them into the land that I solemnly swore to give to Abraham, Isaac, and Jacob, giving it to them as a possession. I am the Eternal."

9 Moses told this to the Israelites, but they would not listen to

Moses, they were so impatient and hard pressed. Then the 10 Eternal told Moses to go and bid 11 the Pharaoh king of Egypt let the Israelites go from his country. Moses protested, "The Is- 12 raelites have not listened to me, and how will the Pharaoh listen to me, clumsy speaker that I am?" [[The Eternal spoke to 13 Moses and Aaron and gave them a commission for the Israelites and also for the Pharaoh king of Egypt, to bring the Israelites out of the land of Egypt.

These are the heads of their 14 clans. The sons of Reuben the first-born of Israel were Hanôk, Pallu, Hezron, and Karmi; these are the families of Reuben. The 15 sons of Simeon were Jemûel, Jamin, Ohad, Jachin, Zohar, and Saul (whose mother was a Canaanite); these are the families of Simeon. The sons of Levi, 16 according to their ages, were Gershon, Kohath, and Merari: Levi lived for a hundred and thirty-seven years. Gershon's 17 sons were Libni and Shimei, by their families; Kohath's sons 18 were Amram, Izhar, Hebron, and Uzziel—Kohath lived for a hundred and thirty-three years; Merari's sons were Mahli and 19 Mushi; these are the families of the Levites in order of age.

Amram married Jochebed his 20 aunt, who bore him Aaron and Moses; Amram lived for a hundred and thirty-seven years. Izhar's sons were Korah, 21 Nepheg, and Zichri; Uzziel's 22 sons were Mishael, Elzaphan, and Sithri. Aaron married 23 Elisheba the daughter of Aminadab, the sister of Nahshon, who bore him Nadab, Abihu, Eleazar, and Ithamar. Korah's 24 sons were Assir, Elkanah, and

Abiasaph; these are the families
25 of the Korahites. Aaron's
son Eleazar married a daughter
of Putiel, who bore him Phine-
has. These are the heads of
the Levite clans, by their families.

26 Such were the Moses and
Aaron whom the Eternal or-
dered to bring the Israelites
out of the land of Egypt in all
27 their array. They it was who
spoke to the Pharaoh king of
Egypt, about bringing the Is-
raelites out of Egypt; it was this
Moses and Aaron.

28 Now on the day when the
Eternal spoke to Moses in the
29 land of Egypt, the Eternal said
to Moses, "I am the Eternal;
tell the Pharaoh king of Egypt
30 all that I tell you." Moses
protested, "But I am a clumsy
speaker; how will the Pharaoh

7 ever listen to me?"] The
Eternal answered Moses, "I
make you a god for the Pharaoh,
and your brother Aaron shall be
2 a prophet for you. You must
utter all that I command you,
and your brother Aaron will
tell the Pharaoh to let the Is-
3 raelites go from his land. But
I will make the Pharaoh stub-
born; I will do many a signal
4 act in the land of Egypt, but
the Pharaoh will not listen to
you; so I will let my hand fall
on Egypt and bring out my
people in their hosts, the Is-
raelites, by mighty victories,
5 that the Egyptians may learn
I am the Eternal as I stretch
out my hand to crush Egypt
and bring away the Israelites."

6 Moses and Aaron did so; they
did exactly as the Eternal or-
7 dered them. When they spoke
to the Pharaoh, Moses was
eighty years old, and Aaron
eighty-three.

8 The Eternal told Moses and

Aaron, "If the Pharaoh bids 9
you work some miracle for your
credit, then tell Aaron to throw
his rod down in front of the
Pharaoh, that it may turn into
a reptile." Moses and Aaron 10
entered the presence of the
Pharaoh and did as the Eternal
ordered them; Aaron threw his
rod down in front of the Pha-
raoh and his officers, and it
turned into a reptile. Where- 11
upon the Pharaoh summoned
sages and sorcerers, the ma-
gicians of Egypt, and they by
their clever tricks did the same;
every man of them threw his 12
rod down, and it turned into a
reptile. Only, Aaron's rod
swallowed up their rods. But 13
the Pharaoh was obdurate and
would not listen to them, just
as the Eternal had predicted.

*The Eternal said to Moses, 14
"The Pharaoh is stubborn, he
refuses to let the people leave.
[In the morning go to him, as he 15
goes out to the waters; stand be-
side the bank of the Nile to meet
him, holding in your hand your
stick which was turned into a
snake.] Tell him that the Eter- 16
nal, the God of the Hebrews,
has sent you to him with orders
to let my people go and worship
me in the desert. Tell him this:
'As yet you have not obeyed me.
Therefore the Eternal declares, 17
you shall find out that he is the
Eternal by this, by me striking
the stick in my hand upon the
waters of the Nile, till they turn
into blood, till the fish in the 18
Nile die, and the Nile stinks, and
the Egyptians have a weary
search for water.'"*

The Eternal said to Moses, 19
"Tell Aaron to stretch out his
rod over the waters of Egypt,
over their rivers, canals, reser-
voirs, and ponds, till they all

turn into blood, till blood is everywhere in Egypt, even in bowls of wood and stone jars." Moses and Aaron did as the Eternal ordered them; blood was everywhere in Egypt. But the magicians of Egypt did the same, by their clever tricks; and, as the Eternal had predicted, the Pharaoh was obdurate and would not listen to Moses and Aaron.

[Moses raised the stick and struck the waters of the Nile in presence of the Pharaoh and his officers, and all the water in the river turned into blood.] The fish in the river died, the Nile itself stank, till the Egyptians could not drink its water. [The Pharaoh turned and went home; he did not heed even this.] The Egyptians had all to dig round the Nile for water to drink, as they could not drink the water of the river.

Seven days passed after the Eternal had struck the Nile; then the Eternal told Moses to go to the Pharaoh with this message from the Eternal: "Let my people go and worship me. If you refuse to let them go, I will plague all your country with frogs; the Nile shall swarm with frogs, crawling up into your palace, into your bedroom, into your bed, into the houses of your officers and your people, into ovens and kneading-bowls, crawling all over you and your people and your officers."

Then the Pharaoh called Moses and Aaron, saying, "Beseech the Eternal to take the frogs away from me and my people, and then I will let the people go, to sacrifice to the Eternal." Moses said to the Pharaoh, "You may have the honour of saying when I am to

beseech the Eternal for you and your officers and your people, that the frogs may be destroyed from you and your houses and confined to the Nile!" He said, "Ask it for to-morrow." "As you please," said Moses; "it will teach you that there is no one like the Eternal, our God. The frogs shall leave you and your houses, your officers and your people; they shall be confined to the Nile."

So Moses and Aaron left the Pharaoh. Moses implored the Eternal to remove the frogs as he had promised the Pharaoh, and the Eternal did as Moses asked; the frogs did die out of the houses, the courtyards, and the fields. They were piled up in heaps, till the land stank with them. But when the Pharaoh saw that relief had come, he stiffened himself.

The Eternal said to Moses, "Tell Aaron to stretch his rod out over the river, the canals, and the reservoirs, and make frogs swarm over the land of Egypt." Aaron stretched his hand out over the waters of Egypt, till frogs crawled up and covered the land of Egypt. The magicians did the same, by their clever tricks, bringing frogs up over the land of Egypt. And the Pharaoh would not listen to Moses and Aaron, just as the Eternal had predicted.

The Eternal then said to Moses, "Tell Aaron to stretch his rod out and strike the dust on the ground, till it turns into mosquitoes all over the land of Egypt." This was done; Aaron stretched his rod out and struck the dust on the ground, till it became mosquitoes, infesting men and beasts; all the dust on the ground throughout all the

land of Egypt became mosquitoes. The magicians also tried with their clever tricks to produce mosquitoes, but they could not. The mosquitoes infested men and beasts, and the magicians said to the Pharaoh, "This is the finger of God!" But, as the Eternal had predicted, the Pharaoh was obdurate and would not listen to Moses and Aaron.

The Eternal said to Moses, "Appear before the Pharaoh early in the morning, as he goes out to the waters, and tell him this from the Eternal: 'Let my people go, to worship me. Otherwise, if you will not let my people go, I will send swarms of gnats on you and your officers and your people, inside your houses, till the houses of the Egyptians and the ground they tread on are covered with swarms of gnats. But I will then set apart the land of Goshen where my people are living, so that no swarms of gnats light there, in order to teach you that I am the Eternal on earth; I will make a difference between my people and your people. This portent shall occur to-morrow.'"

The Eternal did so. Sore swarms of gnats came into the palace of the Pharaoh and the houses of his officers and all the land of Egypt, till the whole land was ruined with gnats.

The Pharaoh called Moses and Aaron, saying, "Go and sacrifice to your God within Egypt."

"No, indeed," said Moses, "that would be wrong; we would have to sacrifice to the Eternal, our God, victims which are abominable to the Egyptians. Are we to sacrifice what the Egyptians abominate, under their very eyes, and be stoned for it? We

will travel three days into the desert and sacrifice to the Eternal, our God, as he may command us." The Pharaoh answered, "I will let you go, to sacrifice to the Eternal, your God, in the desert; only, you must not go very far. And beseech him for me." Moses said, "I will draw from your presence, and I will beseech the Eternal that the swarms of gnats may leave the Pharaoh and his officers and his people, to-morrow. Only, the Pharaoh must no longer play false by refusing to let the people go and sacrifice to the Eternal."

Then Moses withdrew from the Pharaoh and besought the Eternal. The Eternal did as Moses asked; he removed the swarms of gnats from the Pharaoh and his officers and his people, till not one remained. And once more the Pharaoh stiffened himself and would not let the people go.

The Eternal told Moses to go to the Pharaoh with this message from the Eternal, the God of the Hebrews: "Let my people go, to worship me. If you refuse to let them go, if you detain them still, then the hand of the Eternal will fall on your live-stock in the fields, on horses, asses, camels, herds, and flocks, with a deadly pest. The Eternal will make a difference between the live-stock of Israel and the live-stock of Egypt; no beast belonging to the Israelites shall die." The Eternal fixed the time for this; "To-morrow," he said, "the Eternal will do this in the land." Next day the Eternal did it; the live-stock of Egypt all died, but none of the live-stock of the Israelites died. The Pharaoh sent, only to find that not a single

animal belonging to the Israelites was dead. But the Pharaoh stiffened himself and would not let the people go.

- 8 The Eternal then said to Moses and Aaron, "Take two handfuls of soot from a kiln, and let Moses toss it high in front of
9 the Pharaoh. It shall turn into fine dust over all the land of Egypt, producing boils that break into blisters on man and beast throughout all Egypt."
10 They took some soot from a kiln and stood in front of the Pharaoh; then Moses tossed it high, and it turned into boils breaking into blisters on man and beast.
11 The magicians could not hold their ground before Moses on account of the boils, for the boils attacked the magicians as well
12 as all the Egyptians. But the Eternal made the Pharaoh stubborn, and he would not listen to Moses and Aaron, just as the Eternal had predicted to Moses.
13 *The Eternal said to Moses, "Appear before the Pharaoh early in the morning and tell him this from the Eternal, the God of the Hebrews: 'Let my
14 people go, to worship me. For this time I will rain all these my strokes on you and your officers and your people, to teach you that there is no one like me in
15 all the world. Otherwise, I would have exerted my force and struck you and your people with pestilence, till you were swept
16 off the earth; but this is why I have kept you alive, to let you see my power and to publish my
17 fame all over the world. You still thwart my people, refusing
18 to let them go? About this time to-morrow I will rain down terrible hail, such as never has been seen since Egypt arose.
19 Send out and hurry in your live-*

stock and all you have in your fields, for the hail shall fall on every man and beast to be found out in the fields, left outside, and it will kill them.'" Anyone of 20
the Pharaoh's officers who stood in awe of the Eternal's word made his servants and live-stock hurry indoors; anyone who dis- 21
regarded the word of the Eternal left his servants and live-stock in the fields. [The Eternal said 22
to Moses, "Stretch your hand up to the sky, that hail may fall over all the land of Egypt, on man and beast and all things growing in the fields throughout all Egypt." Moses stretched 23
his stick to the sky, and the Eternal sent a thunderstorm, hail and lightning shooting down to the earth.] *The Eternal*
rained hail on the land of Egypt[; there was hail, with 24
lightning flashing through it], most fearful hail, such as never had been in all Egypt ever since it was a nation[. The hail struck 25
down everything in the fields throughout all the land of Egypt, both man and beast[; the hail struck down all that grew in the fields and broke all the trees. Only in the land of Goshen, 26
where the Israelites lived, there was no hail.

Then the Pharaoh sent for 27
Moses and Aaron. "I have sinned this time," he said; "the Eternal is in the right, I and my people are in the wrong. Beseech 28
the Eternal for me; we have had enough of all God's thunder and hail; I will let you go, and you shall stay here no longer." Moses 29
said to him, "As soon as I leave the city, I will stretch my hands out in prayer to the Eternal; the thundering shall cease, and there shall be no more hail—to teach you that the earth belongs to the

30 *Eternal. Though, as for you and your officers, I know you are not yet afraid of the Eternal.* (The flax and barley were ruined, for the barley was in ear and the flax was in bud; but the wheat and spelt were not ruined, for they grow later.)

33 So Moses left the Pharaoh in the city and stretched his hands out in prayer to the Eternal; the thundering and the hail ceased, and the rain no longer poured on earth. When the Pharaoh saw that the rain and hail and thundering had ceased, he sinned again; he and his officers stiffened themselves. [The Pharaoh was obdurate; he would not let the Israelites go, as the Eternal had predicted through Moses.]

10 The Eternal said to Moses, "Go to the Pharaoh; for I have made him and his officers stubborn, that I may work these portents among them, and that you may tell your sons and grandsons how I made fools of the Egyptians and worked my portents among them, to teach you that I am the Eternal." So Moses and Aaron went in to the Pharaoh with this message from the Eternal, the God of the Hebrews. "How long will you refuse to submit to me? Let my people go and worship me. Otherwise, if you refuse to let my people go, then to-morrow I will let locusts loose upon your land, covering the face of the country till the country cannot be seen for them; they shall eat up all that is left to you after the hail, devouring any tree you have in the field, filling your houses and the houses of all your officers and the houses of all the Egyptians, as neither your fathers nor your grandfathers have ever seen, since the day

they were born." Then he turned and left the Pharaoh.

The Pharaoh's officers said to him, "How long is this fellow to endanger us? Let the men go and worship the Eternal. Do you not know by this time that Egypt is ruined?" So Moses and Aaron were brought back to the Pharaoh; he said to them, "Go and worship the Eternal, your God. But who are to go?" Moses answered, "We will take our young people and our old people, our sons and our daughters; we will go with our flocks and herds, for we must celebrate the Eternal's festival." "Well," said the Pharaoh, "may the Eternal be with you, if ever I let you and your little ones go! Let you go? Plainly you are out for some mischief. No, no! But your males may go and worship the Eternal, since that is what you want!" And with that they were driven out of the Pharaoh's presence.

[The Eternal said to Moses, "Stretch your hand out over the land of Egypt, to bring the locusts over the land of Egypt eating up all the growth of the fields that the hail has left." So Moses stretched his stick out over the land of Egypt,] and the Eternal swept an east wind over the land all that day and night; when morning came, the east wind brought the locusts, [and the locusts swarmed all over Egypt,] dropping on all the country of Egypt, a terrible plague of locusts such as never had been before, such as never will be again; they covered the face of the whole land, till the country was black with them; they ate up all the green growth of the fields and all the fruit left by the hail on the trees,

till not a green blade or leaf remained anywhere in the land of Egypt.

16 Then the Pharaoh called for
17 Moses and Aaron in haste; "I have sinned against the Eternal your God and against you," he said; "pray, pardon my sin only this once, and beseech the Eternal your God to remove for once this deadly pest." Moses left the Pharaoh and besought the
18 Eternal; and the Eternal now made a furious west wind, which caught up the locusts and whirled them into the Reed Sea, till not a locust was left in the
19 land of Egypt. [But the Eternal made the Pharaoh stubborn, and he would not let the Israelites go.

21 The Eternal then said to Moses, "Stretch your hand up to the sky, that darkness may fall on the land of Egypt, a darkness that may be felt." So
22 Moses stretched his hand up to the sky, and darkness was over all the land of Egypt for three
23 days; no one could see another, and no one could move about for three days, although the Israelites enjoyed light in their dwellings; but the Eternal made the Pharaoh stubborn, and he would not let them go.

4 Then the Eternal said to
22 Moses, "Tell the Pharaoh this from the Eternal: 'Israel is my
23 son, my first-born son; I told you to let my son go, that he might worship me, and you have refused to let him go. So now I will slay your son, your first-born son.'"]

24 10 The Pharaoh then called for Moses and said, "Go and worship the Eternal; you may take your little ones, but let your flocks and herds stay behind." Moses answered, "You

must let us have animals too for sacrifice and burnt-offerings, that we may sacrifice to the Eternal our God. And our livestock must go with us; not a hoof is to be left behind, for we need them in order to worship the Eternal, our God. Till we reach the spot, we do not know with what animals we must worship the Eternal." "Begone," said the
28 Pharaoh, "leave my presence and never enter it again; see to that. For the day you enter my presence, you die." "A true
29 word," Moses answered; "never again will I enter your presence."

[The Eternal then said to
Moses, "One shock more 11 will I let fall upon the Pharaoh and upon Egypt, and then he will let you leave; indeed, when he lets you go without any reserve, he will push you out of the country. So make it known 2 to the people that every man is to ask his neighbour, and every woman to ask her neighbour, for jewels of silver and jewels of gold." The Eternal made 3 the people in favour with the Egyptians; besides, Moses was a terrible person in the land of Egypt, in the opinion of the Pharaoh's officers and of the people.]

Moses said, "The Eternal declares that he will pass through Egypt about midnight, when all 4 the first-born in Egypt shall die, from the eldest son of the Pharaoh on the throne to the eldest son of the slave-girl at the mill, with the first-born of all cattle; then shall a loud wail ring 6 through all the land of Egypt, such as never has been heard, such as never will be heard again. But not even a dog shall 7 bark against any of the Is-

raelites, against man or beast of them—to teach you that the Eternal does make a difference between the Egyptians and Israel.

8 *And,” Moses added, “all these officers of yours shall come down to me and bow down to me, begging me and all my followers to leave; then and then only will I leave the country.” And away he went from the Pharaoh’s presence in hot anger.*

9 The Eternal said to Moses, “The Pharaoh will not listen to you—that my marvellous deeds may be multiplied in the land of Egypt.” So Moses and Aaron performed all these marvels in front of the Pharaoh; but the Eternal made the Pharaoh stubborn, and he would not let the Israelites go from his land.

12 Then the Eternal said to Moses and Aaron in the land of Egypt, “This month shall be for you the first month in the year, the month when the year begins. Tell all the community of Israel that on the tenth day of this month they are each to take a lamb or kid, one lamb for every household; if any household is too small for a lamb, then the man and his next neighbour must take one between them, reckoning the lamb in proportion to what each member of the family can eat. The lamb must be a male yearling, unblemished; it may be a lamb or a kid, but you must keep it till the fourteenth day of the month, when every member of the community of Israel shall kill it between sunset and dark. Then they must take some of the blood and smear it on the two door-posts and on the lintel of the house where it is eaten. That evening they must roast the flesh and eat it with unleav-

ened cakes, also with some bitter herbs; it is not to be eaten 9 raw or boiled in water, but roasted in the fire, head and legs and all. You must not leave 10 any over till the morning; any part of it left over must be burned. And you must eat it 11 with belt tight round your waist, sandals on your feet, and staff in hand; eat it in a hurry. For it is the Eternal’s passover; I will 12 pass through the land of Egypt that night, striking down all the first-born in Egypt, man and beast alike, and dooming all the gods of Egypt; I am the Eternal. The blood shall mark the houses 13 where you live, and when I see the blood I will pass over you, sparing you a deadly stroke, as I strike down the land of Egypt.” The Israelites went 28 and did exactly as the Eternal had ordered Moses and Aaron.

Then Moses summoned all the 21 sheikhs of Israel and said to them, “Select lambs or kids from the folds, family by family, and kill the passover victim. You 22 must also take a bunch of marjoram, dip it in the blood within the basin, and put some of the blood on the lintel and the two door-posts; then none of you must go out of the door of his house till next morning. For the 23 Eternal will be passing through the land to strike down the Egyptians, and whenever he sees the blood on the lintel and on the two door-posts, the Eternal will pass over that door and not allow the destroying angel to enter your houses to strike you down. This rite you must keep 24 as a standing order for yourselves and your descendants. And when you come to the land 25 that the Eternal will give you, as he has promised, you must

keep up this worship; when your
 26 children ask you what this serv-
 27 ice of worship means, you must
 answer that it is the sacrifice of
 the Eternal's passover, for he
 passed over the houses of the
 Israelites in Egypt when he was
 striking down the Egyptians; he
 kept our houses safe." The peo-
 ple bowed their heads and wor-
 shipped.

29 And at midnight the Eternal
 struck down all the first-born in
 the land of Egypt, from the eld-
 est son of the Pharaoh on the
 throne to the eldest son of the
 prisoner in the dungeon, as well
 as the first-born of all the cattle.

30 The Pharaoh started up in the
 night, he and all his officers and
 all the Egyptians; there was a
 loud wail in Egypt, for there was
 not a house where some one was
 31 not dead. He sent for Moses and
 Aaron during the night, and said,

"Away with you from among my
 people, both you and the Israel-
 ites; go and worship the Eternal,
 32 as you have asked. Take both
 your flocks and your herds, as
 you demand, and begone; and
 ask a blessing for me also."

33 The Egyptians pressed the peo-
 ple to hurry out of the land,
 crying, "We are all dead men!"

34 So the people snatched up their
 dough, unleavened as it was, and
 wrapped their kneading-bowls
 inside their mantles, carrying

35 them on their shoulders. [The
 Israelites had also done as Moses
 told them; they had asked the
 Egyptians for jewels of silver and
 36 jewels of gold and raiment, and
 the Eternal had given them such
 favour with the Egyptians that
 they let the people have what-
 ever they asked. They had thus
 taken toll of the Egyptians.]

37 From Ramses the Israelites
 moved to Sukkoth, about six

hundred thousand of them on
 foot, besides women and chil-
 dren; a motley mob accompanied 38
 them, and large numbers of live-
 stock both flocks and herds.
 They baked unleavened pan- 39
 cakes of the dough they had
 brought from Egypt, for the
 dough was unleavened; they had
 been pushed out of Egypt and
 could not wait, nor had they pre-
 pared any food for the journey.
 (The time spent by the Israelites 40
 in Egypt was four hundred and
 thirty years; and at the end of 41
 the four hundred and thirty
 years it was on that very day
 that all the array of the Eternal
 left Egypt. It was a night when 42
 the Eternal was on the watch to
 bring them out of Egypt, a night
 when all Israelites must keep
 watch for the Eternal, age after
 age.)

The Eternal said to Moses 43
 and Aaron, "This is the order
 for the passover: no foreigner is
 to partake of it, but any slave, 44
 bought for money, may partake
 of it, if he has been circumcised;
 no alien or hired servant is to 45
 partake of it. It must be eaten 46
 in one house; you must not carry
 any of the flesh outside the
 house. Nor must you break any
 bone of the victim. And all the 47
 community of Israel must keep
 this feast. When a resident alien 48
 who is with you desires to keep
 the Eternal's passover, all the
 male members of his household
 must be first circumcised; then
 he may draw near to keep the
 passover, he shall count as a
 native; but no uncircumcised
 person shall partake of it.
 There shall be one and the same 49
 law for the native and for the
 resident alien. And this day 14
 shall be a memorial day for you,
 to be kept as a festival for the

Eternal; age after age you must keep this as a standing festival.
 15 For seven days you must eat unleavened cakes; on the first day you must be sure to clean all dough out of your houses, for anyone who eats a leavened cake between the first day and the seventh day shall be outlawed
 16 from Israel. On the first day you must hold a sacred gathering, and on the seventh day a sacred gathering; you shall do no business on these days, no work except in preparing the food that everyone needs.
 17 You must keep this custom of unleavened cakes, for on that very day I brought all your array out of the land of Egypt; that is why you must keep this day, age after age, as a standing
 18 order. On the evening of the fourteenth day of the first month you shall eat unleavened cakes, and so on till the evening of the
 19 twenty-first day; for these seven days no dough must be found inside your houses, for anyone eating anything leavened shall be outlawed from the community of Israel, whether he is a
 20 resident alien or a native. You must not eat anything leavened; eat unleavened cakes in every household."

50 The Israelites all did so; they did exactly as the Eternal had
 51 ordered Moses and Aaron. And on that very day the Eternal brought the Israelites in their array out of the land of Egypt.

2 **13** Then said the Eternal to Moses, "Consecrate all the first-born to me, whatever is the first to open the womb in Israel, human or animal, for it belongs to me."

3 Moses said to the people, "Remember this day, when you left Egypt, that slave-pen; for by

sheer strength the Eternal brought you out of this place; no leavened cakes are to be eaten on this day of the month Abib, 4 when you leave. And when 5 the Eternal brings you to the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers he would give you, a land abounding in milk and honey, then you must hold this service in this month: for seven days you must eat un- 6 leavened cakes, and hold a festival for the Eternal on the seventh day; during all the seven 7 days unleavened cakes must be eaten, no leavened cakes must be seen among you, and no dough at all, throughout your country. And you must each 8 tell your son on that day that this is on account of what the Eternal did for you when you left Egypt. It shall serve you 9 as a mark on the hand or a badge between your eyes, that the law of the Eternal may be ever on your lips; for by sheer strength the Eternal has brought you out of Egypt. So keep this 10 customary rite in its due season, year by year. And when the 11 Eternal brings you into the Canaanite land, and gives it to you, as he swore to you and to your fathers, you shall make 12 over to the Eternal whatever is the first to open the womb, and every firstling animal; these males shall belong to the Eternal. You may buy back a first- 13 ling ass with a lamb or a kid, but if you do not choose to buy it back, you must break its neck. Any first-born boy you must buy back. And when your son asks 14 any of you in after days what this means, you must tell him: 'By sheer strength the Eternal

brought us out of Egypt, that
 15 slave-pen, and when the Pharaoh made difficulties about letting us go, the Eternal killed all the first-born in the land of Egypt, both of man and of beast; that is why I sacrifice to the Eternal any male animal that opens the
 16 womb, though I buy back a first-born son.' This shall serve you as a mark on the hand or a memento bound between the eyes, for by sheer strength the Eternal has brought us out of Egypt."

17 [Now when the Pharaoh let the people go, God did not lead them along the road to the land of the Philistines, although that lay close at hand, for God thought that perhaps the people might have regrets and return to Egypt, if they had to fight their
 18 way; so God led the people by a roundabout road in the direction of the desert, towards the Reed Sea.

The Israelites left Egypt in
 19 orderly array. And Moses took the bones of Joseph; for Joseph had made the Israelites swear they would do this, saying, "God will be sure to remember you, and you must carry my bones away with you."]

20 Moving from Sukkoth, they camped at Etham on the edge
 21 of the desert. The Eternal went in front of them, in a column of cloud, to lead them by day, and in a column of fire, to light them through the night, so that they might travel both by day and by
 22 night; the column of cloud by day and the column of fire by night never ceased to go in front of the people.

2 **14** Then the Eternal told Moses to order the Israelites to wheel round and camp in front of Pihahiroth between Migdol and the sea, in front of

Baal-zëphon, opposite which they were to camp beside the sea. For "the Pharaoh," he said, 3 "will think that the Israelites are bewildered, caught by the desert; I will make the Pharaoh 4 stubborn, till he pursues them, and I will gain honour out of the Pharaoh and all his army, to teach the Egyptians that I am the Eternal." They did so. And the Eternal made the 8 Pharaoh stubborn, so that he chased the Israelites, who were marching away quite confidently; the Egyptians chased 9 them and came up on them as they lay camped on the sea-coast beside Pihahiroth, in front of Baal-zëphon.

When the king of Egypt was 5 told that the people had fled, the Pharaoh and his officers changed their minds about the people. "Whatever have we done," they said, "in letting the Israelites leave our service?" So the Pha- 6 roah got his chariots ready and took his men with him, six hun- 7 dred picked chariots and all the rest of the chariots of Egypt, manned by their captains.

When the Pharaoh approached, 10 the Israelites looked up, and there were the Egyptians after them! They were terribly afraid. They cried to the Eternal. And they said to Moses, 11 "Was it because there were no graves in Egypt that you have brought us to die in the desert? Why have you misguided us by bringing us out of Egypt? Did 12 we not tell you in Egypt to let us alone and let us serve the Egyptians? Better serve the Egyptians than die in the desert!" Moses said to the people, "Have 13 no fear, stand firm and watch how the Eternal will deliver you to-day; for as surely as you see

the Egyptians to-day, you shall never see them again. The Eternal will fight for you, and you have only to keep still."

The Eternal said to Moses, "Why cry to me? Tell the Israelites to march forward. And as for you, [raise your stick and] stretch your hand over the sea; part it in two, that the Israelites may march on dry ground through the sea. I am going to make the Egyptians so stubborn that they will pass in after them, and I will gain honour out of the Pharaoh and all his army, his chariots and cavalry—to teach the Egyptians that I am the Eternal, when I gain honour out of the Pharaoh and his chariots and his cavalry."

[Then the angel of God in front of the army of Israel moved to their rear (the column of cloud moved from before them to behind them), and went between the army of Egypt and the army of Israel. When it was dark, the cloud lit up the night, so that the one army did not come near the other all night.]

Moses stretched his hand out over the sea; the waters parted, and the Israelites marched through the sea on dry ground, the waters forming a wall to right and left. The Egyptians in pursuit of them went into the sea, all the Pharaoh's horses and chariots and cavalry. Then said the Eternal to Moses, "Stretch your hand out over the sea, to make the waters flow back upon the chariots and cavalry of the Egyptians." Moses stretched his hand out over the sea; the waters did flow back over the chariots and cavalry, over the whole army of the Pha-

raoh which had followed them into the sea, till not a single one of them was left. But the Israelites walked through the sea on dry ground, the waters forming a wall to right and left.

[Then the Eternal swept the sea along by a strong east wind, all night, till the bed of the sea was dry. And in the watch before the dawn the Eternal looked out from the column of fire and cloud on the Egyptian army and threw them into a panic; he clogged their chariot-wheels till they drove heavily. The Egyptians cried, "Let us flee from the Israelites! The Eternal is fighting for them against the Egyptians!" Then, as morning broke, the sea returned to its wonted flow, and while the Egyptians were fleeing against it, the Eternal overwhelmed the Egyptians in the middle of the sea.]

Thus did the Eternal save Israel that day from the Egyptians, till Israel saw the Egyptians lying dead on the sea-shore; Israel saw the mighty action of the Eternal against the Egyptians, and the people stood in awe of the Eternal, believing in the Eternal and in his servant Moses.

Then Moses and the Israelites sang this song to the Eternal:

I will sing to the Eternal, for he rose up in his might, hurling horse and chariot into the sea.

My song is of the Eternal; he is my strength,

and he has brought me victory; this is my God, I will thank him, my father's God, I will exalt him.

The Eternal knows well how to fight—

the Eternal is his name— flinging the Pharaoh's chariots and his army into the sea,

- swamping his picked captains in
the Reed Sea;
5 the depths did cover them,
they sank down like a stone.
6 'Twas thy right hand, O Eternal,
glorious in power,
'twas thy right hand that shattered
the foe;
7 in thy great majesty thou didst
crush the rebels,
thou didst speed thy fury to burn
them up like straw.
- 8 At thy blast the waters piled up,
the tides were dammed,
the depths turned hard in the
heart of the sea.
9 "I will chase them," said the foe,
"I will catch them and divide their
spoil,
I will take my will of them,
I will unsheath my sword and de-
stroy them!"
- 10 Thou didst blow thy blast, and the
sea covered them,
like lead they sank into the mighty
deep!
- 11 O Eternal, what god is there like
thee,
who is like thee, so gloriously su-
preme,
so awful, whom we praise for sig-
nal deeds?
- 12 Thou didst stretch thy right hand
out,
and they were swallowed up;
13 thou in love didst lead thy ran-
somed people,
guiding them by thy power to
thine own sacred abode.
- 14 Nations heard of it and trembled,
pangs seized on Philistia's folk,
15 the chiefs of Edom were in agony,
a shudder seized the lords of
Moab,
the folk of Canaan fainted all for
fear—
- 16 terror and dread fell on them,
they stood motionless under the
sweep of thine arm,
till thy folk went through, O Eter-
nal,
till the folk thou hadst won passed
through them.
- 17 Thou didst bring thy folk in,
settling them on thine own hills,

at the shrine thou hast made for
thyself, O Eternal,
the sanctuary thou hast formed, O
Eternal.

The Eternal reigns for evermore! 18

[[For the horses of the Pha- 19
raoh with his chariots and his
cavalry entered the sea, and the
Eternal made the sea flow back
on them, while the Israelites
went through the sea on dry
land.]]

[Then the prophetess Miriam, 20
Aaron's sister, tambourine in
hand, went outside the camp,
followed by all the women danc-
ing to their tambourines, while 21
Miriam led them in the song:

Sing to the Eternal, for he rose
up in his might,
hurling horse and chariot into
the sea.

From the Reed Sea Moses led 22
Israel forward into the desert of
Shur, and after marching for
three days into the desert they
found no water. When they 23
reached Marah, they could not
drink the water there, it was so
marred and bitter (hence its
name was "Marah"). The peo- 24
ple grumbled against Moses,
crying, "What are we to drink?"
He appealed to the Eternal, who 25
showed him a tree, which he
threw into the water, and then
the water became fresh. He
made a certain rule and rite for
them there; he put them to the
test there, saying, "If you will 26
listen carefully to the voice of
the Eternal, your God, and do
what is right in his eyes and pay
heed to his commands and fol-
low all his rules, then the Eter-
nal promises never to inflict
upon you any of the diseases he
inflicted on the Egyptians; for
he is the Eternal who heals
you."

They came to Elim, where 27
there were twelve springs of

water and seventy palm trees; there they camped beside the springs.] Marching from

16 Elim, the community of the Israelites all came to the desert of Sin between Elim and Sinai, on the fifteenth day of the second month after they left

2 Egypt. The community of the Israelites all grumbled against Moses and Aaron in the desert, **3** crying, "Would that we had died by the hand of the Eternal in the land of Egypt, where we could sit beside pots of flesh, where we had plenty to eat! Here you have brought us into the desert, to starve the whole **4** people to death!" *Then said the Eternal to Moses, "I will shower food out of the sky for you, and the people must go out and gather their daily rations every day; this is to test them, to see if they will follow my directions* **5** *or not. Every sixth day they shall find that when they cook what they bring in, it is twice as much as usual."*

9 Moses told Aaron to order all the community of Israel to approach the presence of the Eternal, since the Eternal had heard them grumbling. When Aaron said this to all the community of Israel, they looked in the direction of the sanctuary, and there was the Eternal manifest in radiance within the cloud! The **11** Eternal said to Moses, "I have heard the Israelites grumbling; tell them that between sunset and dusk they shall have flesh and also plenty of food in the morning—to teach them that I **6** am the Eternal their God." So Moses and Aaron told all the Israelites, "In the evening you shall find that it was the Eternal who brought you out of the land **7** of Egypt, and in the morning

you shall see the Eternal manifested in might, since he has heard you grumbling against himself (for we do not count—why grumble against us?) **8** [[When the Eternal gives you flesh in the evening and plenty to eat in the morning, then you will know that he has heard you grumbling against himself; for we do not count, it is against the Eternal, not against us, that you are grumbling!]]"

In the evening quails flew up **13** and dropped all over the camp, and in the morning there was a fall of dew round the camp; when the dew evaporated, there, **14** on the surface of the ground, lay thin flakes, as tiny as hoar-frost! When the Israelites saw it, they **15** said to one another, "What is it?"—for they did not know what it was. "That," said Moses, "is the food the Eternal gives to you. That is what the **16** Eternal orders each of you to gather, as much as you can eat, about seven pints a head, for every person in your households." The Israelites did so; **17** they gathered it, some more, some less. When they measured **18** it in a pint-measure, they found that he who had gathered much had not too much, and he who had gathered little had not too little; each man had gathered the exact quantity he required.

Moses told them that no one **19** was to leave any of it over till next morning. In spite of this, **20** they would not listen to Moses; some did leave a little of it over till next morning, but it bred worms and stank. Which made Moses angry with them. Morn- **21** ing by morning they gathered the food, and whenever the sun grew hot it melted. On the **22** sixth day they gathered twice as

much as usual, fourteen pints a head; and when all the authorities reported this to Moses, he said to them, "This is what the Eternal means; to-morrow is to be a day of complete rest, a sabbath sacred to the Eternal; so bake or boil to-day as you please, and keep what is left over till to-morrow morning."

They kept it over, as Moses told them, till next morning, and it did not stink, it bred no worms. Then said Moses, "Eat this to-day, for to-day is a sabbath for the Eternal; you will not find any of the food in the fields to-day. Gather it for six days, but on the seventh day, on the sabbath, there shall be none." And on the seventh day, when some of the people did go out to gather it, they found none. The Eternal then said to Moses, "How long will you people refuse to obey my orders and rules? Mark this: since the Eternal gives you the sabbath, he also gives you on the sixth day food enough for two days; stay where you are, every man of you, and never make a movement on the seventh day." So the people desisted from work on the seventh day.

The house of Israel called this food Manna (what-is); it was as white as coriander seed and tasted like wafers made with honey. Moses said, "This is what the Eternal has ordered you to keep seven pints of, age after age, that your descendants may see the food with which he fed you in the desert when he brought you out of the land of Egypt." Then said Moses to Aaron, "Put seven pints of it in a jar and place it before the Eternal, to keep it for age after age." As the Eternal ordered

Moses, so Aaron placed it in front of the ark of the Presence, to be kept there. For forty years the Israelites ate manna, till they reached a cultivated land; they ate manna till they reached the frontier of the land of Canaan. (Seven pints or an "omer" is the tenth of an ephah.)

From the desert of Sin the whole community of the Israelites travelled by stages, as the Eternal bade them, and camped at Rephidim. [As there was no water to drink, the people complained to Moses; "Give us water to drink," they cried. "Why complain to me?" said Moses.] *The people thirsted for water there, and grumbled against Moses, crying, "Why did you bring us out of Egypt, only to kill us and our children and our cattle with thirst?" "Why put the Eternal to the proof?" said Moses.* [So Moses appealed to the Eternal, "What am I to do with this people? They are almost ready to stone me!" "Move ahead of the people," said the Eternal, "along with some of the sheikhs of Israel; take the stick with which you struck the Nile, and advance. I will stand before you yonder on the rocks of Horeb; when you strike the rocks, water shall gush out, to let the people drink." Moses did so, in the sight of the sheikhs of Israel.] *He called the spot Massah (Proof), because they put the Eternal to the proof by wondering whether he was among them or not*, also Meribah (Complaint), because the Israelites had complained].

[It was at Rephidim that Amâlek came and fought against Israel. So Moses said to Joshua, "Pick out some men to go and

fight against Amâlek; to-morrow I will take my stand on the top of the hill, holding the divine stick in my hand." Joshua did as Moses told him; he fought against Amâlek, while Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses raised his hand, then Israel won; whenever he lowered his hand, then Amâlek won.

As the hands of Moses grew tired, they put a stone below him, on which he sat; Aaron and Hur held his hands up, one on one side and the other on the other side, so that his hands remained steady till sunset, while Joshua laid Amâlek low, giving no quarter. "Write this down in a book," said the Eternal to Moses, "in commemoration of the day, and read it aloud to Joshua; for I mean to blot Amâlek from the very memory of men." Moses built an altar, which he called 'Under-the-Eternal's-Banner,' declaring, "We pledge loyalty to the Eternal's banner in his feud against Amâlek from age to age!"

18 Now Jethro, the priest of Midian, the father-in-law of Moses, heard of all that God had done for Moses and for his people Israel (for the Eternal had brought Israel out of Egypt). Jethro, the father-in-law of Moses, had taken back Zipporah the wife of Moses, after Moses had dismissed her, and her two sons one called Gershon or Stranger (for, said he, I have been a stranger in a foreign land) and the other called Eliezer or Godhelp (for, said he, my father's God has been a help to me, rescuing me from the Pharaoh's sword). Jethro, the father-in-law of Moses, came into the desert then, with the

sons and the wife of Moses, to where Moses was camped, at the hill of God. Moses was told, "Here is your father-in-law Jethro coming to you, along with your wife and her two boys!"

So Moses went out to meet his father-in-law; he bowed low before him and kissed him; then they asked for one another's health and went inside the tent, where Moses told his father-in-law all that the Eternal had done to the Pharaoh and the Egyptians for Israel's sake, all the distress they had suffered in their journey, and how the Eternal had preserved them. Jethro rejoiced over all the goodness of the Eternal to Israel, in rescuing them from the Egyptians. "Blessed be the Eternal," said he, "who has rescued you from the Egyptians and from the Pharaoh, who has rescued the people from the grip of the Egyptians! I see now that the Eternal is stronger than all other gods, for he has routed the haughty foes of his folk."

So Jethro, the father-in-law of Moses, brought a burnt-offering and some sacrifices for God, and Aaron and all the sheikhs of Israel came to join the sacrificial meal made by the father-in-law of Moses before God. Next day, as Moses was holding a popular court, with the people surrounding him from morning to night, the father-in-law of Moses noticed all his labour for the people, and said to him, "What is this you are doing? Why sit alone as a judge, with the people all round you from morning to night?" Moses said to his father-in-law, "Because the people come to me to get God's own decision in

16 their cases; whenever they have any disputes, they come to me, I decide between one man and another, and let them hear the rules and directions of God.”

17 The father-in-law of Moses said to him, “You are not doing

18 right. You will wear yourself out, you and your people; this work is too heavy for you, and you cannot manage it alone.

19 Now listen to me, let me advise you, that God may be with you; do you represent God to the people, laying their cases before

20 God, and instructing them in his rules and directions, letting them see how they are to live

21 and what they are to do; but look out some capable men among the people, religious men, honest men, who scorn unjust profits, and appoint them to supervise groups of thousands, of hundreds, of fifties, and of

22 tens; let them act as judges in ordinary cases; they can refer any special case to you, and judge lesser matters by themselves. That will make things easier for you, as they share the

23 work with you. If you do this, supposing that God so orders you, then you can stand the strain, and all the people will go home satisfied.”

24 Moses listened to what his father-in-law said, and did

25 exactly as he told him; he chose capable men out of all Israel, and put them at the head of the people, over groups of thousands, of hundreds, of fifties, and of

26 tens; they acted as judges in ordinary cases, deciding lesser matters by themselves, and referring difficult cases to Moses.

27 Then Moses let his father-in-law go; he betook himself to his own country.]

Leaving Rephîdim, the Israelites reached the desert of Sinai, where they pitched camp in the desert; it was in the third month after leaving the land of Egypt . . . on this day they entered the desert of Sinai. [There Israel pitched camp in front of the mountain, and Moses went up to God.] *The Eternal called to him from the mountain, saying, “Tell this to the house of Jacob, tell the Israelites: ‘You have seen for yourselves what I did to the Egyptians and how I bore you safe on eagle’s wings and brought you hither to myself. Now then, if you will listen to what I say and keep my compact, you shall be my own prized possession among all nations (for all the world is mine), and you shall be a dynasty of priests for me, a sacred nation.’ This is what you must tell the Israelites.”*

The Eternal added, to Moses, “I am coming to you in a thick cloud, so that the people may hear me speaking to you and always believe you also[.” The Eternal added, to Moses, “Go to the people and consecrate them to-day and to-morrow; let them wash their clothes and be ready for the third day], for on the third day the Eternal will descend upon the mountain of Sinai in sight of all the people. You must mark off the mountain all round and tell the people to be careful never to ascend it nor even to touch the edge of it; anyone who touches the mountain shall be put to death, not touched by any hand but either stoned or shot through; man or beast, no intruder shall live. Once the ram’s horn is sounded, then they may come up the mountain.”

14 [So Moses went down the mountain to the people and consecrated them; they washed
15 their clothes, and he told them to be ready for the third day and
16 to touch no woman. On the third day, in the morning, there was thunder and lightning, a dense cloud on the mountain, and a loud trumpet blast, till all the people in the camp trem-
17 bled. Then Moses brought the people out of the camp to meet God; they took their stand at
19 the foot of the mountain. As the trumpet blast grew louder and louder, Moses spoke and God answered him.]

20 *Then the Eternal descended on the mountain of Sinai, to the
18 top of the mountain; and the mountain of Sinai was all wrapped in smoke, as the Eternal descended in fire upon it; the smoke rose like steam from a kiln, till the people all trembled
20 terribly. The Eternal called Moses to the top of the mountain; and when Moses went up,
21 the Eternal told him to go down and warn the people against intruding to gaze at the Eternal, lest a number of them should be
22 struck down; even the priests were to consecrate themselves, the priests who were to approach the Eternal, lest he broke out
23 upon them. Moses said to the Eternal, "But the people cannot come up the mountain of Sinai, for thou thyself didst charge us to mark off the mountain and
24 render it sacred." The Eternal said to him, "Go down yourself; then come up, along with Aaron, but let neither the people nor the priests intrude and come up to the Eternal, lest he break out
25 upon them." So Moses went down and said to them . . .*

[God spoke all these words. "I am the Eternal, **20**
your God, who brought you from the land of Egypt, that slave-
pen.

You shall have no gods but 3 me.

You shall not carve any idols 4 for yourselves, the shape of anything in heaven above or on the earth below or in the sea; you 5 shall not bow down to them nor worship them, for I the Eternal, your God, am a jealous God, punishing children for the sins of their fathers, punishing those who hate me, down to the third and the fourth generation, but showing kindness to thou- 6 sands of those who love me and obey my orders.

You shall not use the name of 7 the Eternal, your God, profanely; for the Eternal will never acquit anyone who uses his name profanely.

Remember to hold the sab- 8 bath sacred. Six days you may 9 labour and do all your business, but the seventh day is the sab- 10 bath in honour of the Eternal, your God, and on it you must do no business, neither you nor your son nor your daughter nor your slaves, male or female, nor your cattle, nor the alien who is among you; for in six days the 11 Eternal made sky and earth and sea and all that they contain, and then he rested on the seventh day; therefore the Eternal blessed the sabbath, making it a sacred day.

Honour your father and your 12 mother, that you may have a long life in the land which the Eternal, your God, is giving you.

You shall not murder. 13

You shall not commit adul- 14 tery.

You shall not steal. 15

16 You shall not give false evidence against a fellow-countryman.

17 You shall not covet a fellow-countryman's household; you shall not covet a fellow-countryman's wife, nor his slaves, male or female, nor his ox, nor his ass, nor anything that belongs to a fellow-countryman."

7 **19** Then Moses went and summoned the sheikhs of the people, putting before them all these orders given him by the
8 Eternal; and the people all answered together, "Whatever the Eternal has ordered, we will do."

18 **20** But when the people saw all the thunder and lightning and the trumpet blast and the mountain in smoke, the people were all afraid and trembled; they stood far back and said to
19 Moses, "Speak you to us, and we will listen; but let not God
20 speak to us, lest we die." "Fear not," said Moses to the people, "God is only testing you; it is to keep you from sinning by a
21 steady awe of him." Still the people stood far back, while Moses approached the dense darkness where God was.

22 Then the Eternal bade Moses give the Israelites this message:
23 "You have seen for yourselves that I have been talking to you out of heaven; you must not carve yourselves any gods of silver or of gold, to rank with
24 me. You must erect an altar of earth to me and sacrifice on it your burnt-offerings and your recompense-offerings, your sheep and your oxen; wherever I choose to be remembered, there I will come to you and
25 bless you. If you build a stone altar, it must not be of dressed stones; for you will pollute the altar by taking a tool to it.

And you must never mount on 26 steps to my altar, lest you expose your limbs.

Here are the regulations **21** you must lay before them. **21** When you buy a Hebrew slave, 2 he shall serve for six years and go free in the seventh year without paying any ransom. If he 3 was single when he entered his master's house, he shall go free alone; if he was married, his wife shall go free with him. If his 4 master has given him a wife, and if she has borne him sons or daughters, the wife with her children belong to her master, and the man shall go free alone. But 5 if the slave declares, "I am fond of my master, my wife and my children; I will not go free," then 6 his master shall take him to the local sanctuary, to the door or to the door-post, where his master shall pierce his ear with an awl; after which the slave shall serve him for all time.

When a man's daughter is sold 7 to be a slave, she shall not go free like the male slaves. If her 8 master, who meant her for himself, is not satisfied with her, he must allow her to be bought back; he has no power to sell her to foreigners, since he has not treated her fairly. If he meant 9 her for his son, he must treat her as a daughter. If he takes an- 10 other concubine, he must not diminish the first woman's rations of flesh, or of clothes, nor her conjugal rights; if he fails in any 11 of these three duties, then she shall go free, without paying any ransom in money.

He who strikes a man, so that 12 he dies, must be put to death. But if he did not intend it maliciously, if it was accidental, I will appoint a place of asylum for such among you. Only, if 14

one man wilfully attacks another, to murder him craftily, you must take that man from my very altar and put him to
 15 death. He who strikes his father or his mother must be put
 17 to death; and he who curses his father or his mother must be put
 16 to death. (He who kidnaps a man and either sells him or is found in possession of him must
 18 be put to death.) If two men quarrel, and one strikes the other with a stone or with his fist, so that the man is laid up in bed, though he does not die,
 19 then, if the man rises and limps about on his stick, the striker shall go unpunished, except that he must pay for the man's loss of time and also see that he is thoroughly
 20 restored to health. If a man strikes one of his slaves, male or female, with a rod, so that the slave dies under the
 21 blow, he shall be punished; but if the slave survives a day or two, he shall not be punished, for the slave is his own property.
 22 If, as men are quarrelling, a pregnant woman is struck, so that she miscarries, without any further mischief to herself, the striker must pay such fine as the woman's husband imposes upon him, as a payment for the un-
 23 timely birth; but, if any further mischief follows, then it must be
 24 life for life, an eye for an eye, a tooth for a tooth, a hand for a
 25 hand, a foot for a foot, a burn for a burn, a wound for a wound,
 26 a lash for a lash. If a man strikes and destroys the eye of a slave of his, male or female, he must let the slave go free, for
 27 the sake of that eye; and if he knocks out the tooth of a slave of his, male or female, he must let the slave go free, for the sake

of that tooth. If an ox gores 28 a man or a woman to death, the ox must be stoned to death, and its flesh must not be eaten, though the owner of the ox shall go unpunished. But if the ox 29 was in the habit of goring people, if the owner was warned of this and yet did not shut him up but left him to kill a man or a woman, then the ox shall be stoned to death and the owner shall also be put to death. However, if a 30 fine only is imposed upon him, he must buy his life back for the sum imposed, as a forfeit. The 31 same law holds for him, if his ox has gored a boy or a girl to death; but if the ox has gored a 32 slave, male or female, he must pay the slave's master four guineas, and the ox must be stoned to death.

If a man re-opens a pit or digs 33 a pit and fails to cover it over, so that an ox or an ass falls into it, the owner of the pit shall 34 make good the loss; he must pay the price of it to the owner, keeping the dead beast for himself.

If one man's ox hurt another's ox, so that it dies, then the live ox must be sold and the money divided between the two men, as well as the dead animal. If the ox is known to have been 36 in the habit of goring, and yet the owner has not shut him up, he must pay ox for ox, keeping the dead beast for himself.

If a man steal an ox or a 22 sheep and either slays it or sells it, he must pay five oxen for the ox and four sheep for the sheep. Pay he must; if he has 3 nothing, he must be sold, to pay for what he has stolen. If the 4 stolen creature is found alive in his possession, either ox or ass or sheep, he must pay back two

2 animals. If a thief is caught
 breaking into a house and struck
 so that he dies, the householder
 3 is not guilty; but if it was after
 dawn, the householder is guilty.
 5 If a man is burning some field or
 vineyard and lets the fire spread
 till another man's field catches
 fire, he must pay for it with the
 very best produce of his own
 6 field and vineyard. If the bon-
 fire breaks out and kindles a
 thorn-hedge, so that the shocks
 of corn or the standing corn or
 the field itself is burned up, then
 the man who lit the bonfire must
 7 pay for the damage. If a
 man puts money or any article
 into the keeping of a fellow-
 countryman, and it is stolen out
 of the man's house, the thief
 must pay double if he is caught.
 8 If the thief is not caught, the
 owner of the house must appear
 at the local sanctuary, till it be
 ascertained whether he has not
 laid hands on the other man's
 9 property. Whatever be the of-
 fence, whether an ox or an ass
 or a sheep or clothes or any lost
 property is claimed, the case
 must go to the local sanctuary,
 and the convicted party must
 pay twice the amount to his
 10 fellow-countryman. If a man
 puts an ass or an ox or a sheep
 or any animal into the keeping
 of a fellow-countryman, and it
 dies or is injured or is raided,
 11 without anyone seeing it, then
 the man must swear before the
 Eternal that he has not laid
 hands on the other man's prop-
 erty; the owner must accept
 this oath, and no restitution
 12 shall be made. But if the ani-
 mal has been stolen, the man
 must make restitution to the
 13 owner. If the animal has been
 torn to pieces, let him bring the
 torn flesh as evidence; he need

not make good what has been
 torn to pieces. If a man bor- 14
 rows an animal from a fellow-
 countryman and it is injured or
 dies, in the owner's absence, the
 man must make restitution; if 15
 the owner is beside it, the man
 need not make good the loss; be-
 ing hired, it came as a hired
 thing.

If a man seduces a maiden 16
 who is not betrothed and lies
 with her, he must pay for her
 and marry her; if her father ab- 17
 solutely refuses to let him have
 her, he must still pay the usual
 marriage-fee for a daughter.

You shall not allow any sor- 18
 ceress to live.

Whoever lies with a beast 19
 shall be put to death.

Whoever sacrifices to any god 20
 except the Eternal alone shall be
 solemnly destroyed.

You must not injure or mal- 21
 treat an alien among you, for
 you were aliens yourselves in the
 land of Egypt. You must not 22
 oppress a widow or an orphan;
 if ever you oppress them and if 23
 ever they cry to me, I will listen 24
 to their cry, and my wrath shall
 blaze till I kill you in war, leav-
 ing your own wives widows and
 your own children orphans.

If you lend money to any poor 25
 man of my people, you must not
 treat him as his creditor, nor
 must you exact interest from
 him. If you ever take a fel- 26
 low-countryman's garment in
 pledge, you must give it back to
 him by sun-down; for that is the 27
 only rug he has, the mantle for
 his body. What else can he
 sleep in? If he cries to me, I
 will listen to his cry, for I am
 pitiful.

You shall not revile God, nor 28
 shall you curse any of the au-
 thorities of your people.

29 You must be prompt to make the offering from your harvested grain and wines. You must give
30 me your eldest sons. And so with your oxen and your sheep; for seven days the firstling may remain with its dam, but on the eighth day you must give it to me.

31 Also, as you are to be sacred men to me, you must never eat the flesh of an animal torn to pieces in the field; fling that to the dogs.

23 You must never repeat a baseless rumour; never side with a bad man, to give malicious evidence. You must not follow a majority to do wrong, nor must you bear witness in court so as to side with an unjust majority; neither must you be partial to a poor man's plea.

4 If you come across your enemy's ox or ass wandering, you must be sure to take it back to
5 him; if you see the ass of a man who hates you lying helpless under its load, you must not leave it all to him, you must help him to release the animal.

6 You must never tamper with a poor man's rights in court.
7 Avoid false charges, never have innocent and guiltless people put to death, nor acquit bad
8 men. You must never accept a bribe, for a bribe blinds even men whose eyes are open, and it destroys the case of a good man.
9 (You must not maltreat an alien; for you were aliens yourselves in the land of Egypt, you know how a foreigner feels.)

10 For six years you may sow your land and gather in your
11 crops, but every seventh year you must let the land alone, to lie fallow, so that poor people may pick up something; anything they leave, the wild ani-

mals can eat. So with your vineyards and your olive-yards. For six days you shall labour, 12 but on the seventh day you shall desist from work, that your ox and your ass may rest, and that the sons born to your female slaves and also the aliens in your employment may get refreshed.

Three times a year you must 14 hold a festival for me. Hold the 15 festival of unleavened cakes—for seven days you must eat unleavened cakes—as I commanded you, at the time fixed in the month of Abib (since then it was that you left Egypt); none of you must appear before me empty-handed. Then the 16 harvest festival, when you offer the first fruits of your labour, of what you sowed in your fields. Then the festival of ingathering, at the end of the year, when you gather in your crops. Three 17 times a year shall all your male members appear before the Lord. You must not offer 18 the blood of my sacrifices with leavened cakes, nor must the fat slices of my victims be left all night till the morning. You 19 must bring the very first and finest of what the land bears, into the house of the Eternal your God.—You must not boil a kid in its mother's milk.—Pay 13 careful heed to all that I have ordered you; and never mention the name of any other god, never let it pass your lips.

Now I am sending an angel in 20 front of you, to guard you as you go and to guide you to the place I have prepared. Attend to 21 him, listen to what he says; never defy him, for he will not pardon your offence, since I am manifest in him. But if you 22 listen to what he says and do all that I tell you, then I will be an

enemy to your enemies and to
 23 your foes a foe. For my angel
 shall go in front of you and
 guide you home, to where the
 Amorites and the Hittites and
 the Perizzites and the Canaan-
 ites and the Hivites and the
 Jebusites live, whom I will
 24 sweep away. You must not bow
 down to their gods nor worship
 them, nor do as they do; you
 must demolish them and break
 25 their obelisks. You shall wor-
 ship the Eternal your God, and
 then I will bless your food and
 water, and I will free you from
 26 disease; no animal shall drop
 her young or be barren in your
 country, and I will give you a
 27 full term of life; I will send a
 panic in front of you, routing all
 the nations you reach, until
 your enemies all turn their
 28 backs in flight before you; I will
 send hornets in front of you to
 drive out the Hivites and the
 Canaanites and the Hittites be-
 29 fore you; I will not drive them
 out in one year, lest the country
 be left desolate and wild beasts
 30 multiply against you; I will
 drive them out before you little
 by little, till your own numbers
 grow and till you hold the land;
 31 I will fix your frontiers from the
 Reed Sea as far as to the Philis-
 tine sea-coast, and from the des-
 ert to the Euphrates, for I will
 put the natives in your power
 and you shall drive them out to
 32 make room for you; you must
 never make any compact with
 33 them nor with their gods; they
 must not live within your land,
 lest they make you sin against
 me; for if you worship their gods
 it will endanger you.”

3 **24** Then Moses went and told
 the people all the orders
 and regulations of the Eternal,
 and the people all answered, with

one voice, “Whatever the Eter-
 nal has ordered, that will we
 do.” So Moses wrote down all 4
 that the Eternal had said; and
 next morning he erected an
 altar at the foot of the moun-
 tain and twelve standing-stones,
 one for each of the twelve clans
 of Israel. He sent the youth of 5
 Israel to offer the burnt-offer-
 ings and to sacrifice the recom-
 pense-offerings of oxen to the
 Eternal, while Moses himself 6
 took half of the blood and put it
 into basins, splashing the other
 half on the altar. Then he took 7
 the scroll of the compact and
 read it aloud to the people, who
 said, “Whatever the Eternal has
 ordered, that will we do obedi-
 8 ently.” Then Moses took and 8
 splashed the blood on the peo-
 ple, saying, “There is the blood
 of the compact which the Eter-
 nal has made with you, on all
 these terms!”]

*Moses was told to go up to the 1
 Eternal, along with Aaron, Na-
 dab, Abihu, and seventy of the
 sheikhs of Israel; they were to
 worship at a distance, while 2
 Moses alone was to draw near;
 the rest were not to draw near,
 nor were the people to accom-
 pany Moses. So Moses went up, 9
 with Aaron, Nadab, Abihu, and
 seventy of the sheikhs of Israel;
 they saw the God of Israel, 10
 through something like a pave-
 ment of blue sapphire under his
 feet, clear as the sky itself. The 11
 Eternal did not strike down
 these headmen of Israel; they
 had a vision of God and they ate
 and drank at their sacrifice.*

[Then the Eternal said to 12
 Moses, “Come up beside me on
 the mountain, and I will give
 you the stone tablets with the
 directions and orders I have in-
 scribed for the guidance of the

13 people." Moses rose and went
up the mountain of God with his
14 attendant Joshua, telling the
sheikhs to wait below for them
till they returned. "You have
Aaron and Hur," he said; "any-
one with a dispute can take it to
15 them." Then Moses went up
the mountain], which was cov-
16 ered with the cloud. The radi-
ance of the Eternal rested on the
mountain of Sinai; for six days
the cloud covered it, and on the
seventh day he called from the
17 cloud to Moses (the Eternal's
radiance looked to the Israelites
like blazing fire on the top of the
18 mountain). Moses entered the
cloud and went up the moun-
tain[, and Moses was on the
mountain for forty days and
forty nights].

25 The Eternal said to Moses,
2 "Tell the Israelites to raise
a special offering for me; take it
from every man who has a will-
3 ing mind. This is what you are
to take from them: gold, silver,
4 and bronze, violet, purple, and
scarlet yarn, fine linen, goats'
5 hair, rams' skins dyed red,
6 leather, acacia wood, oil for the
lamps, spices for the anointing
oil and for the fragrant incense
7 powder, beryls and jewels to be
set on the apron and on the sa-
8 cred pouch. And let them
make me a shrine, that I may
9 dwell among them; you must
make it exactly as I show you,
after the pattern of the Dwell-
10 ing and of its furniture. They
must also make me an ark of
acacia wood, four feet long, and
two and a half feet broad and
11 high; you must overlay it with
pure gold, outside and inside,
and run a moulding of gold
12 round it. You must cast four
rings of gold for it and fasten
them on its four supports, two

rings on one side and two rings
on the other; then you must 13
make poles of acacia wood, over-
laid with gold, and put the poles 14
through the rings at the side of
the ark, to carry the ark; the 15
poles must rest in the rings, they
must never be taken out. Inside 16
the ark you must place the laws
I give you. You shall also 17
make a cover of pure gold, four
feet long and two and a half feet
wide. Make also two golden 18
kherubs, of beaten work, for the
two ends of the cover, one 19
kherub at one end and the other
kherub at the other, the kherubs
to be of one piece with the cover;
the wings of the kherubs are to 20
be outstretched, overshadowing
the cover, and the kherubs must
turn to one another, facing the
cover.

You must place the cover on 21
the ark, and inside the ark you
must place the laws I give you.
There, at the cover between the 22
two kherubs upon the ark with
its laws, will I meet you and tell
you all the orders I have to give
you for the Israelites.

You shall also make a table of 23
acacia wood, three feet long, a
foot and a half wide, and two
feet three inches high; overlay 24
it with pure gold and run a
moulding of gold round it; make 25
a frame for it all round, three
inches wide, and run a moulding
of gold all round the frame. You 26
must make four rings of gold for
the table, and put the rings at
the four corners, on the feet of
the table; the rings must lie 27
close to the frame, to receive the
poles for carrying the table.
Make poles of acacia wood, 28
overlaid with gold, that the
table may be carried. Also you 29
must make the table dishes, the
saucers, the flagons, and the

chalices, for pouring the libations, all of pure gold. On the table you must always keep my Presence-bread.

31 You shall also make a lampstand of pure gold, beaten work all of it, both pedestal and shaft; its cups, both calyxes and flowers, are all to be of one piece 32 with it. Six branches are to rise from its sides, three branches from one side of the lampstand and three from the 33 other; each branch is to bear three cups like almond-blossoms, each cup with a calyx and a flower, each branch upon the 34 lampstand; on the main shaft of the lampstand there are to be four cups like almond-blossoms, each with its calyx and flower, 35 and also a calyx under each pair of the six branches on the lampstand, these calyxes and their 36 branches being of one piece with it, the whole forming a single piece of pure beaten gold work. 37 You must then make the seven lamps for it and fix them on, so that they shine in front of it. 38 The snuffers and ash-trays are 39 to be gold. You must use ninety-six pounds of pure gold for the lampstand and all these 40 fittings. And see that you make everything according to the pattern shown you on the mountain.

26 Also you must furnish the Dwelling with ten curtains, made of fine twined linen, violet, purple, and scarlet, and embroidered with designs of kherubs; each curtain is to be forty-two feet long, by six feet broad, all the curtains measuring the 2 same. Five curtains are to be joined together, and so are the 3 other five. You must put loops of violet on the edge of the outermost curtain in the first

set, and also on the edge of the outermost curtain in the second set, fifty loops to each curtain, 5 the loops to be opposite each other. You must then make 6 fifty golden clasps and join the curtains by the clasps, to form a single Dwelling. You must 7 also make curtains of goats' hair for the tent over the Dwelling, eleven curtains, each curtain 8 forty-five feet long by six feet broad, all the curtains measuring the same. Join five of the cur- 9 tains, then join the other six, doubling the sixth of the curtains to hang in front of the tent. You must put fifty loops on the 10 edge of the outermost curtain in the first set, and also on the edge of the outermost curtain in the second set; then make fifty 11 bronze clasps, put the clasps into the loops, and join the tent together, to make it one. The 12 curtain that is left over, the half of the curtain that is doubled back, is to hang over the back of the Dwelling, while the spare 13 foot and a half of the ten curtains on each side is to hang over the sides of the Dwelling as a covering. Also, you must make 14 a wrapper of rams' skins dyed red and of leather, to cover up the tent itself.

You must make upright 15 frames for the Dwelling out of acacia wood; each frame is to be 16 fifteen feet high, by two feet three inches broad. Two pegs 17 are to be clamped to the foot of each frame in the Dwelling. The 18 frames for the Dwelling are to be as follows: twenty frames for the southern side, with forty sil- 19 ver pedestals under the twenty frames, two pedestals under each frame to receive its two pegs, and so on. Twenty frames 20 for the second side, the north

21 side, of the Dwelling, with their
 22 forty silver pedestals, two pedestals to each frame. For the back
 of the Dwelling, the western
 side, you must make six frames,
 23 with two frames for the corners
 24 at the back, each of these two
 frames forming a double support
 and running right up to the top-
 25 most ring at the corners—eight
 frames in all, with their sixteen
 silver pedestals, two pedestals
 26 to each frame. You must also
 make bars of acacia wood, five
 for the frames on the one side
 27 of the Dwelling and five for the
 frames on the other side of the
 Dwelling, with five for the
 frames on the back or western
 28 side of the Dwelling; the middle
 bar is to run right along the
 frames, from end to end. You
 29 must overlay the frames with
 gold, and make gold rings on
 them for the bars, overlaying
 30 the bars also with gold. So shall
 you erect the Dwelling after the
 standard shown you on the
 mountain.

31 You must also make a cur-
 tain of fine twined linen, violet,
 purple, and scarlet, and em-
 broidered with designs of khe-
 32 rubs, hanging it by golden hooks
 on four columns of acacia wood
 overlaid with gold and resting
 33 on four silver pedestals. This
 curtain is to be hung inside the
 clasps, and you must place in-
 side it the ark with the laws, the
 curtain dividing off the sacred
 34 place from the most sacred. On
 the ark inside the most sacred
 place, you must put the cover.
 35 The table is to be placed outside
 the curtain, with the lampstand
 opposite the table on the south
 side of the Dwelling—the table
 36 being on the north side. You
 must also make a veil for the
 entrance into the Dwelling, of

fine twined linen, violet, purple,
 and scarlet, decorated work;
 make five columns of acacia 37
 wood for the veil, overlaying
 them with gold, make golden
 hooks for them, and cast five
 bronze pedestals for them.

You must make an altar **27**
 of acacia wood, a square
 altar, seven and a half feet long,
 seven and a half feet broad, and
 four and a half feet high. Put 2
 knobs at the four corners, mak-
 ing them of one piece with the
 altar, and overlay the whole of
 it with bronze. You must make 3
 all its fittings of bronze, the pans
 for removing the ashes, the
 shovels, the bowls, the prongs,
 and the fire-pans. Also you 4
 must make a bronze grating of
 network, with four bronze rings
 at its four corners, and place 5
 this grating underneath the
 ledge of the altar, so that it
 comes halfway up the altar.
 Make poles of acacia wood for 6
 the altar, overlaying them with
 bronze, and place the poles in 7
 the rings, to run along both sides
 of the altar and let it be carried.
 The altar itself you must make 8
 hollow, planking it in. Let it be
 made on the pattern shown you
 on the mountain.

In making the courtyard for 9
 the Dwelling, have hangings of
 fine twined linen, a hundred and
 fifty feet long, for its southern
 side, with twenty columns and 10
 twenty pedestals of bronze, the
 hooks and the rods for the col-
 umns being silver. So for the 11
 north side, hangings a hundred
 and fifty feet long, with twenty
 columns and twenty pedestals
 of bronze, the hooks and the
 rods for the columns being of
 silver. For the breadth of the 12
 courtyard on its western side
 there shall be hangings seventy-

five feet long, with ten columns
 13 and ten pedestals. The eastern
 14 side of the courtyard shall be
 seventy-five feet broad; on each
 side of the entrance there shall
 be hangings twenty-two and a
 15 half feet long, with three columns
 and three pedestals for
 16 them, and the entrance to the
 courtyard shall have a veil of
 fine twined linen, violet, purple,
 and scarlet, thirty feet long,
 decorated work, with four columns
 and four pedestals for
 17 them. The columns round the
 courtyard are to be ringed with
 silver; their hooks are to be silver
 and their pedestals are to be
 18 bronze. The courtyard is to be
 a hundred and fifty feet long,
 seventy-five feet broad, and
 seven and a half feet high, hung
 round with fine twined linen; the
 19 pedestals are to be bronze, and
 all the tools used for erecting the
 Dwelling, like all the tent-pegs
 and such fittings for the courtyard,
 are to be bronze.

20 You must order the Israelites
 to provide you with clear oil,
 from crushed olives, for lighting
 purposes, that you may fix up a
 21 lamp to burn regularly; Aaron
 and his sons are to arrange this,
 evening and morning, before the
 Eternal inside the Trysting tent,
 outside the curtains that hang in
 front of the shrine. This is to

be a standing order, age after
 age, to be kept by the Israelites.

28 Present your brother Aaron
 and his sons from among
 the Israelites, that they may
 serve as priests for me, Aaron
 and his sons Nadab, Abihu,
 2 Eleazar, and Ithamar. And make
 sacred vestments to adorn your
 3 brother Aaron with honour; you
 must tell all the craftsmen whom
 I have filled with artistic skill, to
 make the vestments for Aaron's

consecration, that he may serve
 as a priest for me. This is what 4
 they are to make: a pouch, an
 apron, a robe, a tunic in chequer
 work, a turban, and a sash. So 5
 shall they make sacred vestments
 for your brother Aaron
 and his sons, that they may
 serve as priests for me; and they 6
 must make them out of the gold,
 the violet, purple, and scarlet
 yarn, and the fine linen. The
 apron is to be made of gold by
 the designer, with fine twined
 linen, violet, purple, and scarlet;
 it must have two shoulder- 7
 straps attached to it at the top
 edges, and an artistic ribbon to 8
 clasp it round the waist, which
 is to be of the same material as
 the apron—and all of one piece,
 gold, fine twined linen, violet,
 purple, and scarlet.

You must take two beryls and 9
 engrave on each of them the 10
 names of six of the clans of
 Israel, in order of birth; the 11
 stones are to be engraved as a
 seal is engraved by a jeweller,
 with the names of the Israelites,
 and then placed in rosettes of
 gold wire, to be hung on the 12
 shoulder-straps of the apron,
 that they may serve as stones of
 reminder, Aaron bearing them
 on his shoulders before the Eternal
 to remind the Eternal of
 Israel.

You must make rosettes of 13
 gold wire and two chains of pure 14
 gold, twisted like cords, and
 fasten these twisted chains to
 the rosettes. Then you must 15
 make a judicial pouch, designing
 it like the apron, of gold and fine
 twined linen, violet, purple, and
 scarlet; it is to be nine inches 16
 square, doubled over, and it is 17
 to contain four rows of jewels:
 the first row is to be a jasper, a
 chrysolite, and a crystal, the sec- 18

19 ond row is to be a garnet, a
 20 sapphire, and a sardonyx, the
 third row is to be a cairngorm,
 21 an agate, and an amethyst, and
 the fourth row is to be a topaz,
 a beryl; and an onyx—all being
 22 set in twisted gold. The jewels
 are to be twelve in number,
 corresponding to the names of
 the Israelites, each jewel to be
 engraved like a seal with the
 23 name of a clan. To the pouch
 you must attach the two chains
 of pure gold, twisted like cords,
 24 and also two golden rings at the
 top ends of the pouch, inserting
 the two twisted cords of gold in
 the two rings at the top ends of
 25 the pouch; the other ends of the
 two twisted cords you must at-
 tach to the two rosettes, and
 fasten them on the front of the
 shoulder-straps of the apron.
 26 You must make two golden
 rings and fasten them to the two
 lower ends of the pouch, on the
 27 inner side next the apron. Low
 down on the apron, close to the
 joining of the shoulder-straps
 and above the artistic ribbon,
 28 you must fasten two golden
 rings, to attach the apron and
 the pouch by a violet lace run
 through these rings, on the ar-
 29 tistic ribbon of the apron, to
 prevent the pouch from being
 loosened from the apron.
 30 Whenever Aaron enters the sa-
 cred place, he shall bear the
 names of the Israelites over his
 heart in this judicial pouch, as a
 constant reminder to the Eter-
 31 nal; also you must put the sacred
 lots into the judicial pouch, that
 they may lie on Aaron's heart
 whenever he enters the presence
 of the Eternal, that Aaron may
 constantly bear on his heart be-
 fore the Eternal Israel's appeal
 for guidance.

31 The robe for the apron must

be woven entirely of violet, with 32
 a hole for the head in the middle
 of it, and the edges of the hole
 bound like the hole in a linen
 corselet, to keep it from being
 frayed. You must adorn the 33
 skirts of it all round with a bor-
 der of pomegranates in violet,
 purple, and scarlet, a golden bell 34
 between each pair of them.
 Aaron must don it for the serv- 35
 ice, and the tinkling of it shall
 be heard as he moves in and out
 from the sacred place of the
 Eternal's presence, lest he die.

You must make a plate of pure 36
 gold, and engrave on it as on a
 seal the words 'Sacred to the
 Eternal'; attach it to a violet 37
 lace, and put it on the turban,
 on the front of the turban. It 38
 shall rest on Aaron's forehead,
 and Aaron shall thus bear any
 guilt incurred by the Israelites
 in consecrating any of their sa-
 cred gifts; it shall always rest on
 his forehead, to secure the Eter-
 nal's acceptance of their offer-
 ings.

The tunic you must weave of 39
 fine linen in chequer-work; you
 must also make a turban of fine
 linen, and an embroidered
 sash. For Aaron's sons you 40
 must also make tunics, sashes,
 and caps, to adorn them with
 honour. These you must put 41
 on your brother Aaron and on
 his sons, anointing and install-
 ing them, consecrating them to
 serve me as priests. You must 42
 make them linen drawers to
 cover their waists, drawers to
 reach from the waist to the
 thigh; these must be worn by 43
 Aaron and his sons whenever
 they enter the Trysting tent or
 approach the altar as they are
 serving in the sanctuary, lest
 they incur guilt and die: this is
 a standing order for him and his.

- 29** To dedicate them for serving me as priests, you must do this. Take a young bullock, 2 two unblemished rams, some unleavened cakes, some unleavened wafers mixed with oil, and some unleavened wafers only smeared with oil, made of fine 3 wheaten flour; put these cakes and wafers into a basket, and bring them along with the bullock and the two rams. Bring 4 Aaron and his sons to the entrance of the Trysting tent and 5 bathe them in water; then take the robes and put the tunic, the robe of the apron, the apron itself, and the pouch on Aaron, fastening the whole round him with the artistic ribbon of the 6 apron, placing the turban on his head, and the sacred diadem on 7 the top of the turban. Then take the anointing oil and pour it 8 over him, to anoint him. Bring 9 his sons and robe them, putting the sashes round them, round Aaron and his sons, and tying on their caps, to invest them for all time with the priesthood. Thus shall you install Aaron and his 10 sons. Then take the bullock in front of the Trysting tent. Aaron and his sons must lay their hands on the head of the 11 bullock, and then you must slaughter the bullock before the Eternal at the entrance of the 12 Trysting tent; take some of the bullock's blood and smear it with your finger on the knobs of 13 the altar; take all the fat round its entrails, the lobe on the liver, and the two kidneys, with the fat round them, and burn it all 14 up on the altar; but the flesh of the bullock, its skin and its offal, you must burn outside the camp, 15 for it is a sin-offering. Then take the one ram; after Aaron and his sons have laid their hands on the head of the ram, you must slaughter the ram; take and splash its blood against 16 the sides of the altar, cut the ram to pieces, wash its entrails and its legs, lay them, along with 17 the pieces and the head, upon the altar, and burn it all as a 18 burnt-offering to the Eternal, a soothing odour, an offering made by fire to the Eternal. Take 19 the other ram; after Aaron and his sons have laid their hands on the head of this ram, you must 20 slaughter the ram; take some of its blood and smear it on the tip of Aaron's right ear, on the tip of his sons' right ears, on the thumb of their right hands and on the great toe of their right feet, splashing the rest of the blood against the sides of the altar; then take some of the 21 blood on the altar and the anointing oil, to sprinkle Aaron and his robes, his sons and their robes, till he and his robes, his sons and their robes, are consecrated; take the fat, the fat tail, 22 of the ram, the fat round the entrails, the lobe of the liver, the two kidneys and the fat round them, and the right thigh (for it is the ram of the installation ceremony), add a cake, a wafer 23 of oil, and an ordinary wafer, from the basket of unleavened cakes before the presence of the Eternal, and lay them all in the 24 hands of Aaron and his sons, to be waved to and fro as an offering before the Eternal; then 25 take them from their hands and burn them on the top of the burnt-offering on the altar, as a soothing odour before the Eternal, an offering made by fire to the Eternal. The breast of 26 Aaron's installation-ram you must take and wave to and fro before the Eternal; it shall fall

27 to you as your share. (You must consecrate the waved breast of the installation-ram, and its thigh which is waved and
 28 set apart specially; that belongs to Aaron and his sons as their lasting due from the Israelites, it is a special contribution, a contribution made by the Israelites from the recompense-offerings they sacrifice, their special contribution to the Eternal.
 29 The sacred vestments of Aaron shall pass to his sons after him, that they may be anointed and
 30 installed in them; when the son who is to succeed to the priesthood first enters the Trysting tent to serve in the sanctuary, he shall wear them for seven
 31 days.) Then you must take the installation-ram and boil its
 32 flesh in a sacred place; Aaron and his sons shall eat the ram's flesh and the cakes from the basket, at the entrance of the
 33 Trysting tent; they may eat this food used as a sacrifice at their installation and consecration, but no layman may eat such sacred food. If any flesh or bread
 34 is left over from the installation-offering till next morning, you must burn it up; it is sacred food, not to be eaten.
 35 This is what you must do with Aaron and his sons, exactly as I have ordered you. Seven days you must spend installing
 36 them; every day you must offer a bullock by way of sin-offering, to expiate sins, and thus purge the altar from guilt, anointing it
 37 to render it sacred; seven days you must spend expiating the altar and rendering it sacred: whosoever touches the altar is
 43 doomed. There will I meet the Israelites, at the altar hallowed
 44 by my glory. I will hallow the Trysting tent and the altar, also

Aaron and his sons to serve me as priests; and I will dwell
 45 among the Israelites and be a God to them, till they find that
 46 I am the Eternal, their God who brought them out of the land of Egypt that I might dwell among them—I am the Eternal, their God.

[[This is what you are to offer
 38 on the altar: two yearling lambs every day, regularly, one lamb
 39 to be sacrificed in the morning, the other lamb to be sacrificed between sunset and dusk. With
 40 the former lamb you must offer about seven pints of fine flour mixed with nearly three pints of beaten oil, and nearly three pints of wine as a libation. With the other lamb, to be sac-
 41 rificed between sunset and dusk, you must make a similar cereal-offering and libation, as a soothing odour, an offering made by fire to the Eternal. This is to be
 42 a regular burnt-offering made, age after age, at the entrance of the Trysting tent before the Eternal, where I meet you and speak to you.]]

You must also make an
 altar for incense; make it
 30 of acacia wood, a square altar, 2
 eighteen inches long by eighteen inches broad, and three feet high; the knobs are to be of one piece with it. Overlay it with
 3 pure gold, the top of it, the sides of it, and the knobs, and run a golden moulding round it; un-
 4 derneath the moulding, at the corners on both sides of it, put two golden rings, to receive the poles on which it is to be carried. Make these poles of acacia wood
 5 and overlay them with gold. Place the altar in front of the
 6 curtain before the ark of the law, in front of the cover over the law, where I will meet you. On 7

this altar Aaron shall burn fragrant spices as incense, burning them every morning when he dresses the lamps. When Aaron dresses the lamps between sunset and dusk, he shall again burn incense; it is to be regularly burnt before the Eternal, age after age. You must not offer any unhallowed incense or burnt-offering or cereal-offering on the altar, and you must never pour a libation upon it. Once a year Aaron shall make expiation at its knobs with blood from the sin-offering of expiation, so keeping it expiated age after age, for it is most sacred to the Eternal."

The Eternal said to Moses, "When you take a census of the Israelites, to see how many they are, then every man must pay the Eternal a ransom for his life, when it is counted, to avert any stroke of doom. Everyone who is registered must pay one shilling and three pence, reckoning by the sanctuary standard of a shekel (the shekel being half-a-crown, and half a shekel being due as an offering to the Eternal). Every person, from twenty years and upwards shall make this contribution to the Eternal on being registered; the rich shall not give more and the poor shall not give less than this sum, when the contribution is made to the Eternal for expiating your lives. You must take this money from the Israelites and set it apart for the service of the Trysting tent, to remind the Eternal of the Israelites and so to expiate your lives."

The Eternal said to Moses, "You must also make a bronze bath with a bronze base for washing, and place it between the Trysting tent and the altar, putting water in it; Aaron and

his sons must wash their hands and feet in this bath, whenever they mean to enter the Trysting tent or to approach the altar in their service, to burn a sacrifice to the Eternal; there and then they must wash their hands and feet, or they will die. This is a standing order for Aaron and his descendants for all time, age after age."

The Eternal also said to Moses, "Take the best spices, about sixteen pounds of liquid balsam, half that quantity of scented cinnamon, eight pounds of scented cane, about sixteen pounds of cassia (measured by the sacred shekel), and a gallon and a half of olive oil; mix them into a sacred anointing oil, compounding the perfume by the art of the perfumers. With this you shall anoint the Trysting tent, the ark of the Presence, the table and all its fittings, the lampstand and its fittings, the altar for incense, the altar of burnt-offering and all its fittings, the bath and its base, anointing them to render them most sacred, so that anyone who touches them is doomed. Also, anoint Aaron and his sons, consecrating them to serve me as priests. And tell the Israelites that this is to be the Eternal's sacred anointing oil, age after age, never to be used for anointing the ordinary body, never to be made for your own use: sacred it is, and you must hold it sacred. Whoever compounds anything like it, whoever uses any of it for an outsider, shall be outlawed."

The Eternal said to Moses, "Take fragrant powders, myrrh-oil, aromatic onycha, and galbanum, with some clear frankincense, and make them into incense, 35

by the art of the perfumers,
 a preparation which is salted
 36 and pure and sacred. Crush
 some of it small, and put part of
 it in front of the ark in the
 Trysting tent, where I will meet
 you; you must reckon it most
 37 sacred. You must never make
 incense of this kind for your
 own use, you must reckon it sa-
 38 cred to the Eternal; whoever
 makes any perfume like it for
 the toilet shall be outlawed."

31 The Eternal said to Moses,
 2 "I have specially chosen
 Bezalél the son of Uri and the
 grandson of Hur, belonging to
 3 the clan of Judah, inspiring him
 with skill and knowledge and
 4 competence in every craft, to
 devise artistic works in gold,
 silver, and bronze, in cutting
 5 jewels to be set, and in wood-
 carving, that he may work at
 6 every craft. Along with him I
 have appointed Oholiab the son
 of Ahisamak, belonging to the
 clan of Dan, and I have also en-
 dowed all artists with skill to
 make whatever I have ordered
 7 you to provide, the Trysting
 tent, the ark of the Presence and
 its cover, all the fittings of the
 8 tent, the table and its furniture,
 the lampstand of pure gold and
 its fittings, the altar of incense,
 9 the altar of burnt-offering, with
 all its fittings, the bath and its
 10 base, the sacerdotal vestments,
 the sacred robes for Aaron the
 priest and for his sons, in their
 11 priestly service, the anointing
 oil, and the incense made of
 fragrant powders; they shall
 carry out all my orders to you."

12 The Eternal bade Moses tell
 13 the Israelites, "You must be
 sure to keep my sabbaths, for
 the sabbath is a token between
 me and you throughout all ages,
 that men may know I am the

Eternal who hallows you. So 14
 keep the sabbath; it is a sacred
 day for you, and anyone who
 desecrates it shall be put to
 death. For whoever does any
 business on the sabbath, that
 man shall be outlawed. Business 15
 may be done for six days, but on
 the seventh day there is to be a
 sabbath of entire rest, sacred to
 the Eternal; anyone who does
 any business on the sabbath, he
 shall be put to death. Hence the 16
 Israelites must keep the sab-
 bath, holding it age after age by
 a lasting compact; it is a token 17
 between me and the Israelites
 for all time, since in six days the
 Eternal made sky and earth and
 then rested, to refresh himself,
 upon the seventh day."

When he finished talking to 18
 Moses on the mountain of Sinai,
 he gave him the two tablets with
 the law[, the two stone tablets
 inscribed by God's own finger.

When the people saw **32**
 that Moses was long in coming
 down the mountain, the
 people gathered round Aaron,
 saying, "Come on, make us some
 god to go in front of us; as for
 this Moses, the man who brought
 us out of the land of Egypt, we
 don't know what has become of
 him!" Aaron said to them, 2
 "Break off the golden earrings
 from the ears of your wives and
 sons and daughters, and bring
 them to me." So the people 3
 all broke off their earrings and
 handed them to Aaron, who 4
 took and carved them with a
 tool into a metal calf. The peo-
 ple cried, "Here is your God, O
 Israel, who brought you out of
 the land of Egypt!" At this, 5
 Aaron erected an altar in front
 of the calf and proclaimed a
 festival next day for the Eternal.
 So next morning the people rose 6

and offered burnt-offerings and brought recompense-offerings; then the people sat down to the sacrificial feast, after which they rose to amuse themselves.

7 The Eternal said to Moses, "Get away down, for your people whom you brought out of the land of Egypt have depraved
8 themselves, they have been quick to swerve from the line of my orders, they have made themselves a metal calf, worshipping that, sacrificing to that, and crying, 'Here is your God, O Israel, who brought you out of the land of Egypt!'"

9 The Eternal said to Moses, "I have watched this nation, and it
10 is an obstinate race. Let me alone, that my wrath may blaze against them and burn them up! I will make a great nation of
11 you." But Moses pled with the Eternal, his God. "O Eternal," he cried, "why does thy wrath blaze against thine own people whom thou didst bring out of the land of Egypt by sheer
12 strength and main force? Why should the Egyptians sneer, 'He led them away to harm them, to slay them among the hills and wipe them off the face of the earth'? Cease thy fierce anger and change thy mind about punishing thy people
13 thus. Remember Abraham and Isaac and Jacob, thy servants, to whom thou didst swear by thine own life that thou wouldst make their descendants as numberless as the stars in heaven, and give all this land, of which thou didst speak, to their descendants as a possession for all
14 time." So the Eternal changed his mind about the punishment he had threatened to his people.
15 Moses turned away down the hill, with the two tablets of the

law in his hand, tablets written on both sides, on this side and on that, tablets that were the work
16 of God, the writing inscribed on the tablets being God's own writing. When Joshua heard
17 the sound of the people shouting, he said to Moses, "That is the sound of war in the camp!"
18 "No," said Moses, "it is not the sound of men conquering, nor the sound of men being conquered; what I hear is the sound of people singing choruses." And as soon as he came near the
19 camp, he saw the calf and the people dancing round it.

Then Moses blazed out in anger; he flung down the tablets and broke them, at the foot of the hill; he took the calf they had
20 made and burned it up, grinding it to powder, which he threw into water and made the Israelites drink it. And the Eternal punished the people for making the calf which Aaron made.

Moses asked Aaron, "What did
21 this people do to you, that you have let them incur great guilt?" Aaron answered, "Let not my
22 lord's anger blaze; you know how determined the people are to do wrong. They told me to
23 make gods for them, to go in front of them, crying, 'As for this Moses, the man who brought us out of the land of Egypt, we don't know what has become of him!' I told
24 them to break off any gold they possessed, and they gave it to me; I just threw it into the fire, and out came this calf!"

*When Moses saw that the peo- 25
ple had broken away (for Aaron had let them break away, to enable their foes to deride them), Moses stood at the entry to the 26
camp and shouted, "Who is for the Eternal? come over to me!"*

27 All the Levites gathered round him, and he gave them this order from the Eternal, the God of Israel, "Sword on thigh, every man of you, and sweep the camp from side to side, killing all your kinsfolk, your friends, and your fellow-countrymen!" The Levites did as Moses ordered, and about 28 three thousand men fell that day. Then said Moses, "Be installed 29 as priests to the Eternal this day, for every man's hand has been against his own son and his own kinsman—that the Eternal may bestow the blessing of the priesthood on you this day."

30 Next day Moses said to the people, "You have committed a great sin; so I will go up to the Eternal; perhaps I can appease 31 him over your sin." Then Moses went back to the Eternal and said, "Ah, this people has committed a great sin, making a 32 golden god for themselves! Yet, wilt thou not forgive their sin? If thou wilt not, then pray blot me out of thy list of the living!" 33 The Eternal answered, "I blot sinners out of my list of the living. However, go and lead the 34 people where I have told you, and my angel shall go in front of you. Yet, when I am punishing, I will punish them for their sin."

33 Then the Eternal said to Moses, "March away up from this spot, you and the people you have brought out of the land of Egypt, to the land which I swore to Abraham, Isaac, and Jacob, that I would give it to 3 their descendants; I will not go with you myself (for you are an obstinate race), lest I destroy 2 you on the road; I will send an angel in front of you to drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the 3 Hivites, and the Jebusites; march

up into a land abounding in milk and honey."

When the people heard this 4 bad news, they lamented; no one wore his ornaments. [The Eter- 5 nal bade Moses tell the Israelites, "You are an obstinate race; if I go with you myself for a single hour, I shall destroy you; so strip off your ornaments, that I may know how to deal with 6 you." And the Israelites stripped off their ornaments at the mountain of Horeb and ever after.

Moses used to pitch the Tent 7 outside the camp, at some distance from it; he called it the Trysting tent. Anyone who consulted the Eternal used to go outside to the Trysting tent, outside the camp. Whenever 8 Moses went out to the tent, the people all rose and stood at the doors of their tents to watch Moses, till he entered the tent. When he entered the tent, the 9 column of cloud used to come down and stand at the entrance of the tent, while the Eternal was speaking to Moses; and 10 when the people saw the column of cloud standing at the entrance of the tent, the people all rose and did obeisance, every man at the entrance of his tent. The 11 Eternal would speak to Moses face to face, as a man speaks to his friend; then Moses would return to the camp, leaving Joshua his attendant at the tent.]

Moses said to the Eternal, 12 "Thou art bidding me lead this people up, and yet thou hast not let me know whom thou art going to send with me. Thou hast declared, 'I own you as my own,' and 'you have found favour with me.' Well now, if I have found 13 favour with thee, pray let me understand thy ways with men, that I may understand thy nature

and so know how to find favour
 with thee. Consider too that this
 17 nation is thine own people." The
 Eternal said to Moses, "I will do
 as you have asked, for you have
 found favour with me, and I own
 19 you as my own." He added, "I
 will make all my goodness pass
 before you and so manifest to
 you what the Eternal is: for I
 will be kind to whom I will be
 kind, and pitiful to whom I will
 18 be pitiful." Moses said, "Ah, let
 20 me see thy majesty!" The Eter-
 nal replied, "You cannot see my
 full face, for no man can live
 21 after seeing me." Then the
 Eternal added, "But here is a
 spot near me, where you may
 22 place yourself on the rocks; and
 when my majesty sweeps by, I
 will put you into a cleft of the
 rock, covering you with my hand
 23 till I sweep past you; then I will
 remove my hand, to let you see
 my back. My face is never to be
 seen."

34 Then said the Eternal to
 Moses, "Cut two tablets of
 stone, like the former ones, and
 I will write on them what was
 written on the former tablets
 2 which you broke]. Be ready by
 the morning, and in the morning
 come up the mountain of Sinai
 and place yourself before me on
 3 the top of the mountain. No one
 is to come up with you, and no
 man must be seen anywhere on
 the mountain, nor must the
 flocks and herds be grazing in
 4 front of the mountain." So he
 cut two tablets of stone [like the
 former ones]; and early in the
 morning Moses went up the
 mountain of Sinai; as the
 Eternal ordered him, carrying
 two tablets of stone in his hand.
 5 The Eternal came down in the
 cloud, and Moses placed himself
 there beside him and invoked the

Eternal. Then the Eternal swept 6
 past in front of him, declaring,
 "It is the Eternal, the Eternal, a
 God pitiful and kind, slow to be
 angry, rich in love and loyalty,
 proving kind to thousands, for- 7
 giving iniquity and transgression
 and sin, but one who will never
 acquit the guilty, one who
 avenges the sins of fathers on
 their children and their chil-
 dren's children, down to the
 third and the fourth generation."

Moses hastened to bow his 8
 head to the ground and do obei-
 sance. He said, "If I have found 9
 favour with thee, O Eternal,
 then let the Eternal go with me;
 for this is an obstinate race. So
 pardon our iniquity and sin, and
 take us to belong to thyself."
 The Eternal answered, "My 33
 presence shall go with you,
 and I will settle you safe." "If 15
 thy presence is not with us," said
 Moses, "move us not from where
 we are. For how can anyone 16
 know that I have found favour
 with thee, I and thy people, un-
 less thou goest with us, singling
 us out, myself and thy people,
 from all nations upon earth?"

Then said the Eternal, "I 34 10
 make a compact [[to work
 marvels before all your people,
 marvels such as have never been
 done anywhere on earth or
 among any nation; then all the
 people round you shall see what
 the Eternal can do, for awful
 shall be my dealings for your
 sake. Mark what I com- 11
 mand you this day: I drive out
 the Amorites, the Canaanites,
 the Hittites, the Perizzites, the
 Hivites, and the Jebusites before
 you, and you must be careful 12
 never to make any compact with
 these natives of the land to which
 you are going, lest that allure 13
 you into danger; you must de-

molish their altars and break their obelisks and cut down their

14 *sacred poles (for you must never worship any other god: the Eternal whose nature is jealous is a*
 15 *jealous God), lest you make a compact with the nations, deserting to their gods, sacrificing to their gods, agreeing to partake of their sacrificial meals,*
 16 *marrying your sons to their daughters, who will desert to their gods and make your sons*
 17 *desert also]]. Never carve yourselves any metal gods. Hold the festival of unleavened cakes;*
 18 *[[for seven days you must eat unleavened cakes, as I commanded you, at the time fixed in the month of Abib, for it was in the month of Abib that you left*
 19 *Egypt.]] All the first-born belong to me, with the firstlings of your cattle, both oxen and*
 20 *sheep; you may buy back a firstling ass with a lamb or a kid; but if you do not choose to buy it back, you must break its neck. Any first-born boy you must buy back. And none of you must appear before me empty-handed.*
 21 *For six days you shall labour, but on the seventh day you shall desist from work, and rest even at ploughing time and during*
 22 *harvest. You must hold the festival of Weeks, when the first-fruits of your wheat are harvested, and also the festival of ingathering at the close of the*
 23 *year. Three times a year must all your males appear in presence of the Lord, the God of Israel.*
 24 *[[For I will dispossess nations to make room for you and extend your frontiers; neither shall any-one try for your land, when you go up to appear in presence of the Eternal, your God, three*
 25 *times a year.]] You must never present the blood of any sacrifice*

with leavened cakes, and no part of the sacrifice at the passover festival must be left over all night till next morning. You 26 *must bring the very first and finest of what the land bears, into the house of the Eternal, your God. You must not boil a kid in its mother's milk." Then said* 27 *the Eternal to Moses, "Write these words down, for these are the terms of the compact I have made with you and Israel."*
He remained there beside the 28 *Eternal for forty days and forty nights, neither eating bread nor drinking water, as he wrote on the tablets the terms of the compact[[, the ten commandments]].*
 Now when Moses came down 29 *the mountain of Sinai with the two tablets of the law in his hand, Moses did not know, as he went down the mountain, that his face was in a glow after speaking to God. But when* 30 *Aaron and all the Israelites saw Moses, his face was in a glow! They were afraid to come near him, till Moses called to them; 31 then Aaron and all the authorities came back to him, and Moses talked to them. After* 32 *that, all the Israelites came near, and he enjoined upon them all the orders that the Eternal had given him on the mountain of Sinai. When* 33 *Moses finished what he had to say to them, he drew a veil over his face; whenever he went into* 34 *the presence of the Eternal to speak to him, he took the veil off, till he came out again, and when he came out and gave the Israelites the orders he had received, the Israelites would no-* 35 *tice that the face of Moses was in a glow; whereupon Moses drew the veil over his face again,*

till he next went in to the presence of the Eternal.

35 Moses convened all the Israelites in their assembly and said to them: "Here are the orders laid down by the Eternal
2 for your obedience. Business may be done for six days, but on the seventh day you are to have a sabbath of entire rest, sacred to the Eternal; anyone who does any business on that day shall
3 be put to death. You must light no fire in any house upon the sabbath day."

4 Moses also said to all the assembly of Israel: "This is
5 what the Eternal orders. You are to raise a special offering for the Eternal, to be made by everyone who has a willing mind, as a special contribution to the Eternal, of gold, silver,
6 and bronze, violet, purple, and
7 scarlet yarn, goats' hair, rams' skins dyed red, leather, acacia
8 wood, oil for lighting, spices for the anointing oil and for the
9 fragrant incense powder, beryls and jewels to be set in the apron and on the sacred pouch.

10 Let every skilled workman among you come and make what
11 the Eternal orders, the Dwelling with its tent, its wrapper, its clasps, its frames, its bars, its
12 columns and its pedestals, the ark with its poles, its cover, and the curtain that screens it off,
13 the table with its poles and all its fittings and the Presence-bread, the lampstand for illumination with its fittings and
14 lamps and oil for lighting, the altar of incense with its poles, the anointing oil, the fragrant incense, the curtain for the entrance into the Dwelling, its
16 poles and all its fittings, the
17 bath and its base, the curtains for the courtyard with the col-

umns and their pedestals, the veil for the entrance to the courtyard, the pegs for the
18 Dwelling, the pegs for the courtyard and their ropes, the sacerdotal robes for service in the
19 sacred place, and the sacred vestments to be worn by Aaron the priest and by his sons in their priestly service."

The assembly of all Israel
20 then broke up, leaving Moses; and everyone who felt moved,
21 everyone whose mind was willing, came with his special contribution for the Eternal, to work at the Trysting tent and all required for its service, including the sacred vestments. They came, both men and
22 women, all whose minds were willing, with brooches, earrings, signet-rings, necklaces, and all sorts of golden jewels; everyone who had gold to offer presented it to the Eternal. Any man who
23 possessed violet, purple, and scarlet yarn, fine linen, goats' hair, rams' skins dyed red, or leather, brought that. Any man
24 who had a contribution of silver or bronze to make, brought that for the Eternal. Any man who possessed acacia wood useful for any sacred purpose, brought that. And the skilled women-
25 workers spun the yarn, bringing violet, purple, and scarlet yarn, and fine linen; all the skilful
26 women who felt moved also spun the goats' hair. The authorities
27 furnished the beryls and the jewels to be set in the apron and on the sacred pouch, with the spices
28 and the oil, for lighting, for the anointing oil, and for the fragrant incense powder. It
29 was a freewill offering to the Eternal from the Israelites, from every man and woman who felt moved to bring anything in aid

of the work which the Eternal had ordered by Moses.

30 Then said Moses to the Israelites, "The Eternal has specially chosen Bezalêl the son of Uri, the grandson of Hur, who be-
31 longs to the clan of Judah, inspiring him with skill and knowledge and competence in every
32 craft, to devise artistic works in
33 gold, silver, and bronze, in cutting jewels to be set, and in wood-carving, that he may work
34 at any skilled craft. He has also given him and Oholiab the son of Ahisamak, belonging to the
35 clan of Dan, ability to train others, endowing them with skill in every skilful craft, in engraving, in decorating, in handling violet, purple, and scarlet yarn, in working with fine linen, in weaving, and in all sorts of trades

36 and arts. Bezalêl and Oholiab are to do the work, along with any skilful craftsman who is inspired by the Eternal with skill and knowledge for carrying out all the work upon the sanctuary, as the Eternal has given orders."

2 Moses then called Bezalêl and Oholiab and all the skilful craftsmen whom the Eternal had endowed with skill, men who had felt moved to undertake the
3 work; Moses let them take away all that the Israelites had contributed for the work upon the sanctuary. Now the people continued to bring Moses free-
4 will offerings every morning. So the skilled craftsmen at work upon the sanctuary all left their
5 work and went to tell Moses that the people were bringing far more than was needed for the work ordered by the Eternal.
6 Whereupon Moses issued an order, which was proclaimed throughout the camp, that no

man or woman was to bring anything more as an offering for the sanctuary. This stopped the people from bringing any more. Indeed, the material in hand was 7 quite enough for all the work; it was more than enough.

The skilled craftsmen among 8 the workers all made the Dwelling with its ten curtains of fine twined linen, violet, purple, and scarlet, embroidered with designs of kherubs; each curtain 9 was forty-two feet long, by six feet broad, all measuring the same. Five curtains were joined 10 together and so were the other five. They made loops of violet 11 on the edge of the outermost curtain in the first set, and also on the edge of the outermost curtain in the second set, fifty 12 loops on each of these curtains, the loops being opposite each other. They made fifty golden 13 clasps and joined the curtains by the clasps, to form a single Dwelling. They made curtains 14 of goats' hair to form a tent over the Dwelling, eleven curtains in all; each curtain was 15 forty-five feet long, by six feet broad, all the eleven curtains measuring the same. Five of 16 these curtains were joined together, and so were the other six. They made fifty loops on 17 the edge of the outermost curtain in the first set, and fifty loops on the edge of the outward curtain in the second set, with 18 fifty bronze clasps to join the tent together, making it one. They also made a wrapper of 19 rams' skins dyed red and of leather, to cover up the tent itself.

They made the upright frames 20 for the Dwelling out of acacia wood, each frame fifteen feet 21 high, by two feet three inches

22 broad, with two pegs clamped to
the foot of each frame; so all the
frames for the Dwelling were
23 shaped. Of the frames for the
Dwelling, there were twenty for
24 the southern side, with forty silver
pedestals under these
twenty frames, two pedestals
for the two pegs in each frame.
25 For the other side of the Dwelling,
the north side, twenty
26 frames were made, with their
forty silver pedestals, two pedestals
27 to each frame. For the
back of the Dwelling, the western
side, six frames were made,
28 and also two frames for the corners
of the Dwelling at the back,
29 each of these two frames forming
a double support and running
right up to the topmost
30 ring at each corner. Thus there
were eight frames in all for the
back, with sixteen silver pedestals,
two pedestals to every
31 frame. They made bars of
acacia wood, five bars for the
frames on each side of the Dwelling,
32 south and north, and five
for the back of the Dwelling
33 towards the west; the middle
bar was made to run right along
the frames, from end to end.
34 The frames were overlaid with
gold, the rings upon them to
hold the bars were made of gold,
and the bars were overlaid with
gold.
35 The curtain was made of fine
twined linen, violet, purple, and
scarlet, and embroidered with
36 designs of kherubs; four columns
of acacia wood, overlaid with
gold, were made to hold it, with
hooks of gold, and four pedestals
37 cast in silver. A veil was
made for the entrance into the
Dwelling, of fine twined linen,
violet, purple, and scarlet, decorated
38 work, with five columns
and hooks for it, the capitals and

the rods being overlaid with
gold, and the five pedestals being
made of bronze.

Bezalel made the ark of **37**
acacia wood, four feet long
and two and a half feet broad
and high, overlaying it with pure
gold, outside and inside, and ²
running a moulding of gold
round it. He cast for it four ³
golden rings, fastening them on
its four supports, two rings on
each side of it. He made poles ⁴
of acacia wood, overlaying them
with gold, and putting the poles ⁵
through the rings at the side of
the ark, to carry the ark. He ⁶
made a pure gold cover for the
ark, four feet long and two and
a half feet wide. Also, he made ⁷
two golden kherubs, of beaten
work, for the two ends of the
cover, one kherub at one end ⁸
and the other kherub at the
other end, the kherubs being of
one piece with the cover. The ⁹
wings of the kherubs were out-
stretched, overshadowing the
cover, as the kherubs were
turned to one another, facing
the cover.

He made the table of acacia ¹⁰
wood, three feet long, a foot and
a half wide, and two feet three
inches high, overlaying it with ¹¹
pure gold, and running a mould-
ing of gold around it. He made ¹²
a frame for it all round, three
inches wide, and ran a moulding
of gold all round the frame. He ¹³
cast four golden rings for it,
putting the rings at the four
corners, on the feet of the table,
quite close to the frame, to re- ¹⁴
ceive the poles for carrying the
table. These poles he made of ¹⁵
acacia wood, overlaying them
with gold. The table dishes, the ¹⁶
saucers, the flagons, and the
chalices, for pouring the liba-
tions, were of pure gold.

17 The lampstand he made of pure gold, beaten work all of it, both pedestal and shaft: its cups, both calyxes and flowers, were all of one piece with it.
 18 There were six branches rising from the sides of it, three branches from one side of the lampstand, and three branches from the other side of the lamp-
 19 stand, each branch bearing three cups like almond-blossoms, each cup with a calyx and a flower;
 20 on the main shaft of the lampstand there were four cups like almond-blossoms, each with a calyx and a flower, and a calyx under each pair of the six branches on the lampstand,
 21 these calyxes and their branches being of one piece with it, the whole forming a single piece of
 22 pure beaten gold work. The seven lamps, with their snuffers and ash-trays, he made of pure
 23 gold, using ninety-six pounds of pure gold for the lampstand and all its fittings.

24 The altar for incense he made of acacia wood, a square altar, eighteen inches long by eighteen inches broad, and three feet high, the knobs being of one
 25 piece with it; he overlaid it with pure gold, the top of it, the sides of it, and the knobs, running a golden moulding round it;
 26 underneath the moulding, at the corners on both sides of it, he made two golden rings to receive the poles on which it was
 27 to be carried: the poles he made of acacia wood, overlaying them with gold. The sacred anointing oil and the pure incense of
 28 fragrant spices he prepared by the art of the perfumers.

38 The altar of burnt-offering he made of acacia wood, a square altar, seven and a half feet long, seven and a half feet

broad, and four and a half feet high, with knobs at its four corners, knobs of one piece with it. He overlaid it all with bronze, and used bronze to make all the fittings of the altar, the pans, the shovels, the bowls, the prongs, and the fire-pans. He also made a bronze grating of network underneath the ledge of the altar, reaching half-way up the altar. He cast four rings for the four corners of this bronze grating, to hold the poles; the poles he made of acacia wood, overlaying them with bronze. He put the poles into the rings on the sides of the altar, to carry it. The altar itself he made hollow, planking it in.

The bath and its base he made of bronze, from the mirrors contributed by the women caretakers at the entrance to the Trysting tent.

In making the courtyard, he put hangings of fine twined linen, a hundred and fifty feet long, on the southern side of the court, hung on twenty columns and twenty pedestals of bronze, the hooks and the rods being silver. So for the north side, the same hangings on twenty columns and twenty pedestals of bronze, with silver hooks and rods. So for the western side, hangings seventy-five feet long, on ten columns and ten pedestals, with silver hooks and rods. The hangings on the eastern side were seventy-five feet long. On each side of the entrance the hangings were twenty-two and a half feet long, on three columns with their three pedestals. The hangings round the courtyard were all made of fine twined linen, the pedestals of the columns were bronze, the hooks and the rings on the col-

umns were silver, the capitals were overlaid with silver, and all the columns round the courtyard were ringed with silver.

- 18 The veil for the entrance of the courtyard was made of fine twined linen, violet, purple, and scarlet, decorated work, thirty feet long and seven and a half feet high, to correspond with the hangings of the courtyard; there were four columns with four pedestals, all of bronze, the hooks being silver, and the capitals and rods being overlaid with silver. All the tent-pegs for the Dwelling and the courtyard round it were bronze.

- 21 [[Here follows a note of the various amounts needed for the Dwelling (the Dwelling of God's Presence), drawn up, at the bidding of Moses, by the Levites under the supervision of Ithamar the son of Aaron the priest. (Bezalel the son of Uri and the grandson of Hur, belonging to the clan of Judah, made all that the Eternal ordered Moses to have made; he was assisted by Oholiab the son of Ahisamak, belonging to the clan of Dan, a craftsman skilled in weaving designs and in embroidering fine linen, violet, purple, and scarlet.) The gold used for all purposes in work upon the sanctuary, the gold contributed, weighed about two thousand eight hundred pounds (weighed by the sacred scale of weights).

- 25 The silver dues from the citizens on the roll weighed about nine thousand six hundred and fifty-five pounds (weighed by the sacred standard of weights), each member on the register paying a bēka or half-shekel, that is, about five pennyweights, and the total number of men over twenty being six hundred and

three thousand, five hundred and fifty; nine thousand six hundred pounds of this silver went to the casting of the pedestals for the sanctuary and for the curtain, ninety-six pounds weight to each pedestal; the rest of the silver was used to make hooks for the columns, to overlay their capitals, and to make the rods for them. The bronze which was contributed weighed nearly three tons; out of it the pedestals for the entrance of the Trysting tent were made, the bronze altar, the bronze grating for the altar, all the fittings of the altar, the pedestals for the outer courtyard, the pedestals for the entrance of the courtyard, with all the tent-pegs of the Dwelling and of the outer courtyard.]]

From the violet, purple, and scarlet yarn were made **39** the sacerdotal vestments for serving in the sacred place, the sacred robes for Aaron, as the Eternal had given orders to Moses. The apron was made of gold and of fine twined linen, violet and purple and scarlet; the gold was beaten into thin flakes and then cut up into wires, to be worked into the fine linen, the violet, the purple, and the scarlet, by the designer. Shoulder-straps were made for it, fastened to the two top corners, and the artistic ribbon, for clasping it round the waist, was of the same material as the apron, and all of one piece—gold, violet, purple, scarlet, and twined linen, as the Eternal had given orders to Moses.

The beryls were set in gold rosettes, engraved as a seal is engraved, with the names of the Israelites, and hung on the shoulder-straps of the apron as

stones to remind the Eternal of Israel; for so the Eternal had given orders to Moses.

8 The judicial pouch was designed like the apron, made of fine twined linen, violet and purple and scarlet, made square and then doubled over, nine inches square. In it four rows of jewels were placed, the first row being a jasper, a chrysolite, and 11 a crystal, the second row being a garnet, a sapphire, and a sardonyx, the third row being a cairngorm, an agate, and an amethyst, and the fourth row being a topaz, a beryl, and an onyx—all being set in rosettes of 14 gold wire; the jewels were twelve in number, corresponding to the names of the Israelites, each jewel engraved like a seal with the name of a clan. 15 To the pouch were attached chains of pure gold, twisted like 16 cords. Two golden rosettes and two golden rings were also made, the two rings being fastened to the two ends of the 17 pouch, and the two chains of twisted gold passed through 18 these two rings; the other ends of the two twisted chains were attached to the two rosettes, which were fastened on the front of the shoulder-straps of the apron. 19 Two golden rings were made to be fastened to the two lower ends of the pouch, on the inner 20 side next the apron. Two golden rings were also made to be fastened low down on the ephod, close to the joining of the shoulder-straps and above the artistic 21 ribbon of the apron. The apron and the pouch were attached by a violet lace run through these rings, on the artistic ribbon of the apron, to prevent the pouch from being loosened from the

apron; for so the Eternal had given orders to Moses.

The robe for the apron was 22 woven entirely of violet, with a 23 hole in the middle, like the hole in a linen corselet, with a binding all round it to keep it from being frayed; the skirts of the 24 robe were adorned all round with pomegranates in violet, purple, and scarlet, on twined linen, and golden bells were 25 placed between the pomegranates all round the skirt of the ritual robe, one bell between 26 each pair of pomegranates; for so the Eternal had given orders to Moses.

The tunics for Aaron and his 27 sons were woven of fine linen, the turban was of fine linen, the 28 ornamental caps were of fine linen, the drawers made of fine twined linen, and the sashes 29 were of fine twined linen, violet, purple, and scarlet, embroidered work: as the Eternal had given orders to Moses.

The plate for the sacred dia- 30 dem was made of pure gold, engraved like a seal with the words "Sacred to the Eternal." A violet lace was fastened to it, 31 attaching it to the top of the turban, as the Eternal had given orders to Moses.

So the entire work on the 32 Dwelling of the Trysting tent was finished; as the Eternal had given orders to Moses, so exactly did the Israelites carry it out. They brought to Moses 33 the Dwelling, the tent and all its fittings, its clasps, its frames, its bars, its columns and their pedestals, the wrapper of rams' 34 skins dyed red, the wrapper of leather, the curtain that screened off the most sacred place, the ark of the Presence 35 and its poles, the cover of the

36 ark, the table and all its fittings,
 37 the Presence-bread, the lamp-
 stand of pure gold and the lamps
 to be arranged on it, with all
 their fittings and the oil for
 38 lighting them, the golden altar,
 the anointing oil, the fragrant
 incense, the curtain for the en-
 39 trance of the tent, the bronze
 altar with its bronze grating, its
 poles, and all its fittings, the
 40 bath and its base, the curtains
 for the courtyard with its col-
 umns and their pedestals, the
 veil for the entrance of the
 courtyard with its ropes and
 tent-pegs and all that was re-
 quired for the service of the
 Dwelling, for the Trysting tent,
 41 the sacerdotal vestments for
 service in the sacred place, the
 sacred robes for Aaron the priest
 and for Aaron's sons to wear as
 they did priest's work.

42 The Israelites did everything
 exactly as the Eternal had given
 orders to Moses, and when
 Moses saw all they had done,
 43 and done as the Eternal had or-
 dered, Moses blessed them for it.

2 **40** The Eternal then said to
 Moses, "You must erect
 the Dwelling in the Trysting
 tent on the first day of the first
 3 month; put the ark of the Pres-
 ence inside it, and screen the
 4 ark off with the curtain. Put in
 the table and arrange the things
 on it, put in the lampstand and
 5 fix the lamps on. Then place
 the golden altar for incense in
 front of the ark of the Presence,
 and hang the curtain at the en-
 6 trance of the Dwelling. Place
 the altar of burnt-offering in
 front of the entrance of the
 Dwelling in the Trysting tent,
 7 and put the bath between the
 Trysting tent and the altar, fill-
 8 ing it with water. Erect the
 courtyard all round, hanging up

the veil at its entrance. Take 9
 the anointing oil and anoint the
 Dwelling and everything in it,
 consecrating it and all its fit-
 tings, to render it sacred. Anoint 10
 the altar of burnt-offering and
 all its fittings, thus hallowing
 the altar, to render it most
 sacred. Anoint the bath and its 11
 base, and hallow it. Then you 12
 must bring Aaron and his sons
 to the entrance of the Trysting
 tent, and after bathing them in
 water put the sacred robes on
 Aaron, anoint him and conse- 13
 crate him to serve me as priest.
 Bring his sons, put on their 14
 tunics, and anoint them as you 15
 did their father, that they may
 serve me as priests; their anoint-
 ing is to stand as their perpetual
 priesthood, age after age."

Moses did so; he did exactly 16
 as the Eternal had ordered him.

On the first day of the first 17
 month, in the second year, the
 Dwelling was erected; Moses 18
 erected the Dwelling, laying the
 pedestals, putting up the frames,
 inserting their bars, and erecting
 the columns. Over the Dwell- 19
 ing he spread out the tent, and
 covered up the tent (as the
 Eternal had given orders to
 Moses). He placed the law in- 20
 side the ark, put the poles on the
 ark, and the cover on the top of
 the ark; then he took the ark 21
 inside the Dwelling, drew the
 curtain screening it off, and con-
 cealed the ark of the law (as the
 Eternal had given orders to
 Moses). He put the table in- 22
 side the Trysting tent, on the
 northern side of the Dwelling,
 outside the curtain, arranging 23
 the bread upon it in presence of
 the Eternal (as the Eternal had
 given orders to Moses). The 24
 lampstand he placed inside the
 Trysting tent, opposite the table,

on the southern side of the
 25 Dwelling; he fixed the lamps on,
 in presence of the Eternal (as
 the Eternal had given orders to
 26 Moses). The golden altar he
 placed in front of the curtain,
 27 inside the Trysting tent, burn-
 ing incense of fragrant spices on
 it (as the Eternal had given
 28 orders to Moses). He hung the
 curtain at the entrance of the
 29 Dwelling. And at the entrance
 of the Dwelling in the Trysting
 tent, he placed the altar of
 burnt-offering, offering on it the
 burnt-offering and the cereal-
 offering (as the Eternal had
 30 given orders to Moses). The
 bath he placed between the
 Trysting tent and the altar, fill-
 ing it with water for washing;
 31 it was there that Moses and
 Aaron and his sons washed their
 32 hands and feet, washing when-
 ever they entered the Trysting
 tent or whenever they ap-

proached the altar (as the Eter-
 nal had given orders to Moses).
 He then erected the court- 33
 yard round the Dwelling and
 the altar, hanging the veil
 at the entrance of the court-
 yard. Thus did Moses finish
 the work.

Then the cloud covered the 34
 Trysting tent, and the radiant
 majesty of the Eternal filled the
 Dwelling; Moses could not enter 35
 the Trysting tent, because the
 cloud hung over it, and the radi-
 ance of the Eternal filled the
 Dwelling. Whenever the cloud 36
 was raised from the Dwelling,
 the Israelites used to march
 ahead on their route; but if the 37
 cloud did not lift, they never
 moved till the day it did lift.
 The cloud of the Eternal rested 38
 on the Dwelling by day, and
 there was fire in the cloud at
 night, as all the house of Israel
 saw, along their route.

LEVITICUS

1 Then the Eternal called Moses, and from the Trysting tent gave him these orders for the Israelites.

2 "When any man of you brings an offering to the Eternal, you must make your offering from your live-stock, from your herds

3 and flocks. If the man's offering from his herd be a burnt-offering, it must be an unblemished male, and he must offer it of his own freewill at the entrance to the Trysting tent before the Eternal. He must lay

4 his hand upon the head of the victim, and it shall be accepted as expiation for him. He must

5 then kill the bullock before the Eternal; but Aaron's sons, the priests, shall present the blood, splashing it all round the sides of the altar at the entrance to

6 the Trysting tent. He must skin the victim and cut it up;

7 then the sons of Aaron, the priests, shall put fire on the altar, arranging wood on the

8 fire, and arranging the pieces of the victim, with its head and suet, on the wood upon the top

9 of the fire on the altar. (The entrails and the legs the man must wash in water.) The priests shall burn the whole of it on the altar as a burnt-offering, an offering made by fire, with a soothing odour for the Eternal.

10 If his offering be from the flock, a sheep or a goat, what he offers must be an unblemished male. He must kill it on the north side of the altar before the Eternal; but Aaron's sons, the priests, shall splash its blood all round the sides of the altar. He must cut it up, and then the priest shall arrange the pieces,

with the head and suet, on the wood upon the top of the fire on the altar. (The entrails and the legs the man must wash in water.) The priests shall offer the whole of it, burning it on the altar, as a burnt-offering, an offering made by fire, with a soothing odour for the Eternal.

If his offering to the Eternal be an offering of birds, what he offers must be a turtle-dove or a young pigeon. The priest shall take it to the altar, and first nip off its head, which he must burn on the altar; then the blood of the bird shall be squeezed out on the side of the altar, and the priest must remove the crop and feathers, flinging them to the east of the altar upon the ash-heap; after tearing it by the wings, though without dividing it in two, the priest shall burn it on the wood upon the fire on the altar, as a burnt-offering, an offering made by fire, with a soothing odour for the Eternal.

When the man's offering is a recompense-offering, if his offering be from the herd, then what he offers, male or female, must be unblemished before the Eternal. He must lay his hand upon the head of the victim and kill it at the entrance to the Trysting tent; but Aaron's sons, the priests, shall splash the blood all round the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat covering the entrails, all the fat on the intestines, the two kidneys and the fat upon them at the loins, also the lobe of the liver, which is to be cut off at the kidneys. Aaron's sons shall

burn this above the burnt-offering on the wood upon the fire on the altar, as an offering made by fire, with a soothing odour for the Eternal.

6 If what he offers as a recompense-offering be from the flock, then, male or female, it must be
7 unblemished. If he is offering a
8 lamb, then he shall offer it before the Eternal, laying his hand upon the head of the victim and then killing it in front of the Trysting tent; but Aaron's sons are to splash the blood all round
9 the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat, the entire fat tail, which is to be cut off close to the backbone, the fat covering the entrails, all the fat
10 on the intestines, the two kidneys and the fat upon them at the loins, also the lobe of the liver, which is to be cut off at
11 the kidneys. The priest shall burn this on the altar, as the food of the offering made by fire to the Eternal.

12 If what he offers is a goat, then he shall offer it before the
13 Eternal, laying his hand upon the head of the victim and then killing it in front of the Trysting tent; but Aaron's sons shall splash the blood all round
14 the sides of the altar. He must offer part of the recompense-offering as an offering by fire to the Eternal, namely, the fat covering the entrails, all the fat
15 upon the intestines, the two kidneys and the fat upon them at the loins, and the lobe of the liver, which is to be cut off at
16 the kidneys. The priest shall burn this on the altar, as the food of the offering made by fire, to be a soothing odour; the fat all belongs to the Eternal.

This regulation is to last for all 17 time and all over the country: 'Never eat fat or blood.'

When a man's offering is an offering of cereals to the Eter- 2
nal, what he offers must be fine flour; he must pour oil upon it, adding incense, and take it to 2
Aaron's sons, the priests, who shall remove a handful of the flour, oil, and incense, burning it as a reminder to the Eternal on the altar, as an offering by fire, with a soothing odour for the
Eternal; what is left over of the 3
cereal-offering belongs to Aaron and his sons as being a most sacred part of the fire-offerings to the Eternal. When you offer 4
a cereal-offering baked in the oven, it must be unleavened cakes of fine flour mixed with oil, or unleavened pancakes smeared with oil. If your offer- 5
ing is a cereal-offering of griddle-cakes, they must be made of unleavened fine flour mixed with oil; break them in pieces and 6
pour oil over them, as a cereal-offering. And if your offering 7
is a cereal-offering from the frying-pan, it must be made of fine flour mixed with oil. All these 8
cereal-offerings you must bring to the Eternal, presenting them to the priest, who shall take them to the altar; the priest 9
shall remove from the cereal-offering the reminder-to-the-Eternal part, burning it on the altar, as an offering made by fire, with a soothing odour for the Eternal. What is left over 10
of the cereal-offering belongs to Aaron and his sons, as being a most sacred part of the fire-offerings to the Eternal. No 11
cereal-offering to the Eternal is to be made with dough; you must never burn dough or honey in any fire-offering to the Eter-

12 nal. You may offer these to the
Eternal as first-fruits, but they
must never appear on the altar
13 as a soothing odour. Also, you
must season every cereal-offering
with salt; never leave the
salt of the Compact of your God
out of your cereal-offering; offer
salt with every offering.

14 If you offer a cereal-offering
of firstfruits to the Eternal, you
must offer roasted ears of corn,
bruised grain from fresh corn.
15 Add oil to it and sprinkle incense
16 on it, as a cereal-offering. The
priest shall burn the reminder-
to-the-Eternal part of the
bruised grain, the oil, and the
incenses, as an offering made by
fire to the Eternal."

4 Then the Eternal gave
2 Moses these orders for the
Israelites in the case of anyone
sinning unawares, doing some-
thing which the Eternal has for-
bidden to be done.

3 "If an anointed priest by
sinning makes the people incur
guilt, then he must offer to the
Eternal for the sin he has com-
mitted a young unblemished
4 bullock as a sin-offering. He
must bring the bullock to the
entrance of the Trysting tent
before the Eternal, lay his hand
upon the head of the bullock,
and then kill the bullock before
5 the Eternal. The anointed
priest must then take some of
the bullock's blood into the
6 Trysting tent, dip his finger in
the blood, and sprinkle some of
the blood seven times before the
Eternal, before the curtain of
7 the inner sanctuary. The priest
must also smear some of the
blood on the knobs of the altar
for fragrant incense before the
Eternal which stands inside the
Trysting tent; all the rest of the
bullock's blood he must pour out

at the base of the altar of burnt-
offering which stands at the en-
trance to the Trysting tent.
He must remove all the fat from 8
the bullock of the sin-offering,
the fat covering the entrails, all
the fat on the intestines, the two 9
kidneys with the fat upon them
at the loins, also the lobe of the
liver, which is to be cut off at
the kidneys, just as in the case 10
of the bullock sacrificed in the
recompense-offering; this is all
to be burned by the priest on the
altar of burnt-offering. The 11
skin of the bullock, all its flesh,
its head, legs, entrails, and
dung—all the rest of the bul- 12
lock must be carried away by
the priest to some clean spot
where ashes are poured out,
and burned up there on a wood-
fire; it must be burned where
the ashes are poured out.

If the whole community of 13
Israel does some wrong which
escapes the notice of the people,
if they have done something
which the Eternal has forbidden
to be done, and so incur guilt,
then, as soon as their sin is dis- 14
covered, the people must offer a
bullock as a sin-offering, bring-
ing it in front of the Trysting
tent; the sheikhs of the com- 15
munity must lay their hands
upon the head of the bullock be-
fore the Eternal, and then the
bullock shall be killed before the
Eternal. The anointed priest 16
shall take some of the bullock's
blood into the Trysting tent, dip 17
his finger in the blood, and
sprinkle some of it seven times
before the Eternal, before the
curtain; he shall smear some of 18
the blood on the knobs of the
altar which stands before the
Eternal inside the Trysting tent,
and pour all the rest of the blood
out at the base of the altar of

burnt-offering at the entrance to
 19 the Trysting tent. He must re-
 move all the fat of the victim
 20 and burn it on the altar. This is
 what he must do to the bullock,
 treating it as he treated the bul-
 21 lock of the sin-offering; he must
 also carry the bullock outside
 the camp and burn it as he
 burned the first bullock. Such
 is the sin-offering for the people.
 20 The priest shall thus make ex-
 piation for them, and they shall
 be forgiven.

22 When a chief sins unawares,
 doing something which the
 Eternal his God has forbidden
 him to do, and so incurring guilt,
 23 if he becomes conscious of the
 sin he has committed, he must
 bring an unblemished hairy goat
 24 as his offering, lay his hand upon
 the head of the goat, and then
 kill it where the victims of the
 burnt-offering are killed before
 the Eternal: it is a sin-offering.
 25 The priest shall then take some
 of the blood of the victim with
 his finger and smear it on the
 knobs of the altar of burnt-
 offering, pouring the rest of the
 blood out at the base of the altar
 26 of burnt-offering. All the fat he
 must burn on the altar, like the
 fat of the victims sacrificed in
 recompense-offerings; so shall
 the priest make expiation for
 him in the matter of his sin, and
 he shall be forgiven.

27 When any ordinary person
 sins unawares, doing something
 which the Eternal has forbidden
 to be done, and so incurring
 28 guilt, if he becomes conscious of
 the sin he has committed, then
 he must bring an unblemished
 female goat as his offering for
 29 the sin he has committed; he
 must lay his hand upon the head
 of this sin-offering and kill the
 victim at the spot for burnt-

offerings. The priest must then 30
 take some of the blood with his
 finger and smear the knobs of
 the altar of burnt-offering, pour-
 ing all the rest of the blood out
 at the base of the altar. All its 31
 fat he must remove, as he re-
 moves the fat from the victims
 sacrificed in the recompense-
 offerings; he must burn it on the
 altar as a soothing odour for the
 Eternal. So shall the priest make
 expiation for the man, and he
 shall be forgiven. If he brings 32
 a sheep as his offering for sin, he
 must bring an unblemished ewe,
 laying his hand upon the head of 33
 this sin-offering and killing it
 where the victims of the burnt-
 offering are killed. The priest 34
 shall then take some of the blood
 with his finger and smear the
 knobs of the altar of burnt-offer-
 ing, pouring out all the rest of
 the blood at the base of the
 altar; all the fat he must remove, 35
 as he removes the fat from the
 lamb sacrificed in the recom-
 pense-offering, burning it on the
 altar like the fire-offerings to the
 Eternal. So shall the priest
 make expiation for the man in
 connexion with the sin he has
 committed, and he shall be for-
 given.

(If anyone sins by remain-
 ing silent when he is adjured **5**
 to give evidence as a witness of
 something he has seen or known,
 and so incurs punishment; or if 2
 anyone touches something un-
 clean, the carcase of an unclean
 wild animal or of an unclean
 farm-beast or of an unclean rep-
 tile, without being aware of it at
 the time, and so incurs guilt for
 becoming himself unclean; or if 3
 he touches any sort of human
 uncleanness, without knowing it
 at the moment, and so incurs
 guilt; or if anyone utters a rash 4

vow to do something either evil or good, taking any sort of rash oath as men will do, unthinkingly, and then becomes conscious of what he has done, incurring guilt; then, after incurring guilt in any of these ways, he must confess the sin he has committed, and bring to the Eternal, as amends for the sin he has committed, a female animal from his flock, either sheep or goat, as a sin-offering; the priest shall then make expiation for him in the matter of his sin.)

7 If he cannot afford a lamb, then he must bring to the Eternal as his offering for sin two turtle-doves or two young pigeons, one as a sin-offering and the other as a burnt-offering; 8 he must take them to the priest, who shall offer the sin-offering first, nipping the bird's head from its neck, without tearing 9 the bird in two, sprinkling some of the blood on the side of the altar, and draining off the rest of the blood at the base of the 10 altar, as a sin-offering. The second bird he shall sacrifice as a burnt-offering in the regular way. So shall the priest make expiation for him in the matter of the sin he has committed, and 11 he shall be forgiven. If he cannot afford even two turtle-doves or two young pigeons, he must bring as his sacrifice for his sin a tenth of a bushel of fine flour as a sin-offering; he must not add any oil or incense, for it 12 is a sin-offering. He must take it to the priest, who shall remove the handful that serves as a reminder to the Eternal, burning it on the altar, like the offerings made by fire to the Eternal; it is 13 a sin-offering. So shall the priest make expiation for him in connexion with any of these sins

of his, and he shall be forgiven. (The rest belongs to the priest, as in the case of the cereal-offering.)"

The Eternal said to Moses, 14 "If anyone commits fraud, in- 15 ccurring guilt unawares by appropriating something sacred to the Eternal, then he must bring as amends for it to the Eternal an unblemished ram from his flock, valued in silver coin at least two half-crowns (by the half-crown of the sanctuary); he must also 16 restore the sacred thing he has appropriated, adding a fifth to it, and handing it over to the priest, who shall make expiation for him by sacrificing the ram as amends for his sin; so shall he be forgiven. [[If anyone sins 17 by doing something which the Eternal has forbidden to be done, though he is unaware of it, and incurs guilt and punishment for it, then he must bring to the 18 priest an unblemished ram of some value from his flock, as amends for his sin; the priest shall make expiation for him over the wrong he did all un- awares, and he shall be forgiven. This is an offering for guilt, for 19 the man is certainly guilty in the sight of the Eternal.]]"

The Eternal said to Moses, 6 2 "If anyone sins by commit- 3 ting fraud against the Eternal, by cheating a neighbour over some deposit or pledge, or by theft, or by taking advantage of his neighbour, or by denying it 4 when he has found some lost property, taking a false oath to that effect; then, in the case of 4 any of these sins, if he be guilty of any of them, he must restore what he robbed or what he ex- torted or what was deposited with him for safe keeping, or the lost property he found, or any- 5

thing about which he swore a false oath; he must restore it in full, adding a fifth to it, and handing it back to the owner on the day when he offers his
 6 guilt-offering. The guilt-offering he must bring to the Eternal is an unblemished ram of some value from the flock, which he
 7 must hand to the priest, who shall make expiation for him before the Eternal, and then he shall be forgiven for any misdeed of which he has been guilty."

8 The Eternal said to Moses,
 9 "Enjoin upon Aaron and his sons this law for the burnt-offering. The burnt-offering must remain on its firewood on the altar all night till the morning, and the fire must be kept burning with firewood on the
 10 altar. Then the priest must put on his linen vestment, with linen drawers on his middle; he must remove the ashes to which the fire has reduced the burnt-offering on the altar and lay them
 11 beside the altar; then, stripping off his vestments and putting on other vestments, he must carry the ashes outside the camp to a
 12 clean spot. The fire must be kept burning on the altar, never allowed to go out; the priest must put firewood on it every morning. He shall arrange the burnt-offering on it, and burn on it the fat slices of the recompense-offerings. Fire must be
 13 kept burning always on the altar; it must never be allowed
 14 to go out. Here is the law for the cereal-offering. The sons of Aaron shall offer it before the Eternal, in front of the altar.
 15 The priest shall take out his handful of the fine flour and oil and all the incense of the cereal-offering, burning it as a soothing

odour for the Eternal, as a reminder to the Eternal. The
 16 rest of it shall be eaten by Aaron and his sons as unleavened cakes in a sacred spot; they shall eat it in the courtyard of the Trysting tent. It must not be baked
 17 with dough; I have assigned it to them as their share of the fire-offerings made to me; it is most sacred, like the sin-offering and the guilt-offering. Any male
 18 descendant of Aaron may eat it; it is your due for all time, from generation to generation, out of the fire-offerings made to the Eternal. Anyone who touches these most sacred offerings shall be taboo."

The Eternal said to Moses,
 19 "This is the offering to be made
 20 by Aaron and his sons to the Eternal: one-tenth of a bushel of fine flour they must offer daily as a cereal-offering, one-half of it in the morning and the other half in the evening. It
 21 must be cooked with oil on a griddle; bring it soaked with oil, and after breaking the cake in pieces offer this cereal-offering as a soothing odour to the Eternal. The anointed priest of the
 22 Aaronic succession shall offer it by a lasting rule, burning it all to the Eternal. Every cereal-
 23 offering of a priest shall be burned up; it must not be eaten."

The Eternal said to Moses,
 24 "Tell Aaron and his sons that
 25 this is the law of the sin-offering: the victim of the sin-offering is to be killed before the Eternal where the victim of the burnt-offering is killed: it is most sacred. The priest who offers it
 26 for sin must eat it, and it must be eaten in a sacred spot, in the courtyard of the Trysting tent. Whoever touches the meat of
 27

this offering shall be taboo; and if any of its blood is sprinkled on any garment, you must wash that garment in a sacred spot.

- 28 Any earthen pot in which it has been cooked must be destroyed; but if it has been cooked in a bronze pot, that pot need only be scoured and rinsed in water.
- 29 Any male among the priests may eat it: it is most sacred.
- 30 [[But no sin-offering whose blood is ever brought inside the Trysting tent for expiation within the sacred interior, is to be eaten; it shall be burned with fire.]]

- 7 This is the law of the guilt-offering: it is most sacred. The victim in the guilt-offering must be killed where the burnt-offering is killed, and its blood is to be sprinkled all round the sides of the altar. The priest must then offer all its fat, the fat tail, the fat covering the entrails, the two kidneys and the fat on them by the loins, and the lobe of the liver, which is to be cut off at the kidneys; this the priest shall burn on the altar as a fire-offering to the Eternal: it is a guilt-offering. Any male among the priests may eat the rest of the flesh, but it must be eaten in a sacred spot: it is most sacred. The guilt-offering is like the sin-offering; the same law holds for both: the meat belongs to the priest who makes the expiation. Any priest who offers a man's burnt-offering for him, that priest is entitled to the skin of the victim, and any cereal-offering baked in an oven, anything cooked in the frying-pan or on the griddle, belongs to the sacrificing priest; but every other cereal-offering, either mixed with oil or dry, belongs to all the

sons of Aaron as their common property.

This is the law of sacrifice for recompense-offerings which may be offered to the Eternal. If a man offers it as a thank-offering, he must offer, along with this thank-offering, unleavened cakes mixed with oil, and unleavened pancakes smeared with oil, and fine flour mixed with oil. In addition to the sacrifice of his thank-offering, he must bring leavened cakes as part of his offering. From this he must offer one cake of each sort as a select portion set aside for the Eternal; it belongs to the priest who splashes the blood of the recompense-offering. The flesh of the victim of the recompense-offering which is offered as a thank-offering must be eaten on the day it is sacrificed; nothing must be left over till next morning. But if he is offering a votive offering or a freewill offering, while the flesh must be eaten on the day it is sacrificed, anything left over may be eaten next day; whatever remains on the third day must be burned up. If any meat from the recompense-offerings is eaten on the third day, the offering shall not win you favour, it shall not count for the man who has offered it; it shall be reckoned mere refuse, and anyone who eats it must pay the penalty. Also, no flour that has touched anything unclean is to be eaten; it must be burned up. As for sacrificial flesh, anyone who is clean may eat it; but if anyone in a state of uncleanness eats the flesh of any recompense-offering belonging to the Eternal, that soul shall be outlawed from his kinsfolk. And if anyone eats the flesh of any recompense-

offering belonging to the Eternal, after he has touched something unclean, human or animal or reptile, that soul shall be outlawed from his kinsfolk."

22 [[The Eternal gave Moses these orders for the Israelites:
23 "You must never eat the fat of
24 ox or sheep or goat. The fat of animals that have died a natural death or that have been torn to pieces, you may use for any other purpose, but on no account must you eat it; for whoever eats the fat of any animal used in sacrifice and burned for the Eternal, that soul shall be
26 outlawed from his kinsfolk. And you must never partake of blood in any of your houses, blood
27 either of birds or of beasts; whoever partakes of blood, that soul shall be outlawed from his kinsfolk.]]

28 The Eternal gave Moses these orders for the Israelites that
29 "anyone offering a recompense-offering in sacrifice to the Eternal must bring in his own hands to the Eternal the part of his recompense-offering which is to be burned; what he brings shall be the fat along with the breast of the victim, the breast to be waved to and fro, in presence of the Eternal, as a waved
31 offering. The priest shall burn the fat on the altar, but the breast belongs to Aaron and his
32 sons. The right thigh is also to be presented to the priest as his share of what you are sacrificing by way of recompense-offering; the particular priest who offers the blood and the fat of the recompense-offerings is to have the right thigh as his share.
34 For I have set aside the breast that is waved and the right thigh from the sacrifices of the Israelites in these recompense-

offerings, and assigned these to Aaron the priest and to his sons as their perpetual due from the Israelites." Such is the share 35 that fell to Aaron and his sons from the fire-offerings made to the Eternal, when Moses presented them for the ministry of the Eternal as priests, the share 36 that the Eternal ordered the Israelites to give them as their lasting due, generation after generation.

Such is the law of the burnt- 37 offering, the cereal-offering, the sin-offering, the guilt-offering, and the recompense-offering in sacrifice, which the Eternal laid 38 down for Moses on mount Sinai, when Moses was commanding the Israelites to present their offerings to the Eternal in the desert of Sinai.

The Eternal then said to 8
Moses, "Take Aaron and his 2
sons, take the vestments and the anointing oil, the bullock for the sin-offering and the two rams, also the basket of unleavened cakes, and convene all the community at the entrance to the Trysting tent." Moses did as 4
the Eternal ordered him. And when the community had gathered at the entrance to the Trysting tent, Moses said to the 5
community, "This is what the Eternal has ordered to be done." Whereupon he brought forward 6
Aaron and his sons and washed them with water. He then put 7
the tunic on Aaron, girdled him with the sash, invested him with the robe, put on him the sacred apron, tying its artistic ribbon round his waist and so fastening on the apron, and then hung 8
over his shoulders the sacred pouch, inside which he placed the sacred lots. He placed the 9
turban on his head, and on his

forehead the golden diadem or sacred crown. All this as the Eternal had commanded Moses.

10 Then Moses took some of the
 12 anointing oil and poured it over the head of Aaron, anointing
 13 him to consecrate him. Moses next brought Aaron's sons, put tunics on them, girdled them with sashes, and tied caps on their heads, as the Eternal had
 14 commanded him. He brought forward the bullock of the sin-offering, and after Aaron and his sons had laid their hands on the head of the bullock, Moses
 15 slaughtered it. Taking some of the blood, he smeared it with his finger all round the knobs of the altar, pouring the rest of the blood out at the base of the altar and thereby consecrating it,
 16 purging it of guilt. Taking all the fat upon the entrails, the lobe of the liver, the two kidneys and their fat, Moses burned it on the altar; but the skin,
 17 flesh, and dung of the bullock he burned up outside the camp, as the Eternal had commanded him.

18 He then brought the ram of the burnt-offering, and, after Aaron and his sons had laid their hands upon the head of
 19 the ram, Moses slaughtered it, splashing the blood all round
 20 the sides of the altar. He cut up the ram, burning the pieces,
 21 with the head and the suet, and washing the entrails and legs with water; the whole of this he burned on the altar as a burnt-offering with a soothing odour, a fire-offering of the Eternal, as the Eternal had commanded him.

22 He then brought the other ram, the ram for the rite of installation; after Aaron and his sons had laid their hands

upon the head of the ram, Moses 23
 slaughtered it. Taking some of the blood, he smeared it on the tip of Aaron's right ear, on the thumb of his right hand, and on the great toe of his right foot; then Moses brought Aaron's 24
 sons and smeared some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the great toes of their right feet; the rest of the blood Moses splashed all round the sides of the altar. Taking 25
 the fat of the ram, the fat tail, all the fat on the entrails, the lobe of the liver, the two kidneys and their fat, with the right thigh; taking also one unleavened cake, one cake of bread 26
 baked with oil, and one pancake, from the basket of unleavened cakes before the Eternal, and placing these on the top of the fat and the right thigh, he put 27
 the whole mass into the hands of Aaron and his sons, and had them waved to and fro as an offering before the Eternal. Then Moses took it all out of 28
 their hands and burned it on the top of the burnt-offering upon the altar, as an installation-offering with a soothing odour, a fire-offering to the Eternal. The breast of the ram Moses 29
 waved to and fro as an offering before the Eternal; he had that as his own share of the ram in the rite of installation, as the Eternal had commanded him.

Then Moses took some of the 30
 anointing oil and the blood on the altar, sprinkling it over Aaron and his vestments as well as over his sons and their vestments, to consecrate Aaron and his vestments, and his sons and their vestments.

Moses further said to Aaron 31
 and his sons, "Boil the meat at

the entrance to the Trysting tent and eat it there, with the cakes in the basket of the installation-rite—for so I have been commanded to bid Aaron and his sons eat. The rest of the meat and cakes you must burn up. For seven days you must never leave the entrance to the Trysting tent, till the days of your installation are over; the installation is to last for seven days. What has been now done, has been done by order of the Eternal, as expiation on your account. Remain at the entrance of the Trysting tent for seven days, day and night, and do your duty to the Eternal, lest you die—so I am commanded.”

Aaron and his sons did everything that the Eternal ordered them by Moses. And on the eighth day Moses called Aaron and his sons and the sheikhs of Israel, saying to Aaron, “Take a bull calf for a sin-offering and a ram for a burnt-offering, both unblemished, and offer them before the Eternal. Also, tell the Israelites to take a he-goat for a sin-offering, as well as a yearling calf and a yearling lamb, both unblemished, for a burnt-offering, and an ox and a ram for recompense-offerings, to sacrifice before the Eternal; furthermore, they are to bring a cereal-offering mixed with oil. For the Eternal will appear to you this day.”

They brought all these, as Moses ordered, before the Trysting tent; and as all the community came forward to stand before the Eternal, Moses told them what they must do, in obedience to the Eternal, that the splendour of the Eternal might appear to them. “Come up to the altar,” he said

to Aaron, “offer your sin-offering and burnt-offering, as expiation for yourself and for your household; then offer sacrifice for the people and make expiation for them, as the Eternal has ordered.”

So Aaron went up to the altar and slaughtered the calf of the sin-offering made for himself; his sons brought the blood to him, and dipping his fingers in it he smeared it on the knobs of the altar, pouring the rest of the blood out at the base of the altar; the fat, the kidneys, and the lobe of the liver of the victim, he burned on the altar, as the Eternal had commanded Moses. The flesh and the skin he burned outside the camp. He then slaughtered the victim of the burnt-offering; his sons handed him the blood, and he splashed it all round the sides of the altar. They handed him the various pieces of the burnt-offering, including the head, and he burned them on the altar. The entrails and legs he washed with water, and then burned them on the top of the burnt-offering on the altar. He then brought the people's offering, taking the goat of the sin-offering for the people and slaughtering it as an offering for sin in the same way. The burnt-offering he presented in the regular way. The cereal-offering he presented, taking out the usual handful, and burning it on the altar in addition to the burnt-offering of the morning sacrifice. He also slaughtered the ox and the ram, the recompense-offering sacrificed for the people; his sons handed him the blood, which he splashed on the altar all round, while the fat parts of the ox, the

fat tail of the ram, the fat covering the entrails, the kidneys, and the lobe of the liver, were placed upon the breasts of the animals; the fat he burned on the altar, but the breast Aaron waved to and fro as an offering before the Eternal, as Moses had commanded. Raising his hands towards the people, Aaron blessed them, and stepped down from the altar when he had sacrificed the sin-offering, the burnt-offering, and the recompense-offerings.

Moses and Aaron then entered the Trysting tent; when they came out, they blessed the people, and the splendour of the Eternal appeared to all the people. [[Fire issued from the presence of the Eternal, consuming the burnt-offering and fat upon the altar.]] When all the people saw this, they shouted and fell on their faces.

10 Now Nadab and Abihu, two sons of Aaron, each took his pan, lighted it and laid incense on it, offering irregular fire before the Eternal, which the Eternal had not ordered them to offer. Fire issued from the presence of the Eternal and devoured them, so that they died before the Eternal. Whereupon Moses said to Aaron, "This must be what the Eternal meant by saying,

I will display my sacred dread among those near to me,

I will show my splendour before all the people."

Aaron said nothing. Then Moses called Mishael and Elzaphan, the sons of Uzziel, Aaron's uncle, and told them to come and carry their kinsmen away from the sanctuary, outside the camp. They came up and carried away the men in their robes

outside the camp, as Moses had told them. Then said Moses to Aaron and his remaining sons, Eleazar and Ithamar, "Take the cereal-offering left over from the fire-offerings made to the Eternal, and eat it unleavened beside the altar, for it is most sacred, and you must eat it in a sacred spot; it is your due, and your sons' due, from the fire-offerings made to the Eternal; such are my instructions. The waved breast and the selected thigh of the victim you must eat in a clean spot, you and your sons and your daughters; they are assigned you and your sons as your due, from the sacrifices of the recompense-offerings of the Israelites. The waved breast is to be brought along with the fat of the fire-offerings, to be waved to and fro before the Eternal; it belongs to you and to your sons as your due for all time, as the Eternal has commanded."

[[When Moses made careful search for the goat of the sin-offering, he found that it had been burned! He was angry with Eleazar and Ithamar, the remaining sons of Aaron. "Why have you not eaten the sin-offering at the sanctuary? It is most sacred, and you were given it as food in order that you might remove the guilt of the community, by making expiation for them before the Eternal. And you never brought the blood inside the sanctuary! You ought certainly to have eaten the flesh inside the sanctuary, as I gave orders." Aaron answered, "My sons have this day sacrificed their sin-offering and their burnt-offering before the Eternal; and yet such a misfortune has befallen me! If I had eaten the sin-offering to-

day, would it have been acceptable to the Eternal?" When Moses heard that, he was satisfied.]]

6 [[Moses said to Aaron and to his sons Eleazar and Ithamar: "Never let your hair hang loose or tear your clothes in grief, lest you die, lest the Eternal be wroth with all the community; leave it to your fellows, the whole family of Israel, to bewail any outburst of the Eternal. 7 And never leave the entrance of the Trysting tent, lest you die; for the Eternal's anointing oil is on you." So they followed the directions of Moses.]]

8 [[The Eternal said to Aaron, 9 "When you or your sons are entering the Trysting tent, never drink wine or liquor, lest you die; this is to be a standing rule from generation to generation, 10 that you may distinguish what is sacred and what is profane, what is unclean and what is clean, and that you may teach the Israelites all the rules that the Eternal has given them by Moses."]]

11 The Eternal gave Moses and Aaron these orders for the 2 Israelites. "Here are the creatures you are allowed to eat, of 3 all animals on earth. You may eat any animal with a parted hoof, that has its hoof divided through, and that chews the 4 cud. But of those that either chew the cud or have a parted hoof, you must not eat the following: the camel, because, although it chews the cud, it has not a parted hoof and therefore 5 is unclean for you; the hyrax, because, although it chews the cud, it has not a parted hoof and therefore is unclean for you; 6 the hare, because, although she chews the cud, she has not a

parted hoof and therefore is unclean for you; the pig, because, 7 although it has a parted hoof, divided through, it does not chew the cud and therefore is unclean for you. Of their meat 8 you must not eat, their carcasses you must not touch; they are unclean for you.

As for fish, you may eat 9 anything with fins and scales that lives in the water, in sea or stream. But things in sea or 10 stream that have no fins and scales, either things that swarm in the waters or animals in the waters, they are all detestable 11 for you and shall be detested by you; you must never eat their flesh, and you must detest their very carcasses: any creature in the 12 waters without fins or scales is detestable for you.

Of birds, these are what you 13 must detest, birds never to be eaten, detestable birds: the griffin, the vulture, the eagle, the kite, the buzzard of any 14 species, the raven of every 15 species, the ostrich, the night-jar, the sea-mew, the hawk of any species, the cormorant, the 17 various kinds of owl, the water-hen, the pelican, the carrion-vulture, the stork, the heron 19 of every species, the bittern, and the bat. Also, all winged in- 20 sects that go on four legs are detestable for you; however, of 21 winged insects that go on four legs, you may eat those with jointed legs above their feet for leaping over the ground, the migratory locust of any species, the bald locust of any species, the dropping locust of any species, and the grasshopper of any species. All other winged in- 23 sects with four legs are detestable for you.

[[You shall become unclean by 24

contact with the following: whoever touches any carcase of them shall remain unclean till evening, and whoever carries any carcase of them shall wash his clothes and remain unclean till evening. Any animal with hoof parted but not divided through and not chewing its cud is unclean for you; anyone who touches such an animal shall be unclean. Any quadruped that goes on its paws is unclean for you; whoever touches its carcase shall remain unclean till evening. Anyone who carries any carcase of such animal shall wash his clothes and remain unclean till evening: they are unclean for you. Of swarming creatures upon earth, these are unclean for you: the weasel, the mouse, the lizard of every species, the gecko, the land-crocodile, the beetle, the snail, and the chameleon. These are unclean for you, among the swarming creatures; anyone who touches their dead bodies shall remain unclean till evening, and anything on which their dead bodies fall shall be unclean, any article of wood or dress, any skin or sack, any vessel in use—it must be put into water, it remains unclean till evening, and then is clean again. Any earthen jar into which one of their dead bodies falls must be broken, and the contents shall be unclean; any food that absorbs water shall be unclean, and any liquid drink in any such jar shall be unclean. Any utensil on which any of their dead bodies falls shall be unclean; an oven or a chafing pot must be broken in pieces, it is unclean and must be counted unclean. But a fountain or a cistern for holding water shall be clean,

though anything used to lift out the dead body shall be unclean. If any of their dead bodies falls on seed ready to be sown, the seed remains clean; but if it falls on seed soaked by water, the seed is unclean for you.

Also, if an animal used for food dies, he who touches the carcase shall remain unclean till evening; he who eats the carcase shall wash his clothes and remain unclean till evening; he who carries the carcase shall also wash his clothes and remain unclean till evening.]]

Every swarming insect on earth is detestable for you; not one must be eaten. Whatever crawls on its belly, whatever goes on four legs, and whatever has many legs, any swarming insect whatever on earth, you must never eat; such are detestable. You must not render yourselves detestable by eating any swarming insect, you must not render yourselves unclean over them, thus defiling yourselves. For as I am the Eternal your God, so you must hallow yourselves and keep yourselves sacred, for I am sacred; never defile yourselves with any sort of swarming insect. For as I am the Eternal who brought you out of the land of Egypt to be your God, you must be sacred, for I am sacred.

Such is the law regarding beasts, birds, fish, and swarming creatures upon earth, that you may distinguish between what is unclean and what is clean, between the living creatures that may be eaten and the living creatures that may not be eaten."

The Eternal said to Moses and Aaron: "When a man has some swelling or

eruption or white spot on the skin of his body, which becomes the mark of leprosy on his skin, he must be taken to Aaron the priest or to one of his sons the
3 priests; the priest shall look at the mark on the skin, and if the hair on the spot has turned white, while the marked patch seems to go under the skin, then it is the mark of leprosy, and the priest, after inspection, shall pro-
4 nounce him unclean. Should the white spot shine and yet not appear to go under the skin, while the hair on it has not turned white, then the priest must isolate the marked man
5 for seven days; on the seventh day, when the priest looks at him again, if the mark is unchanged in colour and has not spread, then the priest must isolate him
6 for seven days more; on the seventh day the priest shall again look at him, and if the mark has faded and has not spread over the skin, then the priest shall pronounce him clean—it is merely some eruption, and the man shall wash his
7 clothes and be clean. But if the eruption does spread over the skin, after he has shown himself to the priest in order to be pro-
8 nounced clean, the priest must look at it, and if the eruption still spreads, the priest must pronounce him unclean; it is a case of leprosy.
9 When the mark of leprosy is on a man, he must be taken to
10 the priest; the priest must look at him, and, if there is a white swelling on the skin, which has turned the hair white, if there is raw flesh inside the swelling,
11 then it is chronic leprosy in the skin of his body; the priest shall pronounce him unclean, he need not isolate him—the man is un-

clean. If the leprosy breaks out
12 all over the skin, so that the whole skin of the marked man is covered with leprosy, from head to foot, as far as the priest can see, then the priest must
13 look, and, if the leprosy has covered all his body, he must pronounce the marked man clean; the skin has all turned white, he
14 is clean. Should raw flesh appear on him, however, he is unclean; when the priest sees the
15 raw flesh, he must pronounce the man unclean; the raw flesh is unclean, a sign of leprosy. Should the raw flesh turn white
16 again, the man must go to the priest, and if the priest sees that
17 the mark has changed into white, then he must pronounce the marked man clean: clean he is.

When a boil on the skin of the
18 body has healed, leaving a white
19 swelling or a reddish-white, bright spot, the man must show it to the priest, who shall look
20 at it; if it appears to go under the skin, and if the hair on the swelling or spot has turned white, then the priest must pro-
nounce him unclean—it is a mark of leprosy, which has broken out in the boil. But if
21 the priest sees no white hair on the spot, and the spot does not go under the skin, but has faded, then the priest must isolate him for seven days; if it spreads in
22 the skin, the priest must pronounce him unclean—it is a mark of leprosy; but if the
23 bright spot stays where it is, without spreading, it is the scar of the boil, and the priest shall pronounce the man clean.

Or again, when the skin of
24 the body has been burned, and the raw flesh of the burn has become a bright spot, reddish-

25 white or white, the priest must look at it; if the hair on the bright spot has turned white, and it appears to go under the skin, then it is leprosy which has broken out in the burn, and the priest must pronounce the man unclean—it is the mark of leprosy. But if the priest sees there is no white hair on the bright spot, and it does not appear to go under the skin, but has faded, then the priest must isolate him for seven days; on the seventh day he must look again, and if it has spread on the skin, then the priest shall pronounce him unclean—it is a mark of leprosy. But if the bright spot stays where it is, without spreading, but has faded, then it is the swelling caused by the burn, and the priest shall pronounce him clean—it is only the scar of the burn.

29 When a man or a woman has a sore on the head or on the beard, the priest must look at it; if it appears to go under the skin, and if it has thin, yellow hair, the priest shall pronounce him unclean—it is ringworm, a leprosy of the head or beard. If the priest sees that the ringworm sore does not appear to go under the skin and has no black hair on it, the priest must isolate the patient for seven days. On the seventh day the priest shall look at the ringworm, and if the sore has not spread, if it has no yellow hair, and if the sore does not appear to go under the skin, then the man must be shaved, all except the sore; the priest must isolate him for seven days more. On the seventh day the priest shall look at it again, and if the ringworm has not spread on the skin, if it does not appear to go under the skin, then the

priest shall pronounce him clean, and he shall wash his clothes and be clean. However, if the ringworm spreads after he has been pronounced clean, then the priest must look at it; and if the ringworm has spread, the priest need not look for yellow hair—the man is unclean. But if the ringworm remains as it appeared before, with black hair growing on the sore, the ringworm is healed, the man is clean, and the priest shall pronounce him clean.

When a man or a woman has bright spots, bright white spots, on the skin of the body, the priest must look at them; if these bright spots are a dull white, it is only a tetter which has broken out on the skin; the person is clean.

When a man loses his hair, he is bald, but he is clean. If he loses his hair in front, he is forehead-bald, but he is clean. However, if there is a reddish-white mark on the bald head or the bald forehead, it is leprosy breaking out on his bald head or his bald forehead. The priest must look at it; if the swelling on his bald head or bald forehead is reddish-white, like leprosy in the skin, he is a leprous man, he is unclean: the priest shall pronounce him unclean—the mark of it is on his head. And when a man has the mark of leprosy, he must tear his clothes, let his hair hang loose, and cover his moustache, crying 'Unclean! Unclean!' So long as the mark is on him, he shall be counted unclean; unclean he is, he must live apart, and stay outside the camp.

[[When the mark of leprosy is on a garment, woollen or linen, either in the warp or in the

woof, either in leather or in any-
 49 thing made of leather, if the
 mark on the garment or in the
 leather, in warp or woof, or in
 anything made of leather, is
 greenish or reddish, it is the
 mark of leprosy and must be
 50 shown to the priest. The priest
 shall look at the mark and shut
 the marked object away for
 51 seven days. On the seventh day
 he shall look at it again; and if
 the mark has spread in the gar-
 ment, in warp or woof, or in any-
 thing made of leather, then the
 mark means a malignant lep-
 rosy, and the object is unclean;
 52 he must burn the marked gar-
 ment, warp or woof, woollen or
 linen, or the leather article; for
 it is a malignant leprosy, it must
 53 be burned up. However, when
 the priest looks, if the mark has
 not spread in the garment, warp
 or woof, or in the leather article,
 54 the priest shall order the marked
 object to be washed, and then
 shut it away for seven days
 55 more; the priest shall then look
 at the washed mark, and if the
 mark has not changed colour,
 though it has not spread, it is
 unclean—you must burn the
 thing up, it has eaten into the
 stuff, whether the mischief is at
 56 the back or in front. Should the
 priest see that the mark is pale
 after being washed, he must
 tear it out of the garment or
 57 leather, warp or woof; if it still
 appears in the garment, in warp
 or woof, or in anything made of
 leather, then it is breaking out
 afresh, and you must burn up
 58 the marked object. You must
 wash the garment, warp or
 woof, or the leather from which
 the mark has disappeared, wash
 it a second time, and then it is
 59 clean. Such is the law regard-
 ing marks of leprosy in a woollen

or a linen garment, warp or
 woof, or in leather, showing how
 to pronounce anything clean or
 unclean.]]”

The Eternal said to 14¹ 2
 Moses, “This shall be the
 law for the leper at the time
 when he is pronounced clean. He
 must be taken to the priest, and 3
 the priest, who has come outside
 the camp, shall look to see if the
 mark of leprosy is healed in
 the leper; then shall the priest 4
 order two clean, living birds and
 some cedar-wood and marjoram
 tied with scarlet thread, to be
 brought for the man who is to
 be cleansed, and order one of the 5
 birds to be killed over fresh
 water in an earthen dish. Tak- 6
 ing the other bird along with the
 cedar-wood and marjoram tied
 with scarlet thread, he shall dip
 them all in the blood of the
 bird killed over the fresh water;
 the blood he must sprinkle seven 7
 times over the man to be
 cleansed from leprosy, pro-
 nouncing him clean, but the bird
 he shall set free in the open
 country. The man to be 8
 cleansed must then wash his
 clothes, shave off all his hair,
 and bathe in water; so shall he
 be clean.

[[After that, he may come in-
 side the camp. But for seven
 days he must remain outside his
 tent; on the seventh day he shall 9
 shave off all his hair, the hair on
 his head, his beard, and his eye-
 brows, and wash his clothes and
 bathe his body in water and so
 be clean. On the eighth day he 10
 must take two unblemished
 male lambs and one yearling
 ewe lamb also unblemished,
 with a cereal-offering of a peck
 and a half of fine flour mixed
 with oil and one pint of pure
 oil; these, together with the man 11

himself, the officiating priest must place before the Eternal at the entrance to the Trysting tent. The priest shall then offer one of the male lambs and the pint of oil as a guilt-offering, waving them to and fro as an offering before the Eternal; he must kill the male lamb where the sin-offering and the burnt-offering are killed, in the courtyard of the sanctuary (for as the sin-offering belongs to the priest, so does the guilt-offering—it is most sacred), and, taking some of the blood of the guilt-offering, the priest shall smear it on the tip of the man's right ear, the thumb of his right hand, and the great toe of his right foot. Then, pouring some of the pint of oil into the palm of his left hand, the priest shall dip his right fore-finger in the oil on his left hand and sprinkle some of it with his finger seven times in front of the Eternal; the rest of the oil in his hand the priest shall use, partly to smear the tip of the man's right ear, the thumb of his right hand, and the great toe of his right foot, where the blood of the guilt-offering had been applied, and partly to drop on the man's head. So shall the priest make expiation for him before the Eternal. Then the priest must offer the sin-offering and make expiation for the man to be cleansed, owing to his uncleanness; after which he must kill the burnt-offering victim, and offer on the altar the burnt-offering and the cereal-offering. So shall the priest make expiation for him, and he shall be clean. If the man is poor and cannot afford so much, he must take one male lamb as a guilt-offering, to be waved to and fro as expiation

for him, with a cereal-offering of half a peck of fine flour mixed with oil, and one pint of pure oil, also two turtle-doves or two young pigeons, such as he can afford to buy, the one as a sin-offering, the other as a burnt-offering. These he must bring on the eighth day to the priest, for his cleansing, to the entrance of the Trysting tent, before the Eternal; and the priest, taking the lamb of the guilt-offering and the pint of oil, shall wave them to and fro as an offering before the Eternal. Then, killing the lamb of the guilt-offering, the priest shall take some of the blood and smear it on the tip of the man's right ear, on the thumb of his right hand, and on the great toe of his right foot. Then, pouring some of the pint of oil into the palm of his left hand, the priest with his right fore-finger shall sprinkle some of the oil in his left hand seven times in front of the Eternal; the rest of the oil in his hand the priest shall use, partly to smear the tip of the man's right ear, the thumb of his right hand, and the great toe of his right foot, where the blood of the guilt-offering had been applied, partly to drop on the man's head, by way of making expiation for him before the Eternal. He must offer one of the turtle-doves or young pigeons, which the man has been able to afford, one as a sin-offering and the other as a burnt-offering, along with the cereal-offering; so shall the priest make expiation before the Eternal for the man to be cleansed. Such is the law for the man marked by leprosy who cannot afford the regular sacrifices at his cleansing.]"

The Eternal said to Moses

34 and Aaron, "When you enter the land of Canaan, which I assign you as your possession, if I put the mark of leprosy on the inner wall of any house in
35 the land you possess, then the owner of the house must go and tell the priest that there seems to be a kind of mark inside the
36 house. Before the priest goes in to examine the mark, he must order the house to be cleared, so that everything inside the house may not be rendered unclean. Then shall the priest go in to
37 examine the house; he shall look at the mark, and if the mark on the wall shows greenish or reddish patches, and the discolouring has gone below the surface
38 of the plaster, the priest shall step outside and shut up the
39 house for seven days. On the seventh day he shall come back and examine it; if the mark has
40 spread over the wall, the priest shall order the marked stones to be pulled out and thrown into some unclean place outside the
41 town; he shall have the inside of the house scraped all round, and the mortar scraped off is to be put in some unclean place
42 outside the town; fresh stones must be brought, to replace the old stones, and fresh mortar used to plaster the house.
43 Should the mark break out again in the house, after he has had the stones pulled out and the house scraped and plastered,
44 then the priest shall enter and examine it; if the mark has spread, it is a case of malignant leprosy in the house—it is un-
45 clean. He must have the house pulled down, stones, wood, mortar, and all, and have them carried outside the town to an
46 unclean place. Also, anyone who enters the house, while it is shut up, shall be unclean till evening; anyone who sleeps in 47 the house must wash his clothes, and anyone who eats in the house must wash his clothes. But if the priest enters, only to 48 find that the mark has not spread, after the house has been plastered, then the priest shall pronounce the house clean, as the mark has disappeared. To 49 cleanse the house, he must take two birds, along with some cedar-wood and marjoram tied with scarlet thread; one of the 50 birds he must kill over fresh water in an earthen dish, and 51 then take the cedar-wood and marjoram tied with scarlet thread, and the other bird, and dip them in the blood of the bird he killed and also in the fresh water, sprinkling the house seven times; with the blood of 52 the one bird, with the fresh water, with the other bird, and with the cedar-wood and marjoram tied with scarlet thread, he shall cleanse the house, let- 53 ting the other bird fly free from the town into the open country. Thus shall he make expiation for the house, and it shall be clean.

Such is the law for all kinds of 54 leprosy-marks, and for ring-worm, for leprosy in clothes or 55 in a house, for a swelling, for an eruption, and for bright spots— 56 showing where each of these is 57 unclean and where it is clean. Such is the law of leprosy."

The Eternal gave Moses 15 and Aaron these orders for 15 the Israelites: "When any man 2 has a discharge from his private parts, the discharge is unclean. His uncleanness shall last as 3 long as he has the discharge; whether the parts are discharging or whether they are stopped

to prevent the discharge, the
 4 man is unclean. Every bed on
 which the man with the dis-
 charge lies, shall be unclean, and
 anything on which he sits shall
 5 be unclean; anyone who touches
 the man's bed shall wash his
 clothes and bathe in water and
 6 remain unclean till evening, and
 anyone who sits on anything on
 which the man with the dis-
 charge has sat, shall wash his
 clothes and bathe in water and
 remain unclean till evening.
 7 Also, anyone who touches the
 body of the man with the dis-
 charge shall wash his clothes
 and bathe in water and remain
 8 unclean till evening. And if the
 man with the discharge spits on
 a clean man, the latter shall
 wash his clothes and bathe in
 water and remain unclean till
 9 evening. Any saddle on which
 the man with the discharge
 10 rides shall be unclean; and any-
 one who touches anything that
 has been under the man shall
 remain unclean till evening;
 anyone who carries any such
 thing shall wash his clothes and
 bathe in water and remain un-
 11 clean till evening. Anyone
 whom the man with the dis-
 charge touches, without having
 rinsed his hand in water, must
 wash his clothes and bathe in
 water and remain unclean till
 12 evening. Any earthen pot
 touched by the man with the
 discharge must be broken, and
 any wooden article rinsed in
 water.
 13 When the man with the dis-
 charge is cleansed of his dis-
 charge, he must count seven
 days for his cleansing, washing
 his clothes, bathing his body in
 fresh water, and so becoming
 14 clean; on the eighth day he shall
 take two turtle-doves or two

young pigeons and appear be-
 fore the Eternal at the entrance
 of the Trysting tent, handing
 the birds to the priest, who shall 15
 offer them, one for a sin-offering
 and the other for a burnt-offer-
 ing; so shall the priest make ex-
 piation for him and his discharge
 before the Eternal.

If a man has an emission of 16
 seed, he must bathe all his body
 in water and remain unclean
 till evening; every garment or 17
 piece of leather on which the
 seed has dropped must be
 washed in water and remain un-
 clean till evening. If a man lies 18
 with a woman and there is an
 emission of seed, they must both
 bathe themselves in water and
 remain unclean till evening.

If a woman has a discharge 19
 (the discharge in her case being
 blood from her body), she must
 be separated for seven days;
 anyone who touches her shall
 remain unclean till evening. 20
 Anything on which she lies,
 when in this condition, shall be
 unclean; also, anything on
 which she sits. Anyone who 21
 touches her bed shall wash his
 clothes and bathe in water and
 remain unclean till evening.
 Anyone who touches anything 22
 she sits on shall wash his clothes
 and bathe in water and remain
 unclean till evening. If he 23
 touches anything either in her
 bed or what she sits upon, he
 shall remain unclean till eve-
 ning. And if any man lies beside 24
 her, so that her impure dis-
 charge comes on him, he shall
 be unclean for seven days, and
 any bed on which he lies shall be
 unclean.

If a woman has a discharge of 25
 blood which goes on for a long
 time, when it is not her monthly
 period, or if she has a discharge

lasting beyond the time of her period, during this discharge she shall be unclean as she is during the time of her period. Any bed on which she lies during this discharge shall be to her as the bed of her monthly period, and anything on which she sits, shall be as unclean as if it were the period of her impurity. Anyone who touches any of these things shall be unclean; he must wash his clothes and bathe in water and remain unclean till evening. When she is cleansed of her discharge, she must count seven days for it; after that she shall become clean. On the eighth day she must take two turtle-doves or two young pigeons and bring them to the priest, at the entrance of the Trysting tent; one of them the priest shall offer as a sin-offering, the other as a burnt-offering. So shall the priest make expiation for her and her unclean discharge, before the Eternal."

12 The Eternal also gave Moses these orders for the Israelites: "When a woman is delivered and bears a male child, she shall be unclean for seven days, for the same number of days as when she is separated for an unclean discharge. On the eighth day the flesh of the child's foreskin shall be circumcised, and for thirty-three days further she must stay at home, while the blood flows, till she is purified; she must not touch anything sacred, nor must she enter the sanctuary, till the days of her purification are over. But if she bears a female child, she shall remain unclean for two weeks, as at her monthly period, and stay at home for sixty-six days, while the blood flows, till she is purified. When the

days of her purification are over, either for a son or for a daughter, she shall bring a yearling lamb for a burnt-offering and a young pigeon or turtle-dove for a purgation offering, handing them to the priest at the entrance of the Trysting tent; the priest shall offer it before the Eternal and make expiation for her, that she may be cleansed from her unclean flow of blood. Such is the law for a mother, whether the child be male or female. If she cannot afford a lamb, then she must bring two turtle-doves or two young pigeons, one for a burnt-offering and the other for a purgation offering; the priest shall make expiation for her, and she shall be clean.

So shall you warn the Israelites against their uncleanness, lest they die for their uncleanness, by polluting my Dwelling that is among them.

Such is the law for a man with a discharge or for a man rendered unclean by an emission of seed, for a woman suffering from her monthly period of impurity, for people, men or women, who have discharges, and for a man who lies beside an unclean woman."

After the death of the two sons of Aaron, who had approached the presence of the Eternal and died, the Eternal said to Moses, "Tell your brother Aaron that he must not venture into the sacred place behind the curtain, in front of the cover of the ark, whenever he chooses—or he will die. For I manifest myself in the cloud upon the cover of the ark. Aaron must enter the sacred place only as he takes a young bullock for a sin-offering and a ram for a burnt-offering [[He 4

must wear the sacred linen tunic and the linen drawers on his middle, girdling himself with the linen sash, and putting on the linen turban; these are the sacred vestments, and before he puts them on he must bathe his
 5 body in water]], and two he-goats from the community of Israel for a sin-offering and one
 6 ram for a burnt-offering. Then Aaron shall offer the bullock of the sin-offering, which is for himself, making expiation for himself and for his own house-
 7 hold. The two goats he must place in front of the Eternal at the entrance to the Trysting
 8 tent; Aaron shall cast lots over the goats, one lot for the Eternal and the other for Azâzel the
 9 demon; the goat that falls by lot to the Eternal shall be brought forward and offered as
 10 a sin-offering, but the goat that falls by lot to Azâzel shall be set free in presence of the Eternal, that Aaron may perform ex-
 11 piatory rites over it and send it away for Azâzel into the desert. Aaron must offer the bullock of the sin-offering, which is for himself, making expiation for himself and his own household.
 12 He must slaughter the bullock of the sin-offering, which is for himself, and take a pan of red coals from the altar before the Eternal, filling his hands with fragrant incense, finely ground; this he must bring inside the
 13 curtain, placing the incense in the fire burning before the Eternal, so that the cloud of incense may be all over the cover of the ark of the law—or he will
 14 die. He must take some of the bullock's blood and smear it with his finger on the east side of the ark, sprinkling some of the blood with his finger seven

times in front of the cover of the ark. He must then slaughter
 15 the people's goat of sin-offering, and inside the curtain do the same with its blood, smearing it on the cover of the ark and sprinkling it in front of the cover, so performing expiatory
 16 rites for the sacred place, on account of the unclean practices of the Israelites and all their sinful transgressions; he must do the same for the Trysting tent that is surrounded by them and their unclean practices.

When he enters to make ex-
 17 piation in the sacred place, no man shall be in the Trysting tent, till he comes out, after having made expiation for himself and for his own household and for all the community of Israel. Next, he must go outside to the
 18 altar before the Eternal and offer expiatory rites for it; he must take some of the bullock's blood and some of the goat's blood, smearing it on the knobs of the altar all round, smearing
 19 some of it on the altar with his finger seven times, to cleanse and hallow it from the unclean practices of the Israelites. (The
 25 fat part of the sin-offering he must burn on the altar.)

When he has finished the ex-
 20 piatory rites for the sacred place and the Trysting tent and the altar, Aaron shall bring forward
 21 the living goat; laying both hands upon its head, he shall confess over it all the iniquities of the Israelites and all their sinful transgressions, laying them on the head of the goat and sending it away to the desert, in charge of a man who is held in readiness; the goat shall bear
 22 away their iniquities into solitude, and shall be set free in the

23 desert. Then Aaron shall enter the Trysting tent, removing the linen vestments which he put on when he entered the sacred place and leaving them there; 24 he shall bathe his body in water at some sacred place, put on his other clothes, and come out to offer his own burnt-offering and the people's burnt-offering.

26 The man who lets the goat loose for Azazel shall wash his clothes and bathe his body in water, before he re-enters the 27 camp. And the bullock of the sin-offering, with the goat of the sin-offering, whose blood was carried in for the expiatory rite inside the sacred place, shall be carried outside the camp and burned up, skin, flesh, dung, and 28 all; the man who burns them must also wash his clothes and bathe his body in water, before he re-enters the camp.

29 This shall be a standing rule for you: on the tenth day of the seventh month you shall abstain from food and all work, both the natives and the aliens settled 30 among you, for on that day expiation is made for your cleansing, to cleanse you from all your 31 sins before the Eternal; it shall be a sabbath of entire rest for you, a day of abstaining. This rule is for all time.

32 Expiation shall be made for you by the anointed priest who has duly succeeded his father; he shall put on the linen vestments, the sacred vestments, and make expiation for the sacred sanctuary, for the Trysting tent, for the altar, for the priests, and 34 for all the laity. This shall be a perpetual rule for you, to make expiation for all the sins of Israel once a year."

As the Eternal commanded Moses, so he did.

The Eternal gave Moses these orders for Aaron and 17 2 his sons and all Israel. "The Eternal hereby commands that 3 anyone belonging to Israel who slays an ox or a lamb or a goat [[in the camp or outside the camp]] and does not bring it [[to 4 the entrance of the Trysting tent]] to make an offering to the Eternal in front of the Dwelling of the Eternal, that man shall be held guilty of bloodshed—he has shed blood—and he shall be outlawed from his kinsfolk; this 5 is to ensure that the Israelites bring to the Eternal the sacrifices they are accustomed to sacrifice in the open country, bringing them to the priest [[at the entrance of the Trysting tent]] and sacrificing them as recompense-offerings to the Eternal. 6 [[The priest must splash the blood on the altar of the Eternal at the entrance of the Trysting tent, burning the fat as a soothing odour for the Eternal.]] 7 They shall no longer offer their sacrifices to the satyrs to whom they have deserted. This shall be a standing rule for them, generation after generation.

Tell them this also: If anyone 8 belonging to Israel or any alien who has settled in Israel offers a burnt-offering or sacrifice and 9 does not bring it [[to the entrance of the Trysting tent]] to offer it to the Eternal, that man shall be outlawed from his kinsfolk.

Again, if anyone belonging to 10 Israel or any alien who has settled in Israel tastes any blood, I will set my face against him and outlaw him from his kinsfolk. For the soul of any creature lies 11 in its blood, and I have appointed blood as your means of expiation on the altar; blood

expiates by reason of the soul in
 12 it. Hence my order for Israel is;
 that no person among you, no
 alien settled among you, shall
 taste blood.

13 If anyone belonging to Israel
 or any alien who has settled
 among them captures by hunt-
 ing any beast or bird that may
 be eaten, he must pour its blood
 14 out, covering it with dust; for
 the soul of every creature is
 bound up with its blood. Hence
 my order for Israel is, that you
 must never taste the blood of
 any creature, for the soul of
 every creature lies in its blood;
 anyone who tastes it shall be
 15 outlawed. [[Also, anyone, na-
 tive or foreigner, who eats the
 flesh of a creature that has died
 a natural death or that has been
 torn by wild beasts, must wash
 his clothes and bathe in water
 and remain unclean till evening,
 when he shall be clean again.
 16 If he does not wash his clothes
 and bathe his body, he must
 take the consequences of his

18 crime.]] I am the Eternal
 2 your God."

1 The Eternal gave Moses
 2 these orders for the Israelites:

3 "You must not copy the prac-
 tices of Egypt, where you lived,
 nor the practices of Canaan,
 whither I am taking you; you
 must not rule your lives by
 4 theirs. Follow my regulations,
 keep my rules, and live by them;
 5 I am the Eternal your God. So
 keep my rules and regulations;
 if a man obeys them, it means
 life for him. I am the Eternal.

6 None of you shall approach
 any woman near of kin to you,
 to have intercourse with her. I
 7 am the Eternal. You shall not
 have intercourse with your
 mother, your father's wife; she is
 your mother, and you shall not

have intercourse with her. You 8
 shall not have intercourse with
 any wife of your father; she be-
 longs to your father. You shall 9
 not have intercourse with your
 sister, the daughter of your own
 mother, whether she is your full
 sister or a half-sister. You shall 10
 not have intercourse with your
 daughter or your son's daughter
 or your daughter's daughter, for
 they are part of yourself. You 11
 shall not have intercourse with
 the daughter of any wife of your
 father, for she is your own sister.
 You shall not have intercourse 12
 with your paternal aunt, for she
 is your father's near kinswoman.
 You shall not have intercourse 13
 with your maternal aunt, for she
 is your mother's near kins-
 woman. You shall not ap- 14
 proach your uncle's wife for in-
 tercourse; she is your aunt.
 You shall not have intercourse 15
 with your daughter-in-law; she
 is your son's wife. You shall not 16
 have intercourse with your
 sister-in-law; she is your broth-
 er's wife. You shall not have 17
 intercourse with a woman and
 with her daughter; you shall not
 have any intercourse with a
 woman and also with her son's
 daughter or her daughter's
 daughter; they are near kins-
 women of yours, and that would
 be a foul crime. You shall not 18
 have intercourse with a sister of
 your wife, as a fellow-wife, while
 your first wife is alive. You 19
 shall not approach any woman
 for intercourse while she is im-
 pure during her monthly period.
 You shall not lie with a neigh- 20
 bour's wife, defiling yourself with
 her. (You shall not let any of 21
 your children be burned alive to
 Molek, nor shall you profane the
 name of your God: I am the
 Eternal.) You shall not lie with 22

a male as with a female: that
 23 would be loathsome. You shall
 not lie with a beast, defiling
 yourself with it; nor shall any
 woman go up to a beast, to lie
 down for it: that would be an
 24 unnatural crime. Never defile
 yourselves in any such way, for
 such crimes defile the nations I
 25 am expelling before you, defiling
 their land; hence I punished it
 for its crimes, and it vomited
 out its inhabitants.

26 Keep my rules and regulations,
 then: never practise any of these
 loathsome crimes, neither the
 natives nor the aliens settled in
 27 your community (for the local
 inhabitants practised such loath-
 some crimes before you, and de-
 28 filed the land), lest the land
 vomit you out, for your defile-
 ment, as it has vomited out the
 29 nations before you. For who-
 ever practises any of these loath-
 some vices, he shall be outlawed
 30 from his kinsfolk. Obey my in-
 junctions, then, and never practise
 any of these loathsome cus-
 toms which existed before you,
 never defile yourselves with
 19 them. I am the Eternal
 your God: you must be
 2 sacred, for I, the Eternal your
 God, am sacred."

1 The Eternal gave Moses these
 2 orders for all the community
 3 of Israel. "You must revere
 your mother and your father,
 every one of you, and keep my
 sabbaths: I am the Eternal your
 4 God. Heed not unreal gods,
 never make yourselves metal
 gods: I am the Eternal your
 5 God. Also, when you sacri-
 fice any recompense-offering to
 the Eternal, offer it of your own
 6 freewill. It must be eaten on
 the day you sacrifice it, or on the
 next day; anything left over to
 the third day must be burned.

If any part of it is eaten on the 7
 third day, the whole sacrifice
 shall be reckoned mere refuse
 and shall not win you favour;
 anyone who eats it must pay the 8
 penalty, for he has profaned the
 Eternal's sacred possession; that
 soul shall be outlawed from his
 kinsfolk.

When you reap your harvest, 9
 you must not reap the field to
 the very corners, nor gather the
 stray ears of the harvest; you 10
 must not glean your vineyard
 bare, nor pick up fallen grapes;
 leave them for poor folk and
 resident aliens: I am the Eternal
 your God.

You shall not steal; you shall 11
 not cheat, you shall not tell a lie.
 You shall not take a false oath 12
 in my name, profaning the name
 of your God: I am the Eternal
 your God.

You shall not defraud your 13
 fellow, nor rob him; you shall
 not keep a hired labourer out of
 his pay till next morning.

You shall not curse a deaf 14
 man, nor trip up a blind man;
 stand in awe of your God—I am
 the Eternal. You shall not be 15
 guilty of any injustice; you shall
 not be partial to a poor man,
 nor defer to a powerful man; you
 must judge the case of a fellow-
 Israelite fairly.

You shall not go up and down 16
 slandering people; you shall not
 forge a charge of murder against
 a neighbour: I am the Eternal.

You shall not cherish hate 17
 against your fellow-country-
 man; what you must do is to
 warn him of his fault, lest you
 incur guilt yourself. You shall 18
 not avenge yourself, you shall
 not bear a grudge, against your
 fellow-citizens, but love your
 neighbour as you love yourself:
 I am the Eternal.

19 Keep these rules of mine: Never let any of your cattle breed with a different kind; never sow two kinds of seed in your fields; never don a robe made of two different kinds of cloth.

23 When you enter the land and plant it with all kinds of trees for food, you must count their fruit as taboo for you, taboo for 24 three years, not to be eaten; in the fourth year all their fruit shall be sacred, a praise-offering 25 to the Eternal; and in the fifth year you may partake of the fruit, that the land may continue to produce for you. I am the Eternal your God.

26 You shall not eat any meat with the blood in it; you shall not practise augury nor practise witchcraft.

27 You shall not shave your temples nor clip the edges of 28 your beard nor gash your bodies for the dead, nor shall you tattoo your skin: I am the Eternal.

29 Degrade not your daughter to be a temple-prostitute, lest the country fall into harlotry and become full of foul vice.

30 You must keep my sabbaths and reverence my sanctuary: I 31 am the Eternal. Never go to a medium or a wizard, never defile yourselves by consulting them: I am the Eternal your God.

32 You shall rise up before a man with white hair, and honour the person of an old man, standing in awe of your God: I am the Eternal.

33 If an alien settles beside you in your land, you must not injure him; the alien who settles 34 beside you shall be treated like a native, and you must love him as you love yourself; for you

were aliens yourselves in the land of Egypt: I am the Eternal your God.

You must never act dishon- 35 estly, in court or in commerce, as you use measures of length, weight, or capacity; you must 36 have accurate balances, accurate weights, and an honest measure for bushels and gallons: I am the Eternal your God who brought you out of the land of Egypt, and you must keep all 37 my rules and regulations obediently: I am the Eternal."

The Eternal gave Moses **20** these orders for the Israelites. "Anyone belonging to Israel 2 or any alien settled in Israel who dedicates any of his children to Molek, shall be put to death; the people of the land must stone him, for having dedicated some 3 of his children to Molek, defiling my sanctuary and profaning my sacred name. If the people of 4 the land ever disregard his sin of dedicating children to Molek and fail to put him to death, then I will set my face against 5 that man and his family; I will outlaw from their kinsfolk both him and all who follow him in deserting me for Molek.

Also, any person who consults 6 a medium or a wizard, deserting me for them, I will set my face against that person and outlaw him from his kinsfolk. Any 27 man or woman who is a medium or a wizard must be put to death, stoned to death: their blood shall be on their own heads.

Hallow yourselves, then, and 7 keep yourselves sacred, for I am the Eternal your God; you shall 8 keep my rules obediently: I am the Eternal who hallows you. For anyone who curses his 9 father or his mother shall be put

to death; he has cursed his father or his mother—his blood be on his own head!

10 The man who commits adultery with a neighbour's wife, he and she, adulterer and adulteress, shall both be put to death.

11 The man who lies with his father's wife has openly disgraced his father; both he and she shall be put to death—their blood

12 be on their own heads! If a man lies with his daughter-in-law, both of them shall be put to death; they have committed an unnatural crime—their blood

13 **19** be on their own heads! If any man lies with a slave girl who is betrothed but not yet released or freed, an inquiry shall be held, but they shall not be put to death, since she was not yet free; the man must bring his guilt-offering to the Eternal, at the entrance of the Trysting tent, and with this guilt-offering, a ram, the priest shall make expiation before the Eternal for his sin; so shall he be forgiven for the sin he has committed.

14 **20** If a man lies with a male as with a female, both men have done a loathsome thing and must be put to death—their blood be on their own heads!

15 If a man marries both a wife and her mother, it is a foul vice; he and they shall be burned to death—to clear out vice from you.

16 If a man lies with a beast, he shall be put to death, and the beast shall be killed. If a woman goes up to a beast and lies down for it, you shall kill both woman and beast; put them to death—their blood shall

17 be on their own heads! If a man takes his sister, his father's or his mother's daughter, and he and she cohabit, it is disgraceful; they shall be outlawed from

among this people; he has had intercourse with a sister—he must pay the penalty of his crime! If a man lies with a woman during her monthly period and has intercourse with her, he has bared her fountain and she has let the fountain of her blood be uncovered; both of them shall be outlawed from their people. (You shall not have intercourse with your mother's sister or your father's sister; that is to disgrace your near kin; both man and woman must pay the penalty of their crime.) If a man lies with his uncle's wife, he has openly disgraced his uncle; the pair must pay the penalty of their sin and die childless. If a man takes his brother's wife, it is an impure act; he has openly disgraced his brother, and he and she shall be childless.

Well, then, keep all my rules and regulations obediently, lest the land where I have brought you to live vomit you out. You must not live by the customs of the nations I expelled before you; I abhorred them just because they practised all these crimes. But to you I have said, 'You shall inherit their land, I assign it to you as your own, a land abounding in milk and honey: I am the Eternal your God, who have separated you from other races, and therefore you must separate clean animals from unclean, clean birds from unclean; you must not defile your souls with beast or bird or swarming thing which I have separated as unclean for you. You must be sacred for me for I the Eternal am sacred and I have separated you from other races, to make you mine.'"

21 The Eternal gave Moses these orders for the priests, the sons of Aaron. "No priest is to defile himself by mourning over any corpse of a kinsman, except for his next-of-kin, his mother, his father, his son, his daughter, or his brother, though he may also defile himself by mourning over his sister if she is a virgin and therefore still his kith and kin, as being unmarried. He must not defile himself by mourning among his kinsfolk, so as to profane himself. Thus priests must never shave part of their heads bald, nor shave off the edges of their beards, nor gash their bodies. They shall be sacred to their God, never profaning the name of their God; sacred they must be, for they offer the fire-offerings of the Eternal, the food of their God. No priest shall marry a harlot or a woman who has been violated or a woman who has been divorced; for the priest is sacred for his God. (Hallow the priest, then, for he offers the bread of your God; he must be sacred for you, for I the Eternal, who hallow you, am sacred.) And if the daughter of a priest degrades herself by playing the harlot, she degrades her father and must be burned to death. The chief priest [[who has had the anointing oil poured over his head and who has been consecrated to wear the vestments]] must not let his hair hang loose nor tear his clothes in grief; he must not approach any corpse, defiling himself for his father or his mother; he must never leave the sanctuary, nor profane the sanctuary of his God [[for the consecration of the anointing oil of his God is upon him]]: I am the Eternal. His

wife must be a virgin; he must not marry a widow or a woman who has been divorced or a woman who has been violated, he must marry a virgin of his own race, not to profane his children among the people: for I am the Eternal who hallows him."

The Eternal also gave Moses these orders for Aaron. "Whoever of your sons [[throughout the generations]] is disfigured, he must not come forward to offer the food of his God. No disfigured person must come forward, no blind man, no lame man, no one with a mutilated face, no one with a limb too long, no one with a broken foot or broken hand, no hunch-back, no dwarf, no one with defective eyesight, no one suffering from itch or skin-disease, no one with broken testicles—no member of Aaron the priest's family who has any disfigurement shall approach to offer the fire-offerings of the Eternal; he is disfigured, he shall not approach to offer the food of his God. He may eat the food of his God [[either the sacred or the most sacred food]], but he must not approach [[the curtain or]] the altar, since he is disfigured; otherwise he will profane my sanctuaries—for I am the Eternal who hallows them." So Moses directed Aaron and his sons and all the Israelites.

The Eternal also bade **22** Moses tell Aaron and his sons to "be careful about the sacred gifts of the Israelites [[which they consecrate to me]], and not to profane my sacred name: I am the Eternal. Tell them that if any of their number now or hereafter approaches the sacred gifts consecrated to the Eternal by the Israelites, when he is physically unclean, that

soul shall be outlawed from my
 4 presence: I am the Eternal. No
 descendant of Aaron whatsoever,
 who is a leper or who suffers
 from a discharge, shall partake
 of the sacred gifts till he is
 5 clean. If anyone touches any-
 thing rendered unclean by a
 dead body, if anyone has an
 emission of seed, if anyone
 touches a swarming creature
 that may cause uncleanness, or
 a man from whom he may catch
 6 any kind of uncleanness, the
 person who touches any of these
 shall remain unclean till eve-
 ning and shall not partake of
 the sacred gifts till he has bathed
 7 his body in water. When the
 sun goes down, he is clean; then
 he may partake of the sacred
 8 gifts, since these are his food. He
 must not defile himself by eat-
 ing anything that has died a nat-
 ural death or that has been
 torn by wild beasts: I am the
 9 Eternal. So shall they observe
 my order of service, lest they
 incur sin and die for having
 profaned it: I am the Eternal
 who hallows them.

10 No layman shall partake of a
 sacred gift; no one lodging with
 a priest, no hired servant of a
 priest, shall partake of a sacred
 11 gift; but any slave whom a
 priest has bought with his own
 money may partake of it, and
 children born in his house may
 12 share his food. If a priest's
 daughter has married a layman,
 she must not partake of the sa-
 cred gifts which have been set
 13 specially apart; but if a priest's
 daughter has come back to her
 father's house, living where she
 did in childhood, because she has
 been widowed or divorced (hav-
 ing no children), she may par-
 take of her father's food; only,
 no layman ever must.

If a man partakes by mistake 14
 of any sacred gift, he must re-
 turn the gift to the priests, add-
 ing a fifth to it. Priests must 15
 never let the sacred gifts set
 apart by Israelites for the Eter-
 nal be profaned, thus rendering 16
 others responsible for sinful guilt
 by partaking of sacred gifts: for
 I am the Eternal who hallows
 them."

The Eternal also gave Moses 17
 these orders for Aaron and his 18
 sons and all Israel. "Any one of
 you belonging to Israel or any
 alien settled in Israel who brings
 his offering, either a votive offer-
 ing or a freewill offering, to be
 burned in sacrifice to the Eter-
 nal, must offer it of his own 19
 freewill, and it must be an un-
 blemished male, an ox or sheep
 or goat. You must never offer 20
 any victim with a blemish; that
 would not win acceptance for
 you. Also, if anyone offers any 21
 recompense-offering to the Eter-
 nal, as a votive offering or as a
 freewill offering, from herd or
 flock, it must be quite unblem-
 ished to be accepted, free from
 blemish altogether. You must 22
 never offer to the Eternal a vic-
 tim blind or broken or mutilated
 or festering or suffering from
 itch or from skin-disease; you
 must never offer such by fire
 upon the altar to the Eternal.
 You may offer as a freewill- 23
 offering any animal from the
 flock or from the herd that has
 a limb too long or too short; but
 it cannot be accepted as a votive
 offering. No animal with its 24
 testicles bruised or crushed or
 broken or cut, must be offered to
 the Eternal; such animals you
 must never sacrifice within your
 country. Neither shall you get 25
 any of these from a foreigner
 and offer them as food to your

God. They are faulty, there is a blemish in them; they shall not be accepted for you."

26 The Eternal said to Moses,

27 "When an ox or a sheep or a goat is born, it shall remain with its dam for seven days; from the eighth day onwards it is acceptable as an offering by fire to the

28 Eternal. And, cow, ewe, or she-goat, you must not sacrifice it and its young on the same day. Also, when you make a sacrifice of thanksgiving to the Eternal, see that it is done so as to win

30 acceptance for you: it must be eaten on the day it is offered, and none of it must be left over till next morning. I am the Eternal.

31 So keep my commands obedi-

32 ently: I am the Eternal. You shall not profane my sacred name; I will be hallowed among Israelites—I am the Eternal,

33 who hallows you, who brought you from the land of Egypt in order to be your God: I am the Eternal."

23 The Eternal gave Moses

2 these orders for the Israel-
4 ites. "These are the fixed festi-
vals of the Eternal, which you
must proclaim as sacred gather-
ings, each in its proper season.
3 [[During six days work may be
done, but on the seventh day
there is to be a sabbath of entire
rest, a sacred gathering, when
you must do no work; it is to be
kept as a sabbath for the Eter-
5 nal in all your abodes.]] On
the fourteenth day of the first
month towards evening, the
passover of the Eternal begins.
6 On the fifteenth day of the same
month the festival of unleavened
bread in honour of the Eternal
begins: for seven days you must
7 eat unleavened bread. On the
first day of the festival you must

hold a sacred gathering; you shall do no field work. For 8
seven days you must make a
fire-offering to the Eternal, and
on the seventh day you must
hold another sacred gathering,
doing no field work."

The Eternal gave Moses 9
these orders for the Israelites. 10
"When you enter the land I give
you and reap your harvest, you
shall bring a sheaf from the first-
fruits of your harvest to the
priest, who shall wave the sheaf
to and fro before the Eternal,
that you may be accepted; he 11
shall wave it on the day after the
sabbath. On the day you wave 12
the sheaf, you must offer an un-
blemished yearling male lamb
as a burnt-offering to the Eter-
nal; its cereal-offering shall be a 13
fifth of a bushel of fine flour,
mixed with oil, as an offering to
be burned to the Eternal for a
soothing odour, the libation of
wine being three pints. Till 14
that day, till you have brought
the offering for your God, you
must eat neither bread nor
grain, roasted or fresh. This is
a standing rule for all time and
for all the country.

From the day after the sab- 15
bath, the day you bring the
sheaf of the waved offering, you
shall count seven full weeks,
fifty days to the day after the
seventh sabbath, and then you 16
shall make a cereal-offering of
new grain to the Eternal. You 17
shall bring forward two loaves to
be waved, made of a fifth of a
bushel of fine flour, baked with
dough, as first-fruits for the Eter-
nal. With this bread you shall 18
present [[seven unblemished
yearling lambs, one young bul-
lock, and two rams; they are to
be a burnt-offering for the Eter-

nal with the usual cereal-offering and libations, a fire-offering with a soothing odour to the Eternal; also you shall offer a he-goat for a sin-offering,]] two yearling male lambs as a recompense-offering; these the priest shall wave to and fro, along with the bread of the first-fruits, as a waved offering before the Eternal; they shall be sacred to the Eternal, for the benefit of the priest. [[And on that day you shall proclaim a sacred gathering; you shall do no field work. This is a standing rule for you and your descendants, for all the country.]]

[[When you reap your harvest you must not reap the field to the very corners, nor gather the stray ears of the harvest, but leave these for poor folk and resident aliens: I am the Eternal your God.]]”

The Eternal gave Moses this order for the Israelites. “The first day of the seventh month you must hold as an entire rest, a day of remembrance accompanied by trumpet blasts, a sacred gathering; you must do no field work, and you must sacrifice a fire-offering to the Eternal.”

The Eternal also said to Moses, “On the tenth day of this month, however, which is Expiation day, you must hold a sacred gathering; you must abstain and fast, and sacrifice a fire-offering to the Eternal. You must not do any kind of work on that day, for it is a day of expiation, on which expiation is made for you before the Eternal your God. Whoever will not abstain and fast on that day shall be outlawed from his kinsfolk, and whoever does any kind

of work on that day, I will destroy him from among his kinsfolk; you must not do any work. That is a standing rule for you and your descendants, and for all the country. It shall be a sabbath of entire rest for you, and you must abstain and fast: from sunset on the ninth day to sunset on the tenth day you shall hold your sabbath.”

The Eternal gave Moses this order for the Israelites. “On the fifteenth day of this seventh month the festival of booths begins, for seven days, in honour of the Eternal. On the first day there shall be a sacred gathering; you must do no field work. For seven days you shall make a fire-offering to the Eternal, and on the eighth day you shall hold a sacred gathering, making a fire-offering to the Eternal; it is a day of sacred festival, and you must do no field work.

Such are the fixed festivals of the Eternal, which you must proclaim as sacred gatherings, for making fire-offerings to the Eternal, burnt-offerings, cereal-offerings, sacrifices, and libations, each on its proper day, in addition to the sabbaths of the Eternal, and in addition to your own gifts, to all the votive offerings and freewill-offerings that you make to the Eternal.

[[On the fifteenth day of the seventh month, when you gather in the produce of the land, however, you shall keep the festival of the Eternal for seven days; the first day is to be a sabbath of entire rest, and so is the eighth. On the first day you must take what fine trees bear, branches of palm trees, boughs of leafy trees, and water-willows, rejoicing before the Eternal your God for seven days. Seven

days a year you must hold this festival for the Eternal (it is a standing rule for you and your descendants); you must hold it in the seventh month, living in
 42 booths for seven days; all native Israelites shall live in booths,
 43 that your descendants may know that I made the Israelites live in booths when I brought them out of the land of Egypt: I am the Eternal your God.]]”
 44 Thus did Moses announce to the Israelites the fixed festivals of the Eternal.

24 The Eternal said to Moses,
 2 “Order the Israelites to bring you pure, strained olive oil for lighting, that the lamps may be always burning in their place.
 3 Outside the curtain of the Presence in the Trysting tent, Aaron must arrange them to burn from evening to morning every day before the Eternal: this is a standing rule for you and your
 4 descendants. Every day he shall arrange the lamps on the lampstand of pure gold before the Eternal.

5 You must take fine flour, and bake twelve cakes of it, a fifth of a bushel going to each
 6 cake. These you must place in two piles, six in each pile, on the table of pure gold before
 7 the Eternal. On each pile you must spread some pure frankincense, to serve as a reminder to the Eternal over the bread, like a fire-offering to the Eter-
 8 nal. Every sabbath day the priest must arrange this before the Eternal regularly; it is offered on behalf of the Israelites, to mark a lasting compact.
 9 It shall belong to Aaron and his sons, who shall eat it in a sacred place; it is most sacred for him, out of the fire-offerings made to the Eternal, as his perpetual due.”

The son of an Israelite woman, 10 whose father was an Egyptian, once went out among the Israelites, and he and an Israelite quarrelled in the camp; the 11 son of the Israelite woman blasphemed the divine Name by cursing, and so he was taken to Moses. His mother's name was Shelômith, the daughter of Dibri, belonging to the clan of Dan. He was put in custody, 12 till the mind of the Eternal on the matter could be ascertained.

The Eternal said to Moses, 13 “Take this man who has cursed, 14 outside the camp; let all who heard him lay their hands upon his head, and let the community all stone him, and tell the Israel- 15 ites that [[anyone who curses his God must pay the penalty for his sin, anyone who blasphemes 16 the Eternal must be put to death;]] all the community must stone him; anyone, alien as well as native, who blasphemes the 17 Eternal, shall be put to death. [[Also, anyone who wounds a 17 man mortally shall be put to death, while anyone who 18 wounds an animal mortally shall make it good—life for life. If a 19 man disfigures his neighbour, then, as he has done, so shall it be done to him: limb for limb, 20 eye for eye, tooth for tooth; as he has disfigured his neighbour, so shall he be disfigured. He 21 who kills an animal shall make it good; he who kills a man shall be put to death.]] You must 22 have one and the same law, for alien and native alike; for I am the Eternal your God.”

So Moses told the Israelites; 23 they took the man who had cursed, outside the camp and stoned him. The Israelites did as the Eternal had commanded Moses.

25 The Eternal gave Moses
 2 on mount Sinai these orders for the Israelites. "When
 you enter the land I give you,
 the land shall enjoy a sabbath
 3 rest for the Eternal. For six
 years you may sow your field,
 for six years you may prune
 your vineyard, and gather in the
 4 produce; but the seventh year
 shall be a sabbath of entire rest
 for the land, a sabbath in honour
 of the Eternal, on which you
 must neither sow a field nor
 5 prune a vineyard, on which you
 must not even gather the after-
 growth of your harvest nor
 grapes from your undressed
 vines—it shall be a year of
 6 entire rest for the land. The
 natural produce of the land
 shall serve as food for you, for
 yourself and your slaves, male
 and female, for your hired servant
 and any outsiders staying
 7 with you, furnishing food also
 for your cattle and live-stock.
 18 Obey my rules, then, and follow
 my regulations obediently;
 so shall you live in the land
 19 securely: the land shall yield its
 crops, and you shall eat your
 fill and dwell there securely.
 20 If you ask how you are to get
 food during the seventh year,
 when you are neither to sow nor
 21 to gather in any crop, I will
 command such a blessing on you
 during the sixth year that the
 land shall yield a three years'
 22 crop. When the eighth year
 comes, you may sow and continue
 to eat the old stores of
 produce, so living till the produce
 of the ninth year's crop comes in.
 8 You shall count seven weeks
 of years, seven times seven
 years, so that the seven weeks of
 years amount to forty-nine
 9 years. Then, on the tenth day
 of the seventh month, you must

sound a loud trumpet-blast
 through the land; the trumpet-
 blast shall sound aloud on Expi-
 ation day. You must hallow 10
 the fiftieth year by proclaiming
 liberty to all the inhabitants of
 the land; it shall be a jubilee year
 for you (when every man of you
 goes back to his own property
 and family. That fiftieth year 11
 shall be a jubilee year for you,
 when you shall neither sow nor
 reap any natural growth nor
 gather grapes from undressed
 vines; it is a jubilee year, sacred 12
 for you, when you eat the direct
 produce of the country), and in 13
 the year of jubilee each man of
 you shall go back to his own
 property. When you sell any land 14
 to your neighbour or buy any
 land from your neighbour, you
 must not defraud each other,
 but buy and sell in view of the 15
 number of years and crops till
 the next year of jubilee; as the 16
 years are many, you must increase
 the price, and as the years are
 few you must lower the price,
 for what is sold is the number
 of the crops. You must 17
 not defraud one another, but
 stand in awe of your God; for I
 am the Eternal your God. No 23
 land is to be sold in perpetuity,
 for the land is mine, and you are
 only guests of mine, passing
 wayfarers; you must allow land 24
 to be bought back anywhere in
 the country you hold.

If a fellow-countryman be 25
 comes poor and has to sell some
 of his property, then his next-of-
 kin must go and buy back what
 his relative has sold. [[If a man 26
 has no one to buy it back for
 him at the time and yet afterwards
 becomes rich enough to buy it
 back himself, he must 27
 count up the years since it was
 sold and refund the buyer for

the rest of the years till next jubilee; in this way he can get back to his own property.

- 28 But if he should be unable to get it back for himself, then what he has sold shall remain in the hands of the purchaser only till next jubilee, when it must be released; and then the man can get back to his own property. If a man sells a dwelling-house in a walled town, he has the right of buying it back for a whole year after it has been sold; he retains the right of buying it back for a full year. If the house in the walled town is not bought back within a year's time, it shall be made over in perpetuity to the purchaser and his descendants; it shall not be released in the year of jubilee.
- 31 But cottages in unwalled villages shall be reckoned as belonging to the country-fields; they may always be bought back, and they are released in the year of jubilee. Only, Levites may at any time buy back houses in the towns assigned them on their holdings; and if a Levite does not buy back his house, then the house sold within the town of his holding shall be released in the year of jubilee, for the houses in the towns of the Levites are their assigned holding in Israel.
- 34 (Fields in the pasture-lands of their towns are not allowed to be sold at all; they belong to the Levites in perpetuity.)]
- 35 If a fellow-countryman become poor and fails beside you, then you must relieve him and enable him to live beside you.
- 36 Take no interest from him in money or in kind, but stand in awe of your God; let your fellow-
- 37 countryman live beside you, and never ask interest on your

money loans to him nor on the food with which you furnish him. I am the Eternal your God, who brought you out of the land of Egypt in order to give you the land of Canaan, in order to be your God.

If a fellow-countryman becomes poor and sells himself to you, then you must not make him serve as a slave; you must let him live beside you as a hired servant and a resident alien. [[Till the year of jubilee he shall live in service beside you, and then he and his children shall be released by you, to return to his own clan and to his family property. For they are slaves to me who brought them out of the land of Egypt; they must not be sold as slaves.]] You must not lord it over him harshly, but stand in awe of your God. [[As for male slaves and female slaves, you must buy them from the nations round you; you may also buy them from the foreigners who have settled among you, and from their descendants born among you. These you may hold and these you may bequeath to your children to hold after you; you may make slaves of them for all time, but you must not lord it harshly over any of your fellow-Israelites.]]

If some foreigner or alien settled among you grows rich, while some fellow-Israelite of yours beside him grows poor and sells himself to such a foreigner or alien settled among you or to a descendant of his clan, [[after he has sold himself, he may be bought back either by one of his brothers, or by his uncle or by a cousin, or by some fellow-clansman, or, if he become rich, he may buy himself back. He

must count with his purchaser from the year he was sold to the next year of jubilee, and the payment for his release shall be in proportion to the number of years, on the scale of a hired
 51 servant's wages. Should there be a large number of years, he must refund in proportion part of the money for which he was
 52 bought; should there be only a few years till the next year of jubilee, he must calculate with his master and refund the money for his release in proportion to the years he would still
 53 have to serve,]] the master must hold him as a servant hired by the year; he must not lord it over him harshly, to your knowl-
 54 edge. [[If he is not bought back in any of these ways, he and his children shall be released
 55 at the year of jubilee.]] For Israelites are slaves of mine, my own slaves whom I brought out of the land of Egypt: I am the Eternal your God.

26 You shall not manufacture any unreal gods for yourselves, you shall not erect any carved idol or obelisk, you shall not put up any figured stone for worship in your land; for I am
 2 the Eternal your God. Keep my sabbaths and reverence my sanctuary: I am the Eternal.
 3 If you live by my rules and
 4 follow my orders obediently, I will give you the rains in due season, the land shall bear its crops, the trees shall bear their
 5 fruit; your threshing shall last till the time for vintage, and your vintage shall last till the time for sowing; you shall have plenty to eat and live securely in
 10 your land; you shall eat what has been stored for long; you shall have to clear out the old to
 6 make room for new supplies. I

will grant you peace in your land, till you rest with none to scare you; I will clear the land of wild beasts, and no sword of war shall sweep across your land; you shall chase your enemies,
 7 till they fall under your sword; five of you shall chase a hun-
 8 dred, a hundred shall chase ten thousand, till your enemies are cut down before you. I will
 9 look on you with favour and make you fruitful and multiply your numbers; I will ratify my compact with you. I will pitch
 11 my tent among you and never abhor you; I will live among you
 12 and be your God, and you shall be my people. I am the Eternal
 13 your God who brought you from the land of Egypt, to save you from bondage to the Egyptians; I have broken the thongs that bound you to your yoke and made you walk upright.

But if you will not listen to
 14 me, if you will not do all I order you, if you spurn my rules and
 15 abhor my regulations, refusing to do all I order you and breaking my compact, then I will do
 16 this to you: I will subject you to terrible woes, to consumption and fever that waste the eyes and wear life away; you shall sow seed in vain, for your enemies will eat your crops: I will
 17 set my face against you, till you are beaten by your enemies, till those who hate you lord it over you, and you run away when no one pursues you. If even
 18 then you will not listen to me, I will punish you seven times more for your sins; I will break the
 19 power of which you are so proud, I will make the sky hard as iron for you and the earth hard as bronze, till you spend your
 20 strength in vain; for your land shall bear no crops and your

21 trees shall bear no fruit. If
 you defy me and will not listen
 to me, I will inflict seven
 strokes still on you, as your sins
 22 deserve: I will let wild beasts
 loose on you, robbing you of
 your children, destroying your
 cattle, and reducing your num-
 bers, till your roads lie deserted.
 23 And if with all this you will not
 let yourselves be reformed by
 me, but continue to defy me,
 24 then I will defy you myself. I
 will strike you seven times my-
 25 self for your sins; I will let
 loose the sword of war on you,
 in punishment for your breach
 of compact, and you shall hud-
 dle inside your towns; I will send
 pestilence among you, and you
 shall fall into the hands of an
 26 enemy. When I deprive you of
 the bread that sustains you, ten
 of your women will need but one
 oven for their baking, and your
 bread shall be doled out in ra-
 tions, till you never have enough
 27 to eat. If all this will not
 make you listen to me, if you
 28 continue to defy me, then I will
 defy you in my fury and punish
 29 you seven times over for your
 sins; you shall be forced to eat
 the flesh of your sons and of your
 30 daughters. And I will destroy
 your shrines and cut down your
 sun-pillars and heap your car-
 cases on the carcasses of your
 31 fetishes: I will abhor you, I will
 lay your towns in waste and
 your sanctuaries desolate. I
 will not smell the soothing
 32 odours you offer. I will lay
 your land desolate, till your very
 enemies who come to live in it
 33 are amazed. I will scatter you
 among the nations, unsheathing
 the sword of war upon you, till
 your land lies waste and your
 34 towns lie desolate. Then the
 land will get its sabbaths of

rest, as long as it lies desolate, as
 long as you are in your ene-
 mies' land; the land shall get its
 rest and enjoy its sabbaths then,
 when it is lying desolate, enjoy- 35
 ing the rest it could not enjoy
 on the sabbaths when you lived
 in the land! And as for your 36
 survivors, I will make their
 heart faint in the land of their
 enemies, till the sound of a
 driven leaf drives them to
 flight, till they run as if pursued
 by the sword and fall when no
 one is pursuing them; they shall 37
 trip over each other, as if pur-
 sued by the sword, though no
 one is pursuing them. You
 shall have no strength to stand
 up before your enemies; you 38
 shall perish among the nations,
 and the land of your enemies
 shall be your bane. Your sur- 39
 vivors shall waste away with
 their guilt in your enemies'
 lands; and as their fathers
 wasted away with their sins, so
 shall they. But if they confess 40
 their sin and the sin of their
 fathers, the treason they have
 committed against me and their
 life of defiance against me,
 which made me defy them and 41
 bring them into the land of
 their enemies, if their dull soul is
 humbled and they submit to be
 punished for their sins, then I 42
 will remember my compact with
 Jacob, my compact with Isaac,
 and my compact with Abraham,
 and I will remember the land.
 [[The land must be left by them 43
 to enjoy its sabbaths, while it
 lies desolate, deprived of them;
 they must submit to be punished
 for their sin, for they did spurn
 my regulations and they ab-
 horred my rules. Yet even so, 44
 when they are in the land of
 their enemies, I will not spurn

them, I will not abhor them, so as to destroy them entirely and so break my compact with them: for I am the Eternal their God.]] In their favour I will remember my compact with their ancestors whom I brought out of the land of Egypt, under the eyes of all the nations, to be their God: I am the Eternal.”

Such were the rules, the regulations, and the laws which the Eternal drew up by Moses between himself and the Israelites at mount Sinai.

27 The Eternal gave Moses these orders for the Israelites. “When a man makes a special vow to the Eternal which involves the value of persons, then your valuation of a male between twenty years and sixty shall be seven pounds in silver (on the reckoning of the sanctuary silver); if it is a female, your valuation shall be four guineas. For a male between five years and twenty, your valuation shall be two pounds sixteen shillings, and for a female one pound eight shillings. For a male between one month and five years, your valuation shall be fourteen silver shillings, and for a female your valuation shall be eight shillings and fourpence. For a male over sixty years, your valuation shall be two guineas, and for a female your valuation shall be one pound eight shillings. If anyone is too poor to pay your valuation, he must bring the person before the priest, who shall value the person proportionately to the means of the man who makes the vow.

If it is an animal (any animal which may be offered to the Eternal), whatever such animal a man gives to the Eternal shall

be taboo; he must not alter nor exchange it, a good one for a bad, or a bad one for a good; if he does exchange it, both animals shall be taboo. If it is an unclean animal, such as may not be offered to the Eternal, he must bring the animal before the priest, who shall value it, estimating how good or how bad it is. As you value it, O priest, so shall it count. If the man wishes to buy it back, he must add a fifth to your valuation.

When a man dedicates his house as sacred to the Eternal, then the priest shall value it, estimating what it is worth; as the priest shall value it, so shall it stand. If the man who dedicates it wishes to buy his house back, he can have it on condition that he adds a fifth to your valuation-money.

If a man dedicates to the Eternal any part of the fields belonging to his estate, your valuation must be according to the amount required to sow it; thus, land sown with ten bushels of barley shall be valued at seven pounds in silver. If the man dedicates his field from the year of jubilee, it must stand at your valuation. But if he dedicates his field after the year of jubilee, then the priest must count the money in proportion to the years till the next year of jubilee, and make an abatement from your valuation. If the man who dedicated the field wishes to buy it back, he can secure it by adding a fifth to your valuation-money; if, instead of buying the field back, he sells it to another man, then it is never to be bought back, but that field, when released at the jubilee, remains sacred to the Eternal, as a field set apart

to him; it shall be held by the
 22 priest. If a man dedicates to
 the Eternal a field he has
 bought, which does not belong
 23 to his family holding, then the
 priest shall count the money-
 value of it in your reckoning up
 to the year of jubilee, when the
 man shall pay the sum fixed by
 you, as sacred to the Eternal;
 24 at the year of jubilee the field
 goes back to the man from
 whom it was bought, to the man
 to whose family holding it be-
 25 longs. All your valuations must
 be in the silver coin of the sanc-
 tuary: your shekel or half-crown
 must weigh twenty gerahs.
 26 The firstling of any animal,
 however, which as such belongs
 to the Eternal, is not to be dedi-
 cated; whether it is large cattle
 or small, it belongs to the Eter-
 27 nal already. If it is the firstling
 of an unclean animal, then it
 must be bought in at your own
 valuation, with a fifth added to
 your price; if it is not bought in,
 it must be sold at your valuation.
 28 At the same time, nothing set

apart, nothing that a man sets
 apart for the Eternal out of his
 possessions, whether man or
 beast or part of his family hold-
 ing, shall ever be sold or bought
 back; everything thus set apart
 is most sacred to the Eternal.
 And no person, under doom 29
 from men, shall be bought off:
 he must be put to death.

The tithe of all the land, 30
 whether in grain from the field
 or in fruit from the tree, all be-
 longs to the Eternal; it is sacred
 to the Eternal. If a man wishes 31
 to buy back any of his tithe, he
 must add a fifth to its value.
 The tithe of the herd or of the 32
 flock, every tenth animal
 counted by the herdsman, shall
 be sacred to the Eternal; a man 33
 must not inquire whether it is
 good or bad, nor must he ex-
 change it; if he exchanges it for
 another, both animals shall be
 taboo, and neither can be
 bought back."

Such are the commands 34
 which the Eternal gave Moses at
 mount Sinai for the Israelites.

NUMBERS

1 On the first day of the second month in the second year after they had left the land of Egypt, the Eternal spoke to Moses in the desert of Sinai, within the Trysting tent, bidding him and
 2 Aaron count up the total members of the community of Israel, clan by clan, family by family, and also number all the male
 3 individuals, head by head; all Israelites over twenty years who were able for active service were to be numbered, company by
 4 company. They were to take a representative of every clan, in each case the head of the family,
 5 and the names of the representatives were to be as follows. From Reuben, Elizur the son of
 6 Shedêur; from Simeon, Shelumiel the son of Zurishaddai;
 7 from Judah, Nahshon the son of Amminadab; from Issachar,
 8 Nathaniel the son of Zuar; from Zebulun, Eliab the son of Helon;
 9 from the Josephites — from Ephraim, Elishama the son of
 10 Ammihud, and from Manasseh, Gamaliel the son of Pedahzur;
 11 from Benjamin, Abidan the son of Gideoni; from Dan, Ahiezer
 12 the son of Ammishaddai; from Asher, Pagiël the son of Ochran;
 13 from Gad, Eliasaph the son of Reûel; from Naphtali, Ahira the
 14 son of Enan. Such were the men selected from the community, the leaders of their ancestral clans, who were at the
 15 head of the septs in Israel.
 16 Moses and Aaron took these men who have been named, and
 17 mustered all the community on the first day of the second month, when they registered themselves, clan by clan, family
 18 by family, and had every indi-

vidual over twenty numbered, head by head, as the Eternal 19 had ordered.

Moses numbered them in the desert thus. The descendants 20 of Reuben, Israel's eldest son, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Reubenites who 21 were able for active service amounted to forty-six thousand five hundred. The descend- 22 ants of Simeon, reckoned clan by clan, family by family, with every male individual over twenty years, all the Simeonites 23 who were able for active service amounted to fifty-nine thousand three hundred. The descend- 24 ants of Gad, reckoned clan by clan, family by family, with every male individual over twenty years numbered, head by head, all the Gadites who 25 were able for active service amounted to forty-five thousand six hundred and fifty. The 26 descendants of Judah, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all 27 the Judahites who were able for active service amounted to seventy-four thousand six hundred. The descendants of 28 Issachar, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the 29 Issacharites who were able for active service amounted to fifty-four thousand four hundred. The descendants of 30 Zebulun, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Zeb- 31

ulunites who were able for active service amounted to fifty-seven thousand four hundred.

32 As for the Josephites—the descendants, of Ephraim, reckoned clan by clan, family by family, with every male individual over
33 twenty, head by head, all the Ephraimites who were able for active service amounted to forty
34 thousand five hundred; the descendants of Manasseh, reckoned clan by clan, family by family, with every male individual over twenty years, head
35 by head, all the Manassites who were able for active service amounted to thirty-two thousand two hundred. The descendants of Benjamin, reckoned clan by clan, family by family, with every male individual over twenty years, head
37 by head, all the Benjamites who were able for active service amount to thirty-five thousand four hundred. The descendants of Dan, reckoned clan by clan, family by family, with every male descendant over
39 twenty years, head by head, all the Danites who were able for active service amounted to sixty-two thousand seven hundred.
40 The descendants of Asher, reckoned clan by clan, family by family, with every male individual over twenty
41 years, head by head, all the Asherites who were able for active service amounted to forty-one
42 thousand five hundred. The descendants of Naphtali, reckoned clan by clan, family by family, with every male individual over twenty years, head by head, all the Naphtalites who were able for active service
43 amounted to fifty-three thousand four hundred.

44 Such were those whom Moses

and Aaron counted up, along with the leaders of Israel, twelve men, each of whom represented his ancestral house. The number of the Israelites, family by family, over twenty years, who were able for active service, the total number was six hundred and three thousand five hundred and fifty.

The ancestral clan of the Levites was not included, however; the Eternal told Moses that he was to leave out the clan of Levi, and not to count its total among the Israelites, but to put the Levites in charge of the Dwelling of the Presence, with all its equipment and all its belongings; they were to carry the Dwelling and its equipment, to attend to it, and to encamp round it; whenever the Dwelling had to be moved, the Levites were to take it down, and whenever it had to be pitched, the Levites were to erect it; any outsider who dared to interfere was to be put to death. The Israelites were to pitch their tents according to their respective camps and companies, in military order, but the Levites were to pitch their tents round the Dwelling of the Presence, in order to avert any outburst of divine anger against the community of Israel; they were to take charge of the Dwelling. The Israelites carried this out; they obeyed every order given by the Eternal to Moses.

The Eternal told Moses and Aaron that the Israelites were to pitch their tents according to their respective companies and the pennons of their clans, facing the Trysting tent on every side. Those who encamped on the eastern side, towards the dawn, were to be the companies

belonging to Judah, led by Nah-
 4 shon the son of Amminadab; his
 host numbered in all seventy-
 four thousand six hundred.
 5 Next to him the clan of Issa-
 char was to encamp, led by
 6 Nathaniel the son of Zuar; his
 host numbered in all fifty-four
 7 thousand four hundred. Then
 the clan of Zebulun, led by
 8 Eliab the son of Helon; his host
 numbered in all fifty-seven
 9 thousand four hundred. These
 battalions of Judah, numbering
 a hundred and eighty-six thou-
 sand four hundred, were to start
 10 on the march first. On the
 south side the companies be-
 longing to Reuben were to en-
 camp, led by Elizur the son of
 11 Shedêur; his host numbered in
 all forty-six thousand five hun-
 12 dred. Next to him the clan of
 Simeon was to encamp, led by
 Shelumiël the son of Zurishad-
 13 dai; his host numbered in all
 fifty-nine thousand three hun-
 14 dred. Then the clan of Gad, led
 by Eliasaph the son of Reûel;
 15 his host numbered forty-five
 thousand six hundred and fifty.
 16 These battalions of Reuben,
 numbering a hundred and fifty-
 one thousand four hundred and
 fifty, were to start second on the
 17 march. Then the Trysting tent
 was to advance, along with the
 host of Levites, in the centre of
 the other hosts; they were to
 march, as they encamped, in
 their respective companies.
 18 On the western side the com-
 panies belonging to Ephraim
 were to encamp, led by Elishama
 19 the son of Ammihud; his host
 numbered in all forty thousand
 20 five hundred. Next to him the
 clan of Manasseh was to encamp,
 led by Gamaliel the son of Pe-
 21 dahzur; his host numbered in all
 thirty-two thousand two hun-

dred. Then the clan of Benja- 22
 min, led by Abidan the son of
 Gideoni; his host numbered in all 23
 thirty-five thousand four hun-
 dred. These battalions of Eph- 24
 raim, numbering a hundred and
 eight thousand one hundred, were
 to start third on the march.
 On the northern side the com- 25
 panies belonging to Dan were to
 encamp, led by Ahiezer the son
 of Ammishaddai; his host num- 26
 bered in all sixty-two thousand
 seven hundred. Next to him 27
 the clan of Asher was to encamp,
 led by Pagiel the son of Ochran;
 his host numbered in all forty- 28
 one thousand five hundred.
 Then the clan of Naphtali, led 29
 by Ahira the son of Enan; his 30
 host numbered fifty-three thou-
 sand four hundred. These bat- 31
 talions of Dan, numbering a
 hundred and fifty-seven thou-
 sand six hundred, were to march
 company by company in the
 rear.

Such were the Israelites 32
 counted by their families; those
 who were numbered by com-
 panies in their respective camps
 amounted to six hundred and
 three thousand five hundred and
 fifty. But, by order of the 33
 Eternal to Moses, the Levites
 were not included in the reckon-
 ing of the Israelites. The Israel- 34
 ites carried this out; exactly
 as the Eternal had ordered
 Moses, so they encamped in
 their respective companies and
 marched, clan by clan, family
 by family.

These were the descendants 3
 of Aaron and Moses, when
 the Eternal talked to Moses on
 mount Sinai. The names of 2
 Aaron's sons were Nadab (the
 eldest), Abihu, Eleazar, and
 Ithamar; these were the names 3
 of Aaron's sons, consecrated

priests, whom he installed in the
 4 priestly office. Nadab and Abihu died before the Eternal, when they offered irregular fire before the Eternal in the desert of Sinai; they left no children. But Eleazar and Ithamar served as priests during the lifetime of their father.

5 The Eternal said to Moses,
 6 "Bring the clan of Levi and present them before Aaron the priest, to be at his service.

7 They shall do duty for him and for the whole community at the Trysting tent, as attendants of

8 the Dwelling, taking charge of all the equipment of the Trysting tent and the arrangements for the Israelites, as attendants
 9 of the Dwelling. Assign the Levites to Aaron and his sons; they belong to him, out of the

10 Israelites. Appoint Aaron and his sons to hold their priesthood; any layman who dares to interfere shall be put to death."

11 The Eternal said to Moses, "I
 12 myself have taken the Levites from Israel instead of the eldest children born in Israel; the Levites belong to me, for all the eldest children belong to me.

13 When I killed all the eldest born in the land of Egypt I claimed as my own all the eldest born in Israel, both man and beast; mine they shall be: I am the Eternal."

14 In the desert of Sinai the
 15 Eternal ordered Moses to number the Levites, clan by clan, family by family, counting every
 16 male over a month old. Moses numbered them as the Eternal

17 bade him. The names of the sons of Levi were Gershon, Kohath, and Merari; the names of the sons of Gershon, clan by
 18 clan, were Libni and Shimei; the sons of Kohath, clan by clan,

were Amram, Izhar, Hebron, and Uzziel; the sons of Merari, 20 clan by clan, were Mahli and Mushi. Such were the Levitical clans, family by family. To 21

Gershon belonged the Libnites and the Shimeites; of these 22

Gershonite clans there were counted seven thousand five hundred members, the total number of males over a month

old. The Gershonite clans were 23 to encamp on the western side of the tent, led by Eliasaph the 24

son of Lael. In the Trysting 25 tent the Gershonites were to take charge of the Dwelling and

the tent, of everything connected with the wrapper for the tent, the veil for the entrance

into the Trysting tent, the hangings, the curtains for the entrance into the court round the

tent and the altar, and the ropes. To Kohath belonged 27

the Amramites, the Izharites, the Hebronites, and the Uzzielites; of these Kohathite clans there 28

were counted eight thousand three hundred members, the total number of males over a month old. The Kohathite 29

clans were to encamp on the south side of the tent, led by 30

Elizaphan the son of Uzziel. They were to take charge of 31

everything connected with the ark, the table, the lampstand, the altars and articles of the sanctuary where the priests

serve, and the curtain that screened it off. Eleazar the son 32

of Aaron was to have authority over the Levitical authorities and to supervise those who had charge of the sanctuary. To 33

Merari belonged the Mahlites and the Mushites; of these 34

Merarite clans there were counted six thousand two hundred members, the total number

35 of males over a month old. The Merarite clans were led by Zuriel the son of Abihail, and had to encamp on the north
 36 side of the tent. The Merarites were to take full charge of the frames, bars, columns, and pedestals of the Dwelling, and everything connected with its frame-
 37 work, as well as of the columns of the surrounding courtyard, their pedestals, pegs,
 38 and ropes. Those who encamp on the eastern side of the tent, on the front facing the dawn, were to be Moses and Aaron and his sons, attending to everything in the sanctuary, everything that is required for worship by the Israelites; any layman who dared to interfere
 39 must be put to death. The total number of Levites counted by Moses at the bidding of the Eternal, clan by clan, all the males over a month old, amounted to twenty-two thousand.

40 The Eternal said to Moses, "Number all the eldest males of Israel, from a month upwards;
 41 number them one by one. And pick out for me (I am the Eternal) the Levites instead of all the eldest males in Israel, and the cattle of the Levites instead of all the first-born cattle belonging to the Israelites." Moses
 42 did as the Eternal ordered him, numbering all the eldest of the
 43 Israelites; and all the eldest males, over a month old, counted one by one, amounted to twenty-two thousand two hundred and seventy-three.

44 "Now," said the Eternal to
 45 Moses, "pick out the Levites instead of all the eldest males in Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be

mine: I am the Eternal. To re- 46
 deem the two hundred and seventy-three among the eldest males of Israel, over and above the number of the Levites, you 47
 must pay twelve shillings a head for them (reckoning by the sacred shekel, that is, twenty ge- 48
 rahs), handing over the price of this extra number to Aaron and his sons." So Moses took the 49
 redemption-money from these extra men, over and above the number of the Levites; he took 50
 from the eldest born of Israel a hundred and sixty-three pounds sixteen shillings (reckoning by the sacred shekel), and this re- 51
 demption-money Moses handed over to Aaron and his sons, as the Eternal had told him, as the Eternal had ordered Moses.

The Eternal told Moses and Aaron to count up the total 4 2
 number of the Kohathites, among the Levites, clan by clan, family by family, all between 3
 thirty and fifty years of age, who entered the service for work in the Trysting tent. The duties 4
 of the Kohathites with regard to the sacred fabric of the tent were to be as follows. When the 5
 camp started on the march, Aaron and his sons were to enter the tent, take down the curtain that screened off the ark and put it over the ark of the Presence, wrapping a leather sheet 6
 over it, laying a violet pall on the top, and inserting the poles into the ark. They were to 7
 spread a violet pall over the table of the Presence, placing on it the dishes, saucers, chalices, and flagons for pouring libations, along with the peren- 8
 nial bread, laying a scarlet pall on the top, and wrapping a leather sheet over it, besides inserting the poles in the table.

9 They were to lay a violet pall
over the lampstand, with its
lamps, ash-trays, snuffers, and
10 oil-cans, wrapping all up in a
leather sheet, and placing the
11 things on a stretcher. They
were to lay a violet pall over
the golden altar, covering it
with a leather sheet, and insert-
12 ing the poles in the altar; also
they were to wrap up all the
sacerdotal utensils in a violet
pall, covering the whole with
a leather sheet, and placing
13 them on the stretcher. After
removing the ashes, they were
to lay a crimson pall over the
14 other altar, placing upon it all
the utensils of the sacerdotal
service, the fire-pans, the
prongs, the shovels, and the
bowls, wrapping all up in a
leather sheet, and inserting the
15 poles in the altar. Once Aaron
and his sons had finished cover-
ing up the sanctuary and all its
contents, then, as the camp
marched forward, the Kohath-
ites were to come forward and
carry the load—but without
touching the sacred objects
themselves; that would be fatal
to them. Such were the
duties of the Kohathites in the
16 Trysting tent. Eleazar the son
of Aaron the priest was to be re-
sponsible for the oil required for
the lighting, the fragrant in-
cense, the perennial cereal-offer-
ings, and the oil required for
anointing; he was to take charge
of all the Dwelling and its con-
tents, the sanctuary and all its
17 furnishing. The Eternal told
18 Moses and Aaron to treat the
Kohathites in this way, in order
to prevent their clan and fam-
ilies from being destroyed as
19 Levites, in order that they
might live, and not die, in han-
dling the sacred objects. Aaron

and his sons were to enter the
sacred precincts, but the Ko- 20
hathites, in discharging all their
appointed tasks and duties, were
not to set eyes for a second upon
the sacred objects, since that
would be fatal to them.

The Eternal also told Moses 21
to count up the total number of 22
the Gershonites, family by fam-
ily, clan by clan, all between 23
thirty and fifty years of age,
who entered the service for work
in the Trysting tent. The du- 24
ties of the Gershonites as
attendants and bearers were to
be as follows. They were to 25
carry the curtains of the Dwell-
ing, the hangings and the leather
wrappers for the Trysting tent,
the curtain for the entrance of 26
the Trysting tent, the hangings
of the courtyard, the veil for the
entrance of the courtyard that
surrounds the Dwelling and the
altar, with all the ropes and
equipment, attending to every-
thing connected with these.
Aaron and his sons were to have 27
full authority over the Gershon-
ites as attendants and bearers,
specifying for them their duties
in detail. Such was to be the 28
position of the Gershonites in
serving the Trysting tent, and
they were to be supervised by
Ithamar the son of Aaron the
priest.

As for the Merarites, Moses 29
was to number them clan by
clan, family by family, counting 30
everyone between thirty and
fifty years of age who entered
the service for work in the
Trysting tent. The duties fall- 31
ing to them in the due course
of this service were to be the
transport of the frames, bars,
columns, and pedestals of the
Dwelling, as well as of the col- 32
umns of the surrounding court-

yard, their pedestals, pegs, and ropes, and all connected with the framework; they were to be told off one by one to the object each had to carry. Such was to be the position of the Merarites in serving the Trysting tent, under the supervision of Ithamar, the son of Aaron the priest.

Moses and Aaron and the leaders of the community then counted up the Kohathites, clan by clan, family by family, reckoning everyone between thirty and fifty years of age who entered the service for work in the Trysting tent; and the total number was two thousand seven hundred and fifty. These were all the Kohathites who served in the Trysting tent, numbered by Moses and Aaron as the Eternal had sent orders through Moses.

As for the Gershonites, numbered clan by clan, family by family, the total number of those between thirty and fifty years of age who entered the service for work in the Trysting tent amounted to two thousand six hundred and thirty. These were all the Gershonites who served in the Trysting tent, numbered by Moses and Aaron, as the Eternal had ordered.

As for the Merarites, numbered clan by clan, family by family, the total number of those between thirty and fifty years of age who entered the service for work in the Trysting tent amounted to three thousand two hundred. These were all the Merarites, numbered by Moses and Aaron as the Eternal had sent orders through Moses.

The total number of Levites, whom Moses and Aaron and the leaders of Israel counted clan by clan, family by family, men between thirty and fifty years of

age, men who entered the service as attendants and bearers in connexion with the Trysting tent—their total amounted in all to eight thousand five hundred and eighty. As the Eternal had given orders, they were assigned their respective tasks and duties by Moses, who numbered them as the Eternal had ordered him.

The Eternal said to Moses, “Order the Israelites to shut out from their camp any leper, anyone suffering from a discharge, and anyone defiled by contact with a corpse; male or female, out with them—put them outside the camp! They are not to pollute the camp within which I dwell.” The Israelites obeyed, they put such persons outside the camp; the Israelites did as the Eternal gave orders to Moses.

The Eternal gave Moses this order for the Israelites. “If a man or woman commits any of the crimes into which men fall, breaking faith with the Eternal and incurring guilt, they must confess their sinful act and restore their ill-gotten gains in full, adding a fifth of the value as a present to the person they have wronged. Should that person have died, leaving no next-of-kin to whom restitution can be made, the restored property falls to the priest for the Eternal, in addition to the ram required for the sacrifice of expiation. Indeed, every contribution made by Israelites, every sacred gift presented to a priest, shall belong to that priest; a man’s sacred offerings shall belong to the priest; whatever anyone gives to a priest, his shall it be.”

The Eternal gave Moses this

12 order for the Israelites. "If a
 13 man's wife goes wrong and
 14 proves unfaithful to him, if an-
 other man lies with her, un-
 known to her husband, if she
 remains undetected although she
 has defiled herself, if there is no
 witness against her since she was
 15 not caught in the act, then, if
 he has a fit of suspicion, suspect-
 ing his wife, even although she
 16 may not have defiled herself, he
 must take his wife before the
 priest, bringing the requisite
 offering of seven pints of barley
 meal (but pouring no oil over
 it and adding no frankincense
 to it, since it is a cereal-offering
 of suspicion, a cereal-offering
 17 meant to recall sin). The
 priest shall place her in front
 18 of the Eternal; he shall put
 some holy water in an earthen
 jar and drop into the water some
 dust from the floor of the Dwelling;
 then the priest shall loosen
 the woman's hair and make her
 hold the cereal-offering that is a
 memento of sin, the cereal-
 offering of suspicion, he himself
 holding the water that causes
 pain, that brings a curse with it.
 19 The priest shall then say to the
 woman, 'If no man has lain
 with you, if you have not turned
 to unclean courses as a married
 woman, then may no harm come
 to you from this water that
 causes pain, that brings a curse
 20 with it! But if, as a married
 woman, you have gone wrong,
 if you have defiled yourself and
 let another man besides your
 husband lie with you, then—'
 21 adjuring the woman with a sol-
 emn curse, the priest shall add—
 'May the Eternal make an
 example of you, may he make
 you accursed among your peo-
 ple, by causing your thighs to
 shrivel and your belly to swell!

May this water that brings a 22
 curse with it enter your womb,
 causing your thighs to shrivel
 and your belly to swell!' 'So be
 it,' shall the woman say, 'so be
 it.'

Then the priest shall write the 23
 curses down and wash the writ-
 ing into the water that causes
 pain; he shall make the woman 24
 drink the water that causes pain,
 that brings a curse with it, so
 that the water which brings a
 curse with it may pass into her
 and cause pain. Then shall the 25
 priest take the cereal-offering of
 suspicion from the woman and
 wave the cereal-offering in front
 of the Eternal, bringing it up to
 the altar and burning a handful
 of it on the altar as a memento.
 Once he has made the woman 27
 drink the water, if she has de-
 filed herself and been unfaithful
 to her husband, then the water
 that brings a curse with it shall
 pass into her and cause pain, till
 her belly swells and her thighs
 shrivel and she becomes accursed
 among her people. But if she 28
 has not defiled herself, if she is a
 pure woman, then she shall re-
 main unharmed, and she can still
 bear children.

Such is the law in cases of 29
 suspicion, when a married wom-
 an goes wrong and defiles her-
 self, or when a fit of suspicion 30
 comes over a man, till he is sus-
 picious of his wife; he shall make
 her stand in front of the Eter-
 nal, and the priest shall deal
 with her in terms of this law.
 The husband shall incur no 31
 guilt, but the woman must be
 punished for her sin."

The Eternal gave Moses 6
 this order for the Israelites.
 "If a man or a woman makes a 2
 special vow, the vow of a Naz-
 irite, setting himself apart for

3 the Eternal, he must abstain from wine and liquor, drinking neither vinegar made from wine nor vinegar made from liquor nor any grape-juice, and eating neither fresh grapes nor raisins; 4 so long as he remains a Nazirite, he shall not eat any part of a 5 grape, from pip to skin. No razor shall trim his head while he remains set apart; till the days are over for which he set himself apart to the Eternal, he must count as one consecrated, 6 and let his hair grow. Nor shall he go near a corpse, during all the time he has set himself apart 7 for the Eternal; he must not incur such defilement over his father or mother, his brother or sister, should they die; for he is set apart for the Eternal, and 8 bound by that. He counts as one consecrated to the Eternal, 9 all the time he is set apart. If anyone suddenly dies beside him, so that his person is defiled and desecrated, he must shave his head on the seventh day, when he regains his cleanliness, and on the eighth day he 10 must take a pair of turtle-doves or young pigeons to the priest at the entrance of the Trysting 11 tent; one of these the priest shall offer as a sin-offering and the other as a burnt-offering by way of expiation for his sin incurred with regard to the corpse; that same day he must consecrate 12 his head again and renew the whole period of his consecration, offering a male yearling lamb for his guilt; his previous period of consecration does not count, since it has been defiled.

13 It is the law of the Nazirite that, on the day his period of consecration is over, he shall be taken to the entrance of the 14 Trysting tent, where he shall

present to the Eternal one yearling male lamb without a blemish as a burnt-offering, one yearling ewe lamb without a blemish as a sin-offering, one ram without a blemish as a recompense-offering, and a basket 15 of unleavened bread, of cakes made of fine flour mixed with oil, and unleavened pancakes smeared with oil, besides the ordinary cereals and libations for sacrifice. These the 16 priest shall offer on his behalf, sacrificing the sin-offering and the burnt-offering, and the ram 17 as a recompense-offering to the Eternal, along with its cereals and libations, and the basket of unleavened bread. Then the 18 Nazirite shall shave his consecrated head at the entrance of the Trysting tent, and lay the hair cut from his consecrated head upon the fire that is burning under the sacrifice of the recompense-offering. The priest 19 shall take the cooked shoulder of the ram, along with one unleavened cake and one pancake from the basket, placing them in the hands of the Nazirite after he has shaved; then the priest 20 shall wave them before the Eternal as a waved offering, and they shall form a hallowed gift for the priest, in addition to the breast of the waved offering and the right thigh of the animal contributed. Thereafter the Nazirite may drink wine.

Such is the law for the Nazirite 21 who takes a vow—such is the offering he makes as one set apart for the Eternal, besides anything else that he can afford.”

The Eternal gave Moses this 22 order for Aaron and his sons, 23 “You shall bless Israel in these words:

24 'May the Eternal bless you
and protect you!

25 May the Eternal smile on you
and favour you!

26 May the Eternal befriend you
and prosper you!

27 So shall they ensure my pres-
ence among Israel, that I may
bless them."

7 Now on the day when Moses
finished the erection of the
 Dwelling, anointing it and con-
secrating it, and also anointing
and consecrating all its belong-
ings and the altar with all its
2 belongings, the chieftains of
Israel who were heads of fam-
ilies (that is, the leaders of the
clans, at the head of the men
who had been registered)
3 brought their offerings before
the Eternal, six large waggons
and twelve oxen, a wagon for
every two chieftains and one ox
for every chieftain; these they
presented in front of the Dwell-
4 ing, and the Eternal told Moses
5 to accept the gift from them,
that the waggons might serve
for moving the Trysting tent; he
was to hand them over to the
Levites, as they required them
for their special duties.

6 So Moses accepted the wag-
gons and the oxen and handed
7 them over to the Levites: two
waggons and four oxen he
handed over to the Gershonites
8 for their work, and four waggons
with eight oxen he handed over
to the Merarites for the work
they had to do under the super-
vision of Ithamar the son of
9 Aaron the priest. To the Ko-
hathites he gave nothing, for
they were in charge of sacred ob-
jects which they had to carry on
their shoulders.

10 On the day that the altar was
anointed the chieftains also

brought their dedication gift,
presenting their offerings before
the altar; whereupon the Eter- 11
nal told Moses that the chieft-
ains were to present their offer-
ings one after another, day by
day, for the dedication of the
altar.

He who offered on 12
the first day was Nahshon the
son of Amminadab, belonging to
the clan of Judah, and his offer- 13
ing was a silver dish weighing
about five pounds, a silver bowl
weighing nearly three pounds (on
the sacred scale of weights), both
of them full of fine flour mixed
with oil as a cereal-offering, a 14
golden saucer weighing nearly
five ounces, full of incense, a 15
young bullock, a ram, and a
yearling male lamb as a burnt-
offering, a he-goat as a sin- 16
offering, and, by way of sacrifice 17
for a recompense-offering, two
oxen, five rams, five he-goats and
five yearling male lambs. Such
was what Nahshon the son of
Amminadab offered.

On the 18
second day Nathaniel the son of
Zuar, chieftain of Issachar, made
his offering. He presented for 19
his offering a silver dish weigh-
ing about five pounds, a silver
bowl weighing nearly three
pounds (on the sacred scale of
weights), both of them full of fine
flour mixed with oil as a cereal-
offering, a golden saucer weigh- 20
ing nearly five ounces, full of
incense, a young bullock, a ram, 21
and a yearling male lamb as a
burnt-offering, a he-goat as a
sin-offering, and, by way of 22
sacrifice for a recompense-offer- 23
ing, two oxen, five rams, five he-
goats, and five yearling male
lambs. Such was what Na- 24
thaniel the son of Zuar offered.

On the third day Eliab the son
of Helon, chieftain of Zebulun,
made his offering. He presented 25

for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Eliab the son of Helon offered. On the fourth day Elizur the son of Shedêur, chieftain of Reuben, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Elizur the son of Shedêur offered.

On the fifth day Shelumiel the son of Zurishaddai, chieftain of Simeon, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling

male lamb as a burnt-offering, a he-goat, as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Shelumiel the son of Zurishaddai offered. On the sixth day Eliasaph the son of Reûel, chieftain of Gad, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both of them full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Eliasaph the son of Reûel offered. On the seventh day Elishama the son of Ammihud, chieftain of Ephraim, made his offering. He presented for his offering a silver dish weighing about five pounds, a silver bowl weighing nearly three pounds (on the sacred scale of weights), both full of fine flour mixed with oil as a cereal-offering, a golden saucer weighing nearly five ounces, full of incense, a young bullock, a ram, and a yearling male lamb as a burnt-offering, a he-goat as a sin-offering, and, by way of sacrifice for a recompense-offering, two oxen, five rams, five he-goats, and five yearling male lambs. Such was what Elishama the son of Ammihud offered. On the eighth day Gamaliel the son of Pedahzur, chieftain of Manasseh,

55 made his offering. He presented
for his offering a silver dish
weighing about five pounds, a
silver bowl weighing nearly
three pounds (on the sacred
scale of weights), both of them
full of fine flour mixed with oil
56 as a cereal-offering, a golden
saucer weighing nearly five
57 ounces, full of incense, a young
bullock, a ram, and a yearling
58 male lamb as a burnt-offering, a
59 he-goat as a sin-offering, and, by
way of sacrifice for a recompense-offering, two oxen, five
rams, five he-goats, and five
yearling male lambs. Such was
what Gamaliel the son of Pedah-
60 zur offered. On the ninth
day Abidan the son of Gideon,
chieftain of Benjamin, made his
61 offering. He presented for his
offering a silver dish weighing
about five pounds, a silver bowl
weighing nearly three pounds
(on the sacred scale of weights),
both of them full of fine flour
mixed with oil as a cereal-offer-
62 ing, a golden saucer weighing
nearly five ounces, full of in-
63 cense, a young bullock, a ram,
and a yearling male lamb as a
64 burnt-offering, a he-goat as a
65 sin-offering, and, by way of
sacrifice for a recompense-offer-
ing, two oxen, five rams, five
he-goats, and five yearling male
lambs. Such was what Abidan
the son of Gideon offered.
66 On the tenth day Ahiezer the
son of Ammishaddai, chieftain
67 of Dan, made his offering. He
presented for his offering a sil-
ver dish weighing about five
pounds, a silver bowl weighing
nearly three pounds (on the sa-
cred scale of weights), both of
them full of fine flour mixed with
68 oil as a cereal-offering, a golden
saucer weighing nearly five
69 ounces, full of incense, a young

bullock, a ram, and a yearling
male lamb as a burnt-offering, a 70
he-goat as a sin-offering, and, by 71
way of sacrifice for a recom-
pense-offering, two oxen, five
rams, five he-goats, and five
yearling male lambs. Such was
what Ahiezer the son of Ammi-
shaddai offered. On the 72
eleventh day Pagiel the son of
Ochran, chieftain of Asher, made
his offering. He presented for 73
his offering a silver dish weigh-
ing about five pounds, a silver
bowl weighing nearly three
pounds (on the sacred scale of
weights), both of them full of fine
flour mixed with oil as a cereal-
offering, a golden saucer weigh- 74
ing nearly five ounces, full of in-
cense, a young bullock, a ram, 75
and a yearling male lamb as a
burnt-offering, a he-goat as a 76
sin-offering, and, by way of 77
sacrifice for a recompense-offer-
ing, two oxen, five rams, five
he-goats, and five yearling male
lambs. Such was what Pagiel
the son of Ochran offered.
On the twelfth day Ahira the son 78
of Enan, chieftain of Naphtali,
made his offering. He presented 79
for his offering a silver dish
weighing about five pounds, a
silver bowl weighing nearly
three pounds (on the sacred scale
of weights), both of them full
of fine flour mixed with oil as a
cereal-offering, a golden saucer 80
weighing nearly five ounces, full
of incense, a young bullock, a 81
ram, and a yearling male lamb
as a burnt-offering, a he-goat 82
as a sin-offering, and, by way of 83
sacrifice for a recompense-
offering, two oxen, five rams,
five he-goats, and five yearling
male lambs. Such was what
Ahira the son of Enan offered.
Such were the gifts presented 84
by the chieftains of Israel at the

dedication of the altar, on the day it was anointed; twelve silver dishes, twelve silver bowls, and twelve golden saucers, each dish weighing about five pounds, each bowl nearly three pounds, the total weight of silver (on the sacred scale) being close upon a hundred pounds, and the weight of gold in the twelve saucers full of incense being about five pounds; the animals for the burnt-offering amounted to twelve bullocks, twelve rams, twelve yearling male lambs with the ordinary cereal-offerings, and twelve he-goats for a sin-offering, the total number of animals for the recompense-offering being twenty-four bullocks, sixty rams, sixty he-goats, and sixty yearling male lambs. Such were the gifts presented at the dedication of the altar, on the day it was anointed.

89 . . . And when Moses entered the Trysting tent to talk with Him, he heard the Voice speaking to him from above the cover on the ark of the Presence, between the two kherubs; and the Eternal said to him . . .

2 **8** The Eternal gave Moses this order for Aaron, that when he hung up the lamps, the seven lamps were to light up the wall opposite the lampstand. Aaron saw to this: he hung up the lamps in front of the lampstand, as the Eternal had told Moses. 4 (The lampstand was wrought in beaten gold, from base to branches—beaten gold entirely; Moses made the lampstand after the pattern which the Eternal had shown him.)

5 The Eternal said to Moses, 6 "Set aside the Levites in Israel and cleanse them; cleanse them 7 thus. Sprinkle them with water,

to purify them; have all their bodies shaved, and make them wash their clothes and be clean. Then let them take a young 8 bullock and the usual cereal-offering, some fine flour mixed with oil, while you take another young bullock as a sin-offering; bring the Levites in front of the 9 Trysting tent, where you must convene the whole community of Israel, presenting the Levites 10 before the Eternal; whereupon the Israelites shall lay their hands upon the Levites, and 11 Aaron shall formally make them over to the Eternal as Israelites who are to do the Eternal's work. The Levites shall lay 12 their hands on the bullocks, and you must sacrifice them to the Eternal as expiation for the Levites, one as a sin-offering, the other as a burnt-offering. You 13 shall place the Levites before Aaron and his sons, making them over formally to the Eternal, and singling out the Levites 14 from Israel to belong to me.

Then the Levites can enter 15 upon their duties in the Trysting tent, cleansed and made over to 16 me, as Israelites who belong to me. I have taken them instead 17 of all the first-born, the eldest children of the Israelites—for all the eldest children of the Israelites, the first-born of men as well as of cattle, belong to me; when I killed the eldest born in the land of Egypt, I consecrated them to me. And now I 18 take the Levites instead of them, assigning the Levites to Aaron 19 and his sons as Israelites who shall perform Israel's service in the Trysting tent and avert any plague of my anger from breaking out upon the Israelites in

their approach to the sacred place."

20 So Moses and Aaron and all the community of Israel did exactly as the Eternal had ordered them to do to the Le-
 21 vites; the Levites purged themselves from sin and washed their clothes, Aaron formally made them over to the Eternal, sacrificing on behalf of their
 22 cleansing, and then the Levites entered upon their duties in the Trysting tent in presence of Aaron and his sons. The Israelites did with them exactly as the Eternal had ordered Moses.

23 The Eternal also said to
 24 Moses, "The rule for the Levites is, that after twenty-five they must enter on their attend-
 25 ance in the Trysting tent, but after fifty everyone must with-
 26 draw from active service and give up his position; he may help his fellows to look after things within the Trysting tent, but he is not to have any work of his own. This is how you must arrange the Levites' duties."

9 In the first month of the second year after leaving Egypt, the Eternal said to Moses in the
 2 desert of Sinai, "The Israelites must keep the passover at its
 3 proper time; you must keep it at the proper time, on the fourteenth day of the month, towards evening, and keep it according to the due rules and all
 4 the ritual." So Moses told the Israelites that they were to keep
 5 the passover, and they kept the passover on the fourteenth day of the first month, towards evening, in the desert of Sinai; the Israelites did exactly as the Eternal had ordered Moses.

6 Some, however, could not keep

the passover on that day, as they had been defiled by contact with a corpse. So they came to Moses [[and Aaron]] that day saying, "We are de- 7
 filed by contact with a corpse; but why should we be prevented from offering sacrifice to the Eternal at the proper time in Israel?" Moses answered, 8
 "Wait till I hear what the Eternal has to say about you." And 9
 the Eternal gave Moses this 10
 injunction for the Israelites. "If any one of you or of your descendants is either defiled by contact with a corpse or absent on a journey, he can still keep a passover in honour of the
 Eternal. Such persons shall 11
 keep it on the fourteenth day of the second month, towards evening, using unleavened bread and bitter herbs, leaving not a 12
 morsel of it over till next morning, and breaking not one bone of the lamb; they must follow all the rules of the passover. But 13
 if any man, who is neither unclean nor absent on a journey, fails to keep the passover, that person shall be outlawed from his kinsfolk, because he has not offered to the Eternal at the proper time: that man must take the consequences of his sin. If 14
 an alien settles among you and keeps the passover in honour of the Eternal, he must follow the rule and ritual of the passover; you must have only one rule for the alien and for the native."

Now on the day when the 15
 Dwelling was erected, the cloud covered the Dwelling, that is, the tent of the Presence, while in the evening something like shining fire hung over the Dwelling until the morning. It was al- 16
 ways so; the cloud used to cover it by day and the shining fire by

17 night. Whenever the cloud rose above the Dwelling, then the Israelites moved forward, and when the cloud stopped the Israelites encamped; at the bidding of the Eternal the Israelites moved forward, and at the bidding of the Eternal they encamped. Any day that the cloud remained over the Dwelling, they remained in camp; even when the cloud stayed over the Dwelling for a number of days, the Israelites obeyed the behest of the Eternal and did not move forward. Sometimes the cloud remained over the Dwelling only for a few days; then, as the Eternal ordered, they remained in camp; sometimes the cloud was there from evening to morning and rose in the morning, so that they moved forward; sometimes the cloud would remain for a day and a night, sometimes for two days or for a month or longer. But the Israelites always encamped at the bidding of the Eternal and moved forward at the bidding of the Eternal; they obeyed the behest of the Eternal, as he conveyed it through Moses.

10 "Make two silver bugles," said the Eternal to Moses, "make them of beaten silver, and use them to summon the community and to start the march. When both are sounded, all the community shall gather round you at the entrance of the Trysting tent; when only one is sounded, the chieftains at the head of the septs of Israel shall gather round you. When a full blast is blown, those encamped on the eastern side shall move on; at a second blast, those encamped on the south side shall move on; and so with the others,

a blast is to be blown whenever they are to move on. But when you convoke the assembly you must sound the bugles without blowing a blast. (The sons of Aaron, the priests, shall sound the bugles, and the use of them shall hold good for ever among you, generation after generation.) When you engage in war against any invader of your country, you must blow a blast on the bugles, to remind the Eternal your God of your plight, and so be saved from the foe. Also at your festivals, on your days of celebration, and on the first day of the month, you must sound the bugles over what you sacrifice as burnt-offerings and recompense-offerings; that will serve as a reminder of you for your God: I am the Eternal your God."

On the twentieth day of the second month of the second year, the cloud rose from above the Dwelling of the Presence, and the Israelites set out from the desert of Sinai, marching stage by stage, till the cloud settled down in the desert of Paran. This was the first time they started a march at the bidding of the Eternal through Moses.

The company of the Judahites marched in front, division after division, headed by Nahshon the son of Amminadab; the battalions of the clan of Issachar were led by Nathaniel the son of Zuar, and the battalions of the clan of Zebulun by Eliab the son of Helon. Then, after the Dwelling had been taken down, the Gershonites and the Merarites moved forward, carrying the tent. The company of the Reubenites followed, division after division, led by Elizur the son of Shedeur; the battalions of

the clan of Simeon were headed
 by Shelumiel the son of Zu-
 20 rishaddai, and the battalions of
 the clan of Gad by Eliasaph the
 21 son of Reuel. Then came the
 Kohathites, carrying the sacred
 objects (the other Levites used
 to erect the Dwelling for them).
 22 The company of the Ephraim-
 ites came next, division after
 division, headed by Elishama
 23 the son of Ammihud; the bat-
 talions of the clan of Manasseh
 were led by Gamaliel the son of
 24 Pedahzur, and the battalions of
 the clan of Benjamin by Abidan
 25 the son of Gideon. The rear
 was brought up by the company
 of the Danites, marching in their
 divisions, and led by Ahiezer the
 26 son of Ammishaddai; the battal-
 ions of the clan of Asher were
 led by Pagiel the son of Ochran,
 27 and the battalions of the clan of
 Naphtali by Ahira the son of
 28 Enan. Such was the order of
 march for the divisions of
 Israel.

29 *Moses said to his father-in-*
law Hobab, the son of Reuel the
Midianite, "We are starting for
the country which the Eternal
has promised to give us; come
along with us to share in our
prosperity, for the Eternal has
 30 *promised to prosper Israel."* *"I*
will not go," he answered, "I will
depart to my native country and
 31 *my kinsfolk."* But Moses said,
"Pray do not leave us, for you
know where we can camp in the
 32 *desert; come and be a pair of*
eyes for us, and as the Eternal
prosper us, so will we prosper
you."

33 *They marched from the moun-*
tain of the Eternal for three
days, and the ark with the Eter-
nal's compact went in front of
them all the time, to find out

where they were to camp; when- 34
ever they started from camp, the
cloud of the Eternal was over
them all day. When the ark 35
started, Moses would say,

Up, O Eternal,

for the scattering of thy foes,
for the routing of those who
thee oppose!

When it halted, he would say, 36
Come back, O Eternal,

to the myriad clans of Israel!

[Now the people were **11**
 like folk bewailing misfor-
 tune, in the hearing of the
 Eternal; and when the Eternal
 heard it, his anger blazed up, his
 fire burned among them, raging
 on the outskirts of the camp. So 2
 the people cried to Moses, who
 prayed to the Eternal, and the
 fire abated. Hence the spot was 3
 called Taberah (Burning), be-
 cause the fire of the Eternal had
 burned among them.]

The riff-raff among them 4
craved flesh as food, and the
very Israelites wailed again, "O
for flesh to eat! We remember 5
the fish we ate free in Egypt, and
the cucumbers and melons and
leeks and onions and garlic. But 6
now our appetite is starved;
there is no food to be seen at all,
nothing but this manna" (The 7
manna was like grains of cori-
ander seed, resembling pearls;
the people used to wander about 8
and gather it, grinding it be-
tween millstones or pounding it
in a mortar, boiling it in a pot
and making it into cakes; it
tasted like a cake baked with oil.
When the dew fell on the camp 9
by night, the manna fell along
with it.)

Moses heard every family of 10
the people weeping, every man
at the door of his tent. [Then 11
said Moses to the Eternal, "Why
hast thou been so hard upon thy

servant? Why have I not found favour in thine eyes? Thou art leaving me to bear the burden of
 12 all this people! Did I conceive them, did I give birth to them, that thou shouldest order me to carry them in my arms as a nurse carries an infant, to the land which thou hast sworn to
 14 their fathers to give them? I cannot carry this people single-handed; the burden is too heavy for me."

16 So the Eternal said to Moses, "Gather seventy of the sheikhs of Israel, men whom you know to be sheikhs of the people and authorities; bring them to the Trysting tent, to stand be-
 17 side you; I will come down and talk to you there, and I will endue them with part of your spirit; they shall share the burden of the people with you, instead of you bearing it by your-
 24 self." So he gathered seventy of the sheikhs of the people, and placed them round the tent.
 25 The Eternal came down in the cloud and talked to him, enduing the seventy sheikhs with his spirit; as the spirit caught them, they suddenly prophesied—then stopped.

26 Two men had remained within the camp, however, one called Eldad and the other Medad. The spirit caught them also, and they prophesied inside the camp—for although they had been registered among the seventy, they had not gone
 27 outside to the tent. Whereupon a young man ran to tell Moses, "Eldad and Medad are prophe-
 28 sying inside the camp!" And Joshua the son of Nun, who had served Moses ever since he was a youth, broke out, "My lord Moses, put a stop to them!"
 29 But Moses answered, "Are you

jealous on my account? Would that the people of the Eternal were all prophets! Would that the Eternal would endue them all with his spirit!" Then Moses
 30 and the sheikhs of Israel returned to the camp.] *He re- 13*
sented it. "How can I get flesh to feed all this people?" he asked the Eternal; "they oppress me by weeping and crying for flesh to eat. If this is to be thy treat- 15
ment of me, pray kill me and be done with it—do me that favour! Leave me not to face my trouble." The Eternal's 10
anger blazed out in fury; he 18
bade Moses to tell the people, "Hallow yourselves in readiness for to-morrow, and you shall eat flesh. You have let the Eternal hear you weeping and crying, 'O for flesh to eat! we were all right in Egypt!' So the Eternal will give you flesh to eat; you 19
shall eat flesh not one day or two days or five days or ten days or twenty days, but a whole month, till you cannot bear the smell of it, till you loathe it—since you have spurned the Eternal who is in your midst, weeping before him and wailing that you ever left Egypt!" "What!" said 21
Moses, "the people with me are six hundred thousand, as they stand, and thou art promising them flesh as food for a whole month? Can flocks and herds 22
enough be slaughtered for them? Can all the fish of the sea be gathered to satisfy them?" The 23
Eternal answered, "Is the Eter- 24
nal's power too small? You shall see now whether my promise comes true or not." So Moses 24
went outside and told the people what the Eternal said. And a 31
wind blowing from the Eternal brought up quails from the sea, dropping them near the camp,

about a day's journey on each side of it, all round the camp, about three feet above the
 32 ground. All that day and night and all the next day the people were gathering quails; he who gathered least gathered over a hundred bushels weight of them. They were spread out to be
 33 cured, all round the camp. But as the people were munching this food, before the supply gave out, the anger of the Eternal blazed out in fury against them, and he slaughtered them with a
 34 terrible plague. Hence they called the spot Kibroth-hattavah (graves-of-the-greedy), since they buried there the people who had been greedy for
 35 flesh. From Kibroth-hattavah the people marched to Hazêroth, where they settled.

12 [Miriam and Aaron attacked Moses [[for having married an Ethiopian woman—his wife was an Ethiopian]],
 2 asking, "Has the Eternal spoken to Moses alone? Has he not spoken to us as well?" The Eternal heard what they said.
 3 (Now the man Moses was a most devout creature, the most pious of all men upon earth.)
 4 Suddenly the Eternal told Moses, Aaron, and Miriam, these three, to come outside the camp to the Trysting tent. The
 5 three went out, and the Eternal came down in a column of cloud and stood at the entrance of the tent, calling Aaron and Miriam
 6 to come forward. "Hear what I say," he told them; "to any prophet among you I make myself known by visions, I talk to
 7 him in dreams. Not so with my servant Moses, so faithful
 8 in all my household; I speak to him directly, openly, with no dark sayings, and he sees the

very form of the Eternal. Why, then, were you not afraid to attack my servant Moses?"

And the Eternal's anger blazed 9 against them; he departed, and 10 as soon as the cloud had withdrawn from the tent, there was Miriam leprous, as white as snow! When Aaron looked at Miriam, there she was, all leprous! "O my lord!" Aaron 11 cried to Moses, "let us not bear the penalty of this wicked folly we have committed. Let 12 her not turn like a corpse, like one born with a body half wasted." So Moses called to 13 the Eternal, "Nay, heal her, pray heal her!" The Eternal answered, "If her father had 14 done no more than spit in her face, would she not hide for seven days in shame? Let her be isolated for seven days outside the camp; then she can come back." So for seven 15 days Miriam was isolated outside the camp, and the people did not march till Miriam was recalled.

Then the people marched from 16 Hazêroth and encamped in the desert of Paran.

The Eternal told Moses **13** 2 to send some men to spy out the country of Canaan which he was handing over to the Israelites; he was to send a man for every clan, all of them leading men. So Moses despatched 3 them from the desert of Paran, as the Eternal ordered, all of them men in authority over Israel. Their names were Sham- 4 mua the son of Zakkur from the clan of Reuben, Shaphat, the son 5 of Hori from the clan of Simeon, Caleb the son of Jephunneh 6 from the clan of Judah, Igal 7 the son of Joseph from the clan

8 of Issachar, Hoshea the son
 of Nun from the clan of Eph-
 9 raim, Palti the son of Raphu
 from the clan of Benjamin,
 10 Gaddiel the son of Sodi from
 the clan of Zebulun, Gaddi the
 11 son of Susi from the clan of
 Joseph (that is, from the clan
 12 of Manasseh), Ammiel the
 son of Gemalli from the clan of
 13 Dan, Sethur the son of Michael
 from the clan of Asher, Nahbi
 14 the son of Vophsi from the clan
 15 of Naphtali, and Geûel the
 son of Machi from the clan of
 16 Gad. These are the names of
 the men whom Moses des-
 patched to spy out the land.
 (Hoshea the son of Nun was
 called Joshua by Moses.)

17 Moses despatched them to
 spy out the land of Canaan,
 21 and from the desert of Zin to
 Rehob, in the direction of Ha-
 25 math, they spied it out, re-
 turning at the end of forty days.
 26 When they reached Moses,
 Aaron, and all the community
 of the Israelites in the desert of
 32 Paran, they gave the Israelites
 a bad report of the land they
 had spied out. "The land over
 which we have gone as spies,"
 they said, "is a land that
 starves its inhabitants to
 death."

1 **14** At this, all the community
 1 wailed aloud, and the
 2 Israelites all grumbled against
 Moses and Aaron; the commu-
 nity all said to them, "Would
 that we had died in Egypt! Or
 would that we had died here in
 5 the desert!" Then Moses and
 Aaron fell on their faces before
 all the assembled gathering of
 6 the Israelites, while Joshua the
 son of Nun and Caleb the son
 of Jephunneh, who had been
 among the spies, tore their
 7 clothes and told all the assembly

of the Israelites, "The land over
 which we have gone as spies is
 a right fertile country."

The community were all on the 10
 point of stoning them, when the
 majesty of the Eternal appeared
 at the Trysting tent to all the
 Israelites, and the Eternal said 26
 to Moses and Aaron, "How 27
 long will this wicked community
 dare to grumble against me?
 Tell them that as surely as I 28
 live—the Eternal has said it—
 I will do with you as I have
 heard you desire: your corpses 29
 shall fall in this desert, and not
 one of your number, not one
 over twenty on your register,
 who has grumbled against me,
 not one shall enter the land 30
 where I solemnly swore to
 settle you—none except Caleb
 the son of Jephunneh and
 Joshua the son of Nun. [[Your 31
 children, who would be seized,
 you thought, I will bring in, to
 let them hold the land you
 despise.]] But as for the rest 32
 of you, your corpses shall fall
 in this desert, and your children 33
 must be wandering shepherds
 in the desert for forty years,
 paying the penalty of your un-
 faithfulness, till the last of your
 corpses falls in the desert. For 34
 every day spent in spying out
 the land, you shall spend a
 year being punished for your
 evil-doing, forty years for forty
 days; that will teach you what
 it is to have me against you.
 I the Eternal have said it; this 35
 is what I will certainly do to
 all this wicked community who
 have conspired against me: in
 this desert to the last man they
 shall fall and die." The men 36
 despatched by Moses to spy
 out the land, who on their
 return made all the assembly

grumble against him by giving
 37 a bad report of the land, these
 men died by a stroke before the
 38 Eternal; but Joshua the son of
 Nun and Caleb the son of Je-
 phunneh remained alive, out of
 the men who had gone to spy
 out the land.

17 **13** . . . And he told them
 to "Go up, then, into the
 Negeb, enter the highlands, and
 18 see what the land is like, and
 whether the natives are strong
 19 or weak, few or many; see
 whether the country is good or
 bad, and whether the inhabitants
 live in camps or in strongholds;
 20 see whether the land is rich or
 poor, and whether it is wooded
 or not. Also do your best to
 bring back some fruit of the
 country."

22 So they went up into the Ne-
 geb and reached Hebron (Hebron
 was built seven years before
 Zoan in Egypt), where the giant
 clans of Ahiman, Sheshai, and
 23 Talmai lived. It was the season
 for early grapes, and when they
 came to the wady of Eshcol,
 they cut a branch with a single
 cluster of grapes, which two of
 them carried back on a stretcher,
 along with some pomegranates
 24 and figs. The spot came to be
 called Eshcol (Cluster) from the
 cluster which the Israelites took
 26 there. Then they brought
 back word to all the community
 of Israel at Kadesh, showing
 them the fruit of the country.
 27 They reported: "We reached the
 land to which you sent us; it
 does abound in milk and honey;
 28 and here are its fruits. Still, the
 natives are strong, the cities are
 fortified and powerful, and we
 29 saw giant clans there; Amalek-
 ites lives in the Negeb, the high-
 lands are held by Hittites, Jebu-
 sites, and Amorites, and Canaan-

ites dwell on the coast and by
 the banks of the Jordan. All the 32
 people we saw there were men of
 huge size. We saw the Nephî- 33
 lim there (the giant clans belong
 to the Nephîlim); they made us
 feel like grasshoppers, and grass-
 hoppers we were to them."

That night the people **14** ¹
 wept, "Why is the Eternal ³
 taking us to this land, only to
 fall by the sword? Our wives
 and children will be seized.
 Should we not rather return to
 Egypt? Better appoint some 4
 captain and return to Egypt!"
 Caleb silenced this clamour **13** ³⁰
 of the people in pres-
 ence of Moses, by saying, "We
 ought to march up at once and
 seize the land; for we are well
 able to master it." But the men ³¹
 who had accompanied him said,
 "We are not able to march
 against the natives; they are too
 strong for us." Caleb an-
 swered, "If the Eternal be **14**
 pleased with us, he will bring us 8
 to this land and give it to us, a
 land abounding in milk and
 honey. Only, rebel not against 9
 the Eternal. And have no fear
 of the natives—we shall eat them
 up; their protection has failed,
 and the Eternal is with us; fear
 them not."

Then said the Eternal to ¹¹
 Moses, "How long is this people
 to despise me? How long are
 they to distrust me, in spite of
 all the proofs I have shown
 them? I will smite them with ¹²
 pestilence and destroy them, and
 out of you I will make a nation
 greater and mightier than they."
 "But," said Moses to the Eter- ¹³
 nal, "the Egyptians will hear of
 it and tell the natives of the land
 that thou didst bring this people
 out of Egypt by thy might.
 They have heard that thou the ¹⁴

Eternal art among this people, for thou the Eternal art seen clearly by them; thy cloud stands over them, and thou goest before them in a column of cloud by day and in a column of
 15 fire by night. Now, if thou killest off this people to a man, then the nations who have heard of thee will say that the
 16 Eternal destroyed this people in the desert because he could not bring them to the land that he
 17 had sworn to give them. Ah, let the power of my Lord be displayed in carrying out thy promise that the Eternal is slow to be
 18 angry, rich in love, forgiving iniquity and transgression, but one who will never acquit the guilty, one who avenges the sins of fathers on their children, down to the third and the fourth generation. Pray pardon the sin of
 19 thy people, as thy love is rich, and as thou hast forgiven this people ever since they left
 20 Egypt." The Eternal answered, "I pardon them as you
 21 have asked; but as surely as I live, and as surely as the whole earth shall one day be full of the
 22 glory of the Eternal, not one of the men who have seen my glory and the proofs I wrought in Egypt and in the desert and who yet have put me to the proof over again, refusing to listen to
 23 me, not one of them shall live to see the land I swore to their fathers to give them; not one who has despised me shall see it.
 24 But my servant Caleb is of another spirit; he has been devoted to me, and him will I bring to the land he once entered as a spy, and his descendants shall
 25 own it. [[Meantime, as the Amalekites and Canaanites are living in the valleys, turn away to-morrow into the desert in the

direction of the Gulf of Akâbah.]]"

Moses told this to all Israel, 39 and the people lamented it bitterly. In the morning they 40 started to make their way up, saying, "We have sinned, but here we are, ready now to march to the place of which the Eternal spoke." Moses replied, "Why 41 will you break the Eternal's orders? Your plan will not prosper. Do not start, only to be 42 beaten by your enemies; for the Eternal is not with you. Yonder 43 lie the Amalekites and Canaanites in front of you; you will be cut to pieces, for you have given up following the Eternal, and therefore the Eternal will not be with you."

Though neither the ark of the 44 Eternal nor Moses left the camp, the people dared to start on the way up; whereupon down came 45 the Amalekites and the Canaanites who inhabited the highlands, and drove them in defeat as far as Hormah.]

[[When the Canaanites 21 who lived in the Negeb heard that Israel were advancing by the caravan route, they attacked the Israelites and took some prisoners. But Israel 2 vowed to the Eternal that if he would hand over this people to them, they would doom their towns. The Eternal listened 3 to them; he handed over the Canaanites to the Israelites, who doomed and destroyed both them and their towns. Hence the name of the place was called Hormah or Doom.]]

The Eternal gave Moses 15 2 these orders for the Israelites. "When you enter the homeland which I assign you, and 3 make an offering to the Eternal,

whether a burnt-offering or a sacrifice in fulfilment of some vow or a freewill-offering or an offering at some stated festival, to send a soothing odour up to the Eternal from some sacrifice
 4 of the herd or of the flock, then the man who makes his oblation to the Eternal must present as his cereal-offering seven pints of fine flour mixed with three pints
 5 of oil, as well as a libation of three pints of wine, to go with every lamb that is sacrificed.
 6 In the case of a ram, you must furnish as a cereal-offering fourteen pints of fine flour mixed
 7 with four pints of oil, and a libation of four pints of wine, for a soothing odour to the Eternal.
 8 When you prepare a young bullock as a burnt-offering or as a sacrifice in fulfilment of some vow or as a recompense-offering
 9 to the Eternal, along with the bullock one and a quarter pecks of fine flour mixed with three
 10 quarts of oil must be furnished as a cereal-offering, together with a libation of three quarts
 11 of wine, in sacrifice, for a soothing odour to the Eternal.
 12 This is what must be done in the case of a single ox or ram
 13 or male lamb or kid, for each animal you sacrifice, however many. Such is the rule for
 14 you natives, in burning any sacrifice to send up a soothing odour to the Eternal; and any
 15 alien who has settled among you, anyone who may come to live with you, must do exactly as you do, in burning any sacrifice to send up a soothing odour to the Eternal. All members of the community, both yourselves and your resident aliens, shall be under the same rule, a settled rule for all time; both you and the resident aliens

shall be alike before the Eternal; one and the same law, one set of regulations, for you and your resident aliens."

The Eternal also gave Moses these orders for the Israelites. "When you enter the land to which I bring you, you must reserve a contribution for the Eternal out of your food from the land. You must reserve a cake as a contribution, out of your first batch of groats, and make it over to him as a contribution from your threshing-floors; part of the first batch of your groats you must make over as a contribution to the Eternal, for all time.

When by mistake you fail to carry out any of the orders given by the Eternal to Moses, any command of the Eternal given by Moses ever since the Eternal has been giving orders to you, then for this unintentional offence, of which the community has had no knowledge, the community shall all prepare to sacrifice a young bullock as a soothing odour for the Eternal, along with its usual cereal-offering and libation, and one he-goat as a sin-offering; the priest shall make expiation for all the community of Israel, and they shall be forgiven, because it was an oversight and because they brought their oblation to the Eternal, burning it in sacrifice and presenting a sin-offering for their mistake. All the assembly of Israel and their resident aliens shall be forgiven (for the oversight involved all the people). If any individual sins by mistake, he shall bring a yearling she-goat as a sin-offering, and the priest shall make expiation for him who has erred by sin-

ning unintentionally before the Eternal, making expiation for him that he may be forgiven, whether he is a native born in Israel or an alien resident in Israel; you must have one and the same law for both in a case of oversight. But anyone who sins wilfully, be he native or alien, has insulted the Eternal, and that person shall be killed out of this people for having despised the word of the Eternal and broken his command; that person shall be outlawed from his kinsfolk, he must bear the guilt of his sin."

When the Israelites were in the desert, a man was caught gathering wood for fuel on the sabbath day. Those who caught him gathering fuel brought him before Moses and Aaron and all the community, who put him under arrest, as there was no clear law about how he was to be punished. But the Eternal said to Moses, "The man must certainly be put to death; the community must all stone him to death outside the camp." So the community all took him outside the camp and stoned him till he died, as the Eternal had ordered Moses.

The Eternal also gave Moses these orders for the Israelites. "Tell them to put tassels at the corners of their robes, attached by a violet thread. This shall be for all time. The tassel will serve to catch your eye and remind you to obey all the commands of the Eternal, not to follow your own wandering desires and fancies, but to remember and obey all my commands, and be consecrated to your God. I am the Eternal your God, who brought you from the land of

Egypt in order to be your God; I am the Eternal your God."

[Now Dathan and Abiram the sons of Eliab (son of Pallu and grandson of Reuben), men of good standing, rebelled against Moses. Moses summoned Dathan and Abiram, the sons of Eliab, to appear before him, but they said, "No, we are not coming; are you not satisfied with having taken us away from a land abounding in milk and honey only to kill us in the desert? And you would make yourself a prince over us? You have not brought us to a land abounding in milk and honey, nor have you put us in possession of fields and vineyards. Will you throw dust in the eyes of these men? No, we are not coming before you!" Moses was enraged; he said to the Eternal, "Disregard any offering they make; I have not robbed them of a single ass, I have not injured any of them!"

Then Moses went to Dathan and Abiram, followed by the sheikhs of Israel; and when Dathan and Abiram, with their wives and little children, came out and stood at the entrance to their tents, Moses told the people to withdraw from the tents of these evil men and to touch nothing that belonged to them; "lest," he said, "you are swept to ruin along with their sins." Moses added, "This will convince you that the Eternal has sent me to act, and that I am not acting on my own impulse: if these men die an ordinary death and suffer as all men suffer, then the Eternal has not sent me; but if the Eternal does something new, if the ground yawns and swallows up them and theirs, and they go down

alive to the grave, then you may be sure that these men have despised the Eternal." He had just finished speaking when the ground split under their feet; the earth did yawn and swallow up them and their households. So they and all theirs went down alive to the grave, the earth closed over them, and they vanished from the community. Then all the Israelites around fled at their shrieks, thinking the earth might swallow them also.]

16 Korah the son of Izhar (son of Kohath and grandson of Levi) and some Israelites, two hundred and fifty chieftains of the community who were councillors, gathered to oppose Moses and Aaron, saying to them, "Enough of you and your pretensions. The whole community are consecrated, every man of them, and the Eternal is among them; why do you raise yourselves higher than the assembly of the Eternal?"

When Moses heard this, he fell on his face; then he said to Korah and all his companions, "In the morning the Eternal will show who belong to him; he will allow those who are really consecrated to approach him, he will allow the men of his own choice to approach him. Do this: take your fire-pans, put burning coals on them and incense on the top, in presence of the Eternal to-morrow; and he whom the Eternal chooses, he shall be the consecrated man." Moses said to Korah, "Listen to me, you Levites. Is it not enough for you that the God of Israel has singled you out from the community of Israel and

allowed you near his presence to do the work of the Eternal's Dwelling, and to be servants of the community, allowing you and all your fellow-Levites to approach him? You want to be priests as well? Such a gathering of you and all your companions is against the Eternal. For what has Aaron done that you should murmur against him? To-morrow," Moses added, "do you and all your company appear before the Eternal, you and they and Aaron together. Let each of you take his fire-pan and put incense in it, bringing them up to the Eternal, all the two hundred and fifty fire-pans; you bring your fire-pans and Aaron his."

So each of them took his fire-pan, put burning coals on it and incense on the top; then they took their place at the entrance of the Trysting tent, along with Moses and Aaron. Korah had collected all the assembly to confront them at the entrance of the Trysting tent, and the majesty of the Eternal appeared to the whole community; the Eternal said to Moses and Aaron, "Separate yourselves from this community that I may destroy them in one instant." But they fell on their faces, crying, "O God, the God of all spirits of mankind, shall one man sin and wilt thou be angry with the whole community?" So the Eternal bade Moses tell the community to move away from the Dwelling. They did withdraw from the Dwelling, all round, and then fire issued from the Eternal, destroying the two hundred and fifty men who had offered the incense, even all the followers of

Korah and all their goods.
 36 Then the Eternal bade Moses
 37 tell Eleazar the son of Aaron the
 priest to pick up the fire-pans
 out of the blaze—"and do you
 scatter the burning coals far and
 38 wide, for the fire-pans of these
 men whose sin has cost them
 their lives are forfeit to the
 sanctuary; have them beaten
 into plates to cover the altar;
 they were presented before the
 Eternal, and therefore they are
 forfeit to the sanctuary. That
 will be an object-lesson to the
 39 Israelites." So Eleazar the
 priest picked up the bronze fire-
 pans presented by the men who
 had been burned, and they were
 beaten flat to form a covering
 40 for the altar, to remind the
 Israelites that no layman who
 did not belong to Aaron's fam-
 ily was to venture near to offer
 incense before the Eternal, else
 he would fare like Korah and
 his company. This Eleazar did,
 as the Eternal had told him by
 Moses.

41 But next day the community
 of Israel all grumbled against
 Moses and Aaron, complaining
 that it was they who had slain
 some of the Eternal's people.
 42 As the community gathered
 against Moses and Aaron, they
 turned to face the Trysting tent,
 and there was the cloud cover-
 ing it!—the Eternal's majesty
 43 appeared. When Moses and
 Aaron stepped in front of the
 44 Trysting tent, the Eternal said
 45 to Moses, "Withdraw from this
 community, that I may destroy
 them in one instant." They fell
 on their faces.

46 Then said Moses to Aaron,
 "Take your fire-pan, put some
 burning coals on it from the
 altar and lay incense on the top,
 then carry it quickly into the

community and make expiation
 for them; for wrath has issued
 from the Eternal, the death-
 stroke has begun." So Aaron 47
 did as Moses told him, he took
 the fire-pan and ran among the
 people; the death-stroke had be-
 gun, but with his incense he
 made expiation for the people;
 he stood between the living and 48
 the dead, and the attack was
 checked. Those who died of it 49
 numbered fourteen thousand
 seven hundred, in addition to
 those who died in Korah's rebel-
 lion. Then, the death-stroke 50
 having been checked, Aaron
 went back to Moses at the en-
 trance of the Trysting tent.

Then the Eternal gave 17
 Moses these orders for the 2
 Israelites. "Take one stick for
 every clan, from all the chiefs of
 the clans, twelve sticks in all;
 write each man's name on his
 stick, and Aaron's name on the 3
 stick of Levi (for one stick is to
 represent the families of Levi).
 Lay them inside the Trysting 4
 tent, in front of the ark of the
 Presence, where I meet with you;
 and the man whom I choose, 5
 his stick shall sprout. Thus will
 I stop and silence any grum-
 bling on the part of the Israel-
 ites."

So Moses spoke to the Israel- 6
 ites, and their chiefs gave him a
 stick each, as representing their
 clans, twelve sticks in all, with
 Aaron's stick among them.
 Moses put the sticks down be- 7
 fore the Eternal inside the tent
 of the Presence, and next morn-
 ing, when Moses entered the 8
 tent, lo and behold, Aaron's
 stick, representing the clan of
 Levi, had sprouted, budding and
 flowering and bearing ripe al-
 monds! Moses then brought all 9
 the sticks out from the presence

of the Eternal, before all the Israelites; they looked at them, and each man took his stick.
 10 And the Eternal said to Moses, "Put Aaron's stick back in front of the ark of the Presence, to remain as an object-lesson for rebellious men, and to stop them from wearying me with their grumbling. Else they will die."
 11 Moses then did as the Eternal bade him.

12 Once the Israelites cried to Moses, "We are undone! We
 13 are lost, all of us lost! Anyone who ever approaches the tent of the Eternal will die. Are we

18 to perish one and all?" So the Eternal said to Aaron, "You and your sons and your family shall answer for any guilt in connexion with the sanctuary; you and your sons shall answer for any guilt in connexion with
 2 your priesthood. But take your fellows in the clan of Levi to join you and wait upon you as you and your sons minister in front of the tent of the Presence;
 3 they shall attend to you and all the tent, but they must not come near the sacred vessels or the altar; else they and you
 4 will perish. Let them join you and attend to all the business of the Trysting tent, to everything connected with it; for no layman must come near you.
 5 The charge of the sanctuary and the duties of the altar must be your care; else wrath divine shall fall again upon the Israelites. Well, then, I have
 6 selected your fellow-Levites from Israel, as a gift for you and as men made over to the Eternal, to look after the
 7 Trysting tent: but you and your sons shall discharge as priests all the duties connected with the altar and what lies

inside the curtain. That is your task; I bestow this priesthood on you, endowing you with the sacred service, and any layman who dares to interfere shall die."

The Eternal also said to 8 Aaron, "I hereby assign you what is left over of the contributions offered to me, that is, of all the sacred gifts made by the Israelites; to you and to your sons I assign them as your share, as your perpetual due. Out of 9 the most sacred offerings left over from the altar-fire, you shall have whatever people offer in the shape of cereals, all the animals they sacrifice as sin-offerings, and the guilt-offerings whereby they make restitution to me; all this shall be sacred to you and your sons; in a sacred 10 spot you shall eat it, every male among you; it belongs to you as a sacred gift. Yours also shall 11 be the reserved part of Israel's contributions in all the recompense-offerings; to you and your sons and daughters I assign them as your share, as your perpetual due, to be eaten by everyone in your family who is undefiled; the best oil and 12 wine and corn, the choicest of their gifts to the Eternal, I assign to you; the first ripe prod- 13 uce of all that grows in their land shall be yours, as they bring it to the Eternal, to be eaten by everyone in your family who is undefiled. Then, 14 everything throughout Israel that is dedicated to me shall be yours. Also, the first-born 15 of man or of beast, which they present to the Eternal, shall be yours, though you must take care to have the first-born children of men redeemed, the 16 price for each child of the age

of one month being fixed by you at twelve silver shillings (on the
 15 sacred scale). You must have the first-born of unclean animals
 17 redeemed, but not the first-born of oxen, sheep, or goats; they are sacred, and you must splash their blood upon the altar and burn their fat in sacrifice as a soothing odour for the
 18 Eternal, though their flesh belongs to you, like the breast and the thigh of animals presented for the recompense-offering.
 19 Thus do I assign what is left of the sacred contributions offered by Israel to the Eternal, assigning them to you and your sons and your daughters as your share, as your perpetual due; it is a perpetual compact, valid before the Eternal for you and for your family."

20 The Eternal also said to Aaron, "You shall hold no property in this land, you shall have no share in it; I am your property, I am your share in life,
 21 among the Israelites. To the Levites, however, I assign all the tithes in Israel as their property, in return for the work they have to do in the service
 22 of the Trysting tent. Never again shall any Israelites approach the Trysting tent and incur sin that would be the
 23 death of them; the Levites shall do the work inside the Trysting tent, and it is the Levites who shall answer for any fault there. This shall be a perpetual rule, for all time. And they shall
 24 hold no property in Israel, for I have assigned to the Levites, as their property, the tithes contributed by the Israelites as their offering to the Eternal; hence I have told them that they are to hold no property in Israel."

The Eternal also gave Moses 25 these orders for the Levites. 26
 "Tell them that in taking from the Israelites the tithes I have assigned them as their property, they must set aside a special part of the tithes for the Eternal, and 27 that this contribution of theirs will count as if it were corn taken from the threshing-floor or new wine from the vintage. Thus 28 shall they set aside a share for the Eternal from all the tithes they get, and assign the Eternal's share to Aaron the priest; the share for the Eternal is to be 29 selected from all they receive, and they must consecrate the best of it all. Also tell them 30 that when they make this contribution to you, the rest of the tithes shall be reckoned to them as the tithed produce of the threshing-floor or the vintage; 31 it may be eaten anywhere by them or by their families, since it is their payment for the work they do in the Trysting tent. Provided that they set aside the 32 best part of it, they shall incur no sin; but they must not profanely grasp the sacred gifts of Israel, else they die."

The Eternal gave Moses 19 and Aaron this ritual regulation, laid down by the Eternal himself. "Tell the Israelites to let you have a red cow, sound and whole, which has never been in harness, and hand it over to 3 Eleazar the priest, to be led outside the camp and slain there in his presence. Then Eleazar 4 the priest must dip his finger in its blood and splash some of the blood towards the front of the Trysting tent, seven times over. After which the cow is 5 to be burned in his presence, skin, flesh, blood, and even its

6 dung, all burned; and the priest shall throw some cedar-wood and marjoram and scarlet thread into the burning body.
 7 He shall then wash his robes and bathe his body before entering the camp, and till evening the priest shall remain
 8 unclean. The man who burned the cow shall also wash his robes and bathe his body and
 9 remain unclean till evening. A man who is clean shall gather the ashes of the cow and put them in some clean place outside the camp, to be kept for use by the community of Israel in water meant for removing pollution; the cow thus serves to
 10 put sin away. (The man who gathers the ashes of the cow shall wash his robes and remain unclean till evening.)

Now the rule binding on the Israelites and their resident
 11 aliens for all time is this: anyone who touches a dead body, that is, a human corpse, shall remain
 12 unclean for seven days. On the third day and on the seventh day he must purify himself from the sin; if so, he shall be clean, but, if not, he
 13 shall not be clean. Anyone who touches a dead body, that is, a human corpse, and does not cleanse himself from the sin, has polluted the Dwelling of the Eternal, and shall be outlawed from Israel, since the water for removing pollution has not been splashed over him; he is unclean, his uncleanness
 14 clings to him. When a man dies inside a tent, the law is that anyone entering the tent and all who are already in the tent shall remain unclean for
 15 seven days; also, that every open vessel whose lid is not fastened down, shall be un-

clean. Again, anyone who in
 the open touches the dead body of a man fallen in battle or of one who has died a natural death, anyone who touches even a bone or a grave, shall remain unclean for seven days. On behalf of the unclean man,
 17 some ashes of the sacrificed cow shall be taken, and fresh water poured over them in a vessel; then some clean man
 18 shall dip a bundle of marjoram in the water and splash it over the tent and the furniture and all persons present, or on the man who has touched a bone or a corpse or a grave; the clean
 19 man shall splash the water over the unclean man on the third day and on the seventh day, freeing him from sin on the seventh day, when he must wash his robes and bathe in water, and by evening he shall be clean again. But as for
 20 anyone who becomes unclean and does not have himself cleansed from sin, that man shall be outlawed from the community, since he has polluted the sanctuary of the Eternal and had no water for removing pollution splashed over him—the unclean creature! This shall be a regu-
 21 lation for all time among you. (The man who splashes the water for removing pollution shall wash his robes, and anyone who touches the water shall remain unclean till evening. Also, anything that the unclean
 22 man touches shall become unclean, and anyone touching it or him shall remain unclean till evening.)”

[While the people were **20** *staying at Kadesh, Miriam*
died there and was buried there.
And the people quarrelled with 3

4 *Moses, complaining, "Why have you brought the community of the Eternal into this desert, only to let us die, both us and our*
 5 *cattle? Why did you make us leave Egypt for this evil place? It is no place for seed, for figs, or for vines, or for pomegranates; and there is no water to drink!"*
 7 *Then said the Eternal to Moses,*
 8 *"Take your staff, and after convening the people bring water from the rock for them, to let them and their cattle drink." So Moses said to them, "Listen, you rebels, must I bring you water from this rock?" And lifting his hand he struck the rock with his staff, till water gushed out, and the community and their cattle drank of it. It is called the water of Meribah (Complaint), because there the Israelites complained of the Eternal, and there he vindicated himself.]*

1 In the first month of . . . the Israelites, the whole community of them, entered the desert of Zin. As there was no water for the community, they gathered against Moses and Aaron,
 3 crying, "Would that we had died when our fellows died before the Eternal!" Then Moses and Aaron withdrew to the entrance of the Trysting tent and fell on their faces; the
 7 Eternal's majesty appeared to them, and he said, "Do you and Aaron order the rock to yield its water before the eyes
 9 of the people." Then, in obedience to the Eternal, Moses took the stick of Aaron from the presence of the Eternal, and Moses and Aaron convened the community in front of the rock.
 12 . . . So the Eternal said to Moses and Aaron, "Because you would not trust me and vindicate my honour before the

Israelites, you shall not lead this community into the land that I have given them."

[From Kadesh Moses sent 14 messengers to the king of Edom from his "kinsmen the Israelites." The message was, "You know all the hardships that have befallen us, how our fathers went 15 down to Egypt, how we stayed long in Egypt and were badly treated, both we and our fathers, by the Egyptians; and how, 16 when we cried to the Eternal, he listened to us and sent an angel and brought us out of Egypt. Now here we are at Kadesh, a town on the edge of your territory. Pray let us cross your land. 17 We will not march over any field or vineyard, nor will we drink the water of your wells, but march along the royal high road, turning neither to right nor to left, until we pass beyond your frontier." Edom answered Is- 18 rael, "No, you shall not cross; if you do, I will attack you." The 19 Israelites said to him, "We will keep to the high road, and we will pay you for any water that we or our cattle drink; pray let us walk quietly across—there is no harm in that!" "No," said 20 Edom, and sallied out to stop them with a large army in strong force. Thus Edom refused to let 21 Israel cross his territory; Israel had to turn aside.]

From Kadesh the Israelites 22 set out and came, the whole community of them, to mount Hôr. At mount Hôr on the 23 borders of Edom the Eternal said to Moses and Aaron, "Aaron must now rejoin his 24 kinsfolk, for he is not to enter the land I have given to the Israelites, because you and he were faithless to my orders at the water of Meribah. Take 25

Aaron and his son Eleazar up
 26 mount Hôr, strip Aaron of his
 robes and put them on Eleazar;
 Aaron shall depart and die
 27 there." So Moses did as the
 Eternal told him; they went up
 mount Hôr before the eyes of
 28 all the community, and, after
 Moses had stripped Aaron of
 his robes and put them on his
 son Eleazar, Aaron died there
 on the mountain-top.

Then Moses and Eleazar came
 29 down the mountain and when all
 the assembly saw that Aaron
 was dead, all Israel mourned for

21 Aaron thirty days. Then
 4 the Israelites set out from
 mount Hôr and passed forward
 10 to encamp at Oboth; setting out
 11 from Oboth, they encamped at

22 Ije-abârim. Then the Is-
 1 raelites set out and en-
 camped on the steppes of Moab
 east of the Jordan opposite
 Jericho.

21 [They cast back to go
 4 round the land of Edom by
 the Gulf of Akâbah, and the peo-
 ple grew impatient over the
 5 route; they attacked God and
 Moses, crying, "Why have you
 brought us from Egypt to die in
 the desert? There is neither
 bread nor water, and we loathe
 6 this wretched food." Then the
 Eternal sent stinging serpents
 among the people, that bit the
 people, till many an Israelite
 7 died. So the people came and
 said to Moses, "We have sinned
 by attacking the Eternal and
 you; pray to the Eternal to take
 the serpents away from us."
 8 Moses prayed for the people, and
 the Eternal told Moses to make
 a bronze serpent and erect it on
 a pole, so that any person who
 was bitten might live by looking
 9 at it. Moses made a bronze ser-
 pent and erected it on a pole;

and when anyone who had been
 bitten by a serpent looked at the
 bronze serpent, he lived.

Marching forward through the 12
 desert to the east of Moab, they
 encamped in the wady of Zered;
 then marching forward they en- 13
 camped north of Arnon in the
 desert that stretches to the east
 of the Amorite territory, for the
 Arnon is the northern boundary
 of Moab, between them and the
 Amorites. Hence the lines in 14
 the book of the "Battles of the
 Eternal"—

*Through Waheb we swept,
 through the valleys of Arnon,
 o'er the slope of the valleys 15
 that stretches where Ar lies,
 that leans over Moab's edge.*

Then they pushed on to Beêr, 16
 the Beêr where the Eternal said
 to Moses, "Gather the people
 and I will give them water"; and 17
 Israel sang this song,

*Spring up, O well—
 ah, sing to the well
 that chieftains dug, 18
 that captains delved,
 wielding their wands,
 wielding their staves!*

From Beêr (Welltown) they
 pushed on to Mattânah, from 19
 Mattânah to Nahaliel, from Na-
 haliel to Bamoth, and from 20
 Bamoth to the wady in the re-
 gion of Moab at the head of the
 Pisgah plateau that looks down
 upon the Jeshîmon.

Here Israel sent messengers to 21
 Sihon king of the Amorites,
 saying, "Let us cross your land; 22
 we will not turn aside into any
 field or vineyard, we will not
 drink any water from your wells,
 but will march along the royal
 high road until we pass beyond
 your frontier." But Sihon would 23
 not allow Israel to pass across
 his territory. Sihon mustered all
 his forces and sallied out against
 Israel in the desert; he reached

*Jahaz and there attacked Israel,
24 but Israel routed him, giving no
quarter, and seized his country
from Arnon to Jabbok on the
north and the Ammonites on the
east (Jazer marking the Ammon-
25 ite frontier). Israel captured
all the local towns and lived in
all the Amorite towns, in Hesh-
bon and all its dependencies.
26 Heshbon was the capital of Si-
hon, king of the Amorites, who
had fought against the former
king of Moab and captured all
his territory, from Jabbok to
27 Arnon. Hence the song and
satire of the bards—
Come to Heshbon and rebuild it!
Repair the capital of Sihon,
if you can!
28 For the blaze began at Heshbon,
at the capital of Sihon,
till Ar of Moab was consumed,
and Arnon's heights devoured.
29 Poor Moabites!
O forlorn folk of Kemôsh!
The god has left his sons to flight,
his daughters to a prisoner's
plight,
30 their children have perished
from Heshbon to Dibon;
and we ravaged till war's fire
was blown to Medêba.
31 So Israel settled in the Amorite
32 land. Moses sent spies to Jazer,
and Israel captured its depend-
encies and evicted the local
Amorites.]
33 They turned to march in the
direction of Bashan. Og the
king of Bashan sallied out
against them, he and all his
forces, to give battle at Edrei.
34 But the Eternal said to Moses,
" Fear him not, I put him into
your hands, with all his forces
and his land; you shall handle
him as you handled Sihon king
of the Amorites at Heshbon."
35 Whereupon they routed him
and all his forces, till not a man
was left him; then they seized
his land.*

[Now Balak the son of **22**
Zippor watched all that Is- **2**
rael did to the Amorites; Moab **3**
was in dread of the people, they
were in such numbers.] Moab **3**
began to loathe the Israelites,
and Moab said to the sheikhs of **4**
Midian, "These hordes will lick
up all the pasture round us, as
an ox licks up the grass in the
field." Balak the son of Zippor
was king of Moab at that time;
[he sent messengers to Balaam **5**
the son of Beôr at Pethor on the
Euphrates,] in the land of the
Ammonites, with this summons:
"Here is a people that has come
from Egypt! They have been
swarming over the face of the
earth, and here they are now,
settled opposite me! Pray come **6**
and curse this people for me (for
they are stronger than I am);
then maybe I shall have power
to defeat them and drive them
out of the country. For I know
that he whom you bless is
blessed, and he whom you curse
is cursed." So the sheikhs of **7**
Moab and the sheikhs of Midian
started off, taking the usual fee
for cursing, and when they
reached Balaam they gave him
Balak's message[. He said to **8**
them, "Stay here overnight, and
I will give you whatever answer
the Eternal sends me." So the
chieftains of Moab remained be-
side Balaam.
God came and said to Balaam, **9**
"Who are these men with you?"
Balaam said to God, "Balak **10**
the son of Zippor, king of Moab,
has sent for me], saying, 'Here **11**
is this people out of Egypt
swarming over the face of the
earth! Pray come and curse
them for me; then maybe I can
fight them and drive them out
of the country[.' God said to **12**
Balaam, "You must not go with

them; you must not curse that people, for they are blessed."

- 13 So in the morning Balaam rose and told the chieftains of Balak to go back to their country, since the Eternal refused to let him go with them.
- 14 The chieftains of Moab went back to Balak and told him that Balaam had refused to come.
- 15 Then Balak sent a larger number of chieftains, more distinguished men, who came to Balaam with this appeal from Balak the son of Zippor, "Pray allow nothing to keep you from
- 17 coming to me]. I will pay you richly, and do whatever you tell me; pray come, then, and curse this people for me." Balaam replied to Balak's courtiers, "Though Balak were to give me his very house full of silver and gold, I could not do a single thing beyond what the Eternal
- 19 my God bids me. [Do you remain overnight with me also, till I find out what the Eternal has to say to me further."
- 20 In the night God came to Balaam and said to him, "As these men have come to call you away, go with them; only, you must do nothing except what I tell you." So Balaam rose in the morning, saddled his ass, and rode away with the chieftains of
- 22 Moab.] The anger of the Eternal blazed at him for going, and the Eternal's angel placed himself on the road to hinder him.

He was riding on an ass, accompanied by two servants, and

23 when the ass saw the Eternal's angel standing on the road with a drawn sword, she swerved aside to the open country. Balaam struck the ass, in order to turn

24 her back into the road. Whereupon the Eternal's angel stood in a narrow lane between vine-

yards, with a fence on one side and a fence on the other; and

25 when the ass saw the Eternal's angel there, she pressed against the wall and crushed Balaam's foot, till he struck her again. Then the Eternal's angel went

26 farther ahead and stood in a place so narrow that there was no room to turn either to right or to left; when the ass saw the

27 Eternal's angel there, she lay down under Balaam. Balaam's anger blazed; he struck the ass with his stick.

But the Eternal opened the

28 mouth of the ass, and she asked Balaam, "What have I done to you, that you have struck me these three times?" "You have

29 played the fool with me," said Balaam; "if only I had had a sword, I would have killed you." The ass answered, "Am I not

30 your own ass, the ass you have always ridden? Have I ever been in the habit of playing the fool with you?" "No," he said. And then the Eternal opened his

31 eyes; he saw the Eternal's angel standing on the road with a drawn sword. Bowing his head, he fell upon his face.

The Eternal's angel said to

32 him, "Why have you struck your ass these three times? Here am I, sent to hinder you, at the sight of your headlong ways. The

33 ass saw me and swerved from me these three times; had she not swerved, I would certainly have slain you and spared her." Balaam answered the angel of

34 the Eternal, "I have sinned; I did not know you were standing on the road to stop me. So now, if my going displeases you, I will turn back." ["Go with

35 the men," said the angel of the Eternal, "but you shall say only

what I tell you." So Balaam went with the chieftains of Balak.

36 When Balak heard of Balaam's arrival, he went out to meet him at Ir of Moab on the Arnon frontier, at its eastern
37 end. Balak said to Balaam, "Did I not send to summon you? Why did you not come? Am I not able to reward you?"
38 And Balaam said to Balak, "Well, I have come to you now. But have I the power to say a single word? Whatever word God gives me, that word I must speak."

39 Then Balaam went along with Balak as far as Kiriath-huzzoth,
40 where Balak sacrificed oxen and sheep, sending portions of their flesh to Balaam and the chief-
41 tains with him. Next morning Balak took Balaam up to the heights of Baal, where he could catch sight of the fringe of Is-

23 rael. "Build seven altars for me here," said Balaam to Balak, "and prepare seven

2 bullocks and seven rams." Balak did so, sacrificing on every altar one bullock and one ram.

4 "Now," he said, "I have prepared the seven altars and sacrificed on every altar one bullock
3 and one ram." Balaam then said to Balak, "Remain here beside your sacrifice, and I will go apart; perhaps God will come to meet me, and then I can tell you whatever he tells me." So he went his way.

4 God met Balaam, and gave
5 him a message, bidding him go back to Balak and telling him
6 what to say. When he got back, he found Balak beside his sacrifice, Balak and all the chieftains
7 of Moab. Then he uttered these lines:

From Aram I am brought by Balak,
from eastern hills by Moab's king,
to lay a curse on Jacob,
and to denounce Israel.

But how can I curse whom God 8
has not cursed,
or denounce whom the Eternal
has not denounced?
From these cliffs I scan them, 9
from the mount I mark them,
a folk who live secure,
who reckon themselves above all
races.

Who can count up Jacob's num- 10
bers,
who can reckon Israel's myriads?
Be it mine to die as these just
men shall die,
be my last end like theirs!

"What is this you have done?" 11
said Balak. "I brought you to curse my foes, and here you have done nothing but bless them!" Balaam answered, "Must I not be careful to say 12
whatever the Eternal gives me to say?" Balak cried, "Pray 13
come along to another place to view them, and curse them for me there!"

So he took him to Gazerfield 14
on the Pisgah plateau, where he built seven altars, sacrificing a bullock and a ram on each. Balaam said, "Remain here be- 15
side your sacrifice, while I meet God yonder." God met Balaam 16
and gave him a message, bidding him go back to Balak and telling him what to say. When he got 17
back he found Balak beside his sacrifice, Balak and the chief-
tains of Moab. Balak asked him what the Eternal had said, and 18
he uttered these lines:

Balak, listen and attend,
hear me, son of Zippor!
God is no man to break his word, 19
no mortal to change his mind;
he promises, and does he not per-
form?

Does he not carry out his word?
He bids me bless,

and bless I must—I cannot take it back.

- 21 I see no scathe for Jacob,
I mark no misery for Israel;
the Eternal their God is with them,
they shout in honour of their King;
22 God, who brought them out of Egypt,
bears all down before them.

- 23 Jacob needs no omens,
Israel tries no magic arts;
it is revealed to Jacob and to Israel
what God will do.
24 The nation rises like a lioness,
rearing like any lion;
it never rests till it has crunched its prey,
and drunk the victim's blood.

- 25 Balak then said to Balaam,
“Neither curse them nor bless
26 them at all!” But Balaam replied,
“Did I not tell you that I must do exactly as God told
27 **24** me?” So Balaam started
for his home, and Balak
also went away.]

- 23** [[Then Balak said to Balaam,
27 “Come and I will take you to another place; perhaps God will be pleased to let you curse them for me there.”]]
28 Balak took Balaam to the top of the Pěor, looking down upon
29 the Jeshimon. “Build seven altars for me here,” said Balaam to Balak,
30 “and prepare seven bullocks and seven rams.” Balak did so, sacrificing on every altar
one bullock and one ram.

- 24** But when Balaam saw that the Eternal was pleased to bless Israel,
he had no recourse to omens as usual,
he gazed out on the desert;
2 as he looked, he saw Israel lying encamped,
clan by clan,
3 and the spirit of God came over him,
till he uttered these lines:

*The oracle of Balaam son of Beôr,
the oracle of the seer,
the oracle of him who hears God 4
speak,*

*who sees a vision of the Almighty,
sleeping, but awake in soul.
How fair, O Jacob, are your 5
tents!*

*how fair your homes, O Israel!
like glens that stretch afar, 6
like gardens by a river,
like oaks planted by the Eternal,
like cedars by a stream.*

*Let nations tremble at their 7
might,
let many a people feel their
power!*

*Let their king be greater than
Gog,
let their kingdom triumph!
God, who brought them out of 8
Egypt,
bears all down before them.*

*They crouch, they lurk like a lion, 9
like a lioness—who dare rouse
them?*

*They eat up the opposing nations, 8
and they crush their conquerors.
Blessed be all who bless you, 9
and cursed all who curse you!*

*This made Balak's anger blaze 10
against Balaam; he struck his
hands together in contempt and
told him, “I summoned you to
curse my foes, and here you have
blessed them these three times.
Be off with you; away home! I 11
meant to pay you richly, and the
Eternal has prevented you from
receiving a reward!” “But,” 12
said Balaam to Balak, “did not
I tell your messengers that even 13
if Balak were to give me his very
house full of silver and gold,
I could not go beyond the word
of the Eternal to do anything of
my own accord, good or bad?
Whatever the Eternal says, I
say. I go back indeed to my own 14
people, but let me tell you what
this people will do to your peo-
ple in after days.” Then he ut- 15
tered these lines:*

*The oracle of Balaam son of Beôr,
the oracle of the seer,
16 the oracle of him who hears God
speak,
who knows what the most High
knows,
who sees a vision of the Almighty,
sleeping, but awake in soul!
17 I see them in the future far,
I mark them in the days to come;
a star of a king has come from
Jacob,
a mace has risen from Israel,
crashing in Moab's head,
the skull of these proud crea-
tures!*

*18 Edom falls a prey to him,
and Seir is dispossessed,
as Israel wins the day,
19 and Jacob tramples on his foes.
20 [[When he looked at Amâlek
he uttered these lines:*

*Amâlek headed the nations;
its end is to be destroyed.
21 When he looked at the
Kenites he uttered these lines:
Strong your seat is, Kenites,
your eyry in the rocks!*

*22 Yet one day shall it be rifled.
For how long? . . .
23 Sea-folk shall issue from the
north,
and ships swarm out of Cyprus,
24 for the ruin of Assyria over the
Euphrates,
till it in turn is overwhelmed.]]*

25 *When Israel was at
Shittim, the people began
to wanton with the women of
2 Moab, who invited them to the
sacrifices of their gods; the peo-
ple partook of their feasts and
paid homage to their gods
3 [Israel attached themselves to
the Baal of Pëor.] till the Eter-
nal's anger blazed against Israel,
4 and the Eternal bade Moses
seize all the leaders of the people
and execute them in broad day-
light before the Eternal, in order
to avert the Eternal's hot anger
5 from Israel. [So Moses told all
the sheriffs to put to death
throughout their jurisdictions*

*the men who had attached
themselves to the Baal of Pëor.]*

Now one of the Israelites 6
introduced into his family a
Midianite woman, in face of
Moses and all the community of
Israel who were waiting at the
entrance of the Trysting tent.
When Phinehas the son of 7
Eleazar, a grandson of Aaron
the priest, saw this, he left
the assembly, seized a spear, and 8
following the Israelite into the
tent stabbed the pair of them,
the Israelite and the woman 9
right through her belly. This
stopped the death-stroke in
Israel, the death-stroke by
which twenty-four thousand
had died.

Then said the Eternal to 10
Moses, "Phinehas the son of 11
Eleazar, a grandson of Aaron
the priest, has averted my wrath
from the Israelites by resenting
the sin among you even as I re-
sent it; hence I have not put an
end to Israel in my resentment.
So proclaim that I pledge him 12
my favour, pledging him and his 13
descendants a perpetual priest-
hood, for having resented sin on
behalf of his God and having
made expiation for the Israel-
ites."

The Israelite who was killed 14
with the Midianite woman was
called Zimri the son of Salu, a
chieftain belonging to one of the
families of Simeon. The Mid- 15
ianite woman who was killed
was called Cozbi, the daughter
of Zur, head of a clan or family
in Midian. [[The Eternal said 16
to Moses, "Attack the Midian- 17
ites and crush them, for they 18
made an attack on you with
their subtle intrigues over
Pëor and over their country-
woman Cozbi, the daughter of
a Midianite chief, who was

killed when the death-stroke fell on account of Pëor."]]

26 After the death-stroke, the Eternal bade Moses and Eleazar the son of Aaron the priest count the entire community of the Israelites over twenty years of age, clan by clan, all Israelites who were able for active service. So Moses and Eleazar the priest numbered them on the steppes of Moab beside the Jordan at Jericho, counting all over twenty, as the Eternal had commanded Moses.

The Israelites who left Egypt were as follows: There was Reuben the first-born of Israel; his sons were Hanôk head of the Hanôkite sept, Pallu head of the Palluite sept, Hezron head of the Hezronite sept, and Karmi head of the Karmite sept; these were the septs of Reuben, numbering forty-three thousand seven hundred and thirty men. (The son of Pallu was Eliab, and Eliab's sons were Nemûel, Dathan, and Abiram, the Dathan and Abiram, selected from the community, who opposed Moses and Aaron along with Korah's company of rebels against the Eternal. But the earth yawned and swallowed them up along with Korah, when that company perished, when fire burned up two hundred and fifty men, as a warning. However, the sons of Korah did not die out.) The sons of Simeon, sept by sept, were Nemûel head of the Nemûelite sept, Jamin head of the Jaminite sept, Jachin head of the Jachinite sept, Zerah head of the Zerahite sept, and Shaul head of the Shaulite sept; these were the septs of Simeon, twenty-two thousand two hundred men. The sons of Gad,

sept by sept, were Zêphon head of the Zêphonite sept, Haggi head of the Haggite sept, Shuni head of the Shunite sept, Ozni head of the Oznite sept, Eri head of the Erite sept, Arod head of the Arodite sept, and Arêli head of the Arêlite sept; these were the septs of Gad, numbering forty thousand five hundred men. The sons of Judah were Er and Onan (but they died in Canaan), then Shelah the head of the Shelahite sept, Perez the head of the Perezite sept, and Zerah the head of the Zerahite sept, with the sons of Perez, Hezron the head of the Hezronite sept and Hamul the head of the Hamulite sept; these were the septs of Judah, numbering seventy-six thousand five hundred men. The sons of Issachar, sept by sept, were Tola the head of the Tolaite sept, Puvah the head of the Puvite sept, Jashub the head of the Jashubite sept, and Shimron the head of the Shimronite sept; these were the septs of Issachar, numbering sixty-four thousand three hundred men. The sons of Zebulun, sept by sept, were Sered the head of the Seredite sept, Elon the head of the Elonite sept, and Jahleêl the head of the Jahleêlite sept; these were the septs of Zebulun, numbering sixty thousand five hundred men. The sons of Joseph, sept by sept, were Manasseh and Ephraim; Manasseh's son Machir, the head of the Machirite sept, was the father of Gilead the head of the Gileadite sept, and the sons of Gilead were Jezer the head of the Jezerite sept, Helek the head of the Helekite sept, Asriel the head of the Asrielite sept,

Shechem the head of the
 32 Shechemite sept, Shemêda the
 head of the Shemêdaite sept,
 and Hephher the head of the
 33 Hephherite sept (Zelophehad the
 son of Hephher had no sons,
 only daughters, and his daugh-
 ters were called Mahlah, Noah,
 Hoglah, Milkah, and Tirzah);
 34 these were the septs of Manas-
 seh, numbering fifty-two thou-
 35 sand seven hundred men. The
 sons of Ephraim, sept by sept,
 were Shûthelah—the head of
 the Shûthelaite sept, Becher
 the head of the Becherite sept,
 and Tahan the head of the
 36 Tahanite sept, Shûthelah's son
 being Eran the head of the
 37 Eranite sept; these were the
 septs of Ephraim, numbering
 thirty-two thousand five hun-
 dred men. Such were the sons
 38 of Joseph, sept by sept. The
 sons of Benjamin, sept by sept,
 were Bela the head of the Be-
 laite sept, Ashbel the head of
 the Ashbelite sept, Ahiram the
 head of the Ahiramite sept,
 39 Shephûpham the head of the
 Shephûpham sept, and Hupham
 the head of the Huphamite sept,
 40 Bela being the father of Ard,
 the head of the Ardite sept, and
 of Naaman the head of the
 41 Naamite sept; these were the
 septs of Benjamin, numbering
 forty-five thousand six hundred
 42 men. The son of Dan was
 Shuham, head of the Shuham-
 43 ite sept; the Shuhamite sept
 numbered sixty-four thousand
 44 four hundred men. The sons
 of Asher were, sept by sept,
 Imnah the head of the Imnite
 sept, Ishvi the head of the
 45 Ishvite sept, and Beriah the
 head of the Beriite sept, Beriah
 being the father of Heber head
 of the Heberite sept, and of
 Malchiel head of the Malchiel-

ite sept. (Asher had a daugh- 46
 ter called Sarah.) These were 47
 the sons of Asher, sept by sept,
 numbering fifty-three thousand
 four hundred men. The sons 48
 of Naphtali, sept by sept, were
 Jahzeël head of the Jahzeélite
 sept, Guni head of the Gunite
 sept, Jezer head of the Jezerite 49
 sept, and Shillêm head of the
 Shillêmite sept; these were the 50
 septs of Naphtali, numbering
 forty-five thousand four hun-
 dred men.

The total number of the Is- 51
 raelites was six hundred and one
 thousand seven hundred and
 thirty.

The Eternal ordered Moses 52
 to have the country divided 53
 up among them according to
 their respective numbers; a 54
 large clan was to receive a large
 property, and a small clan a
 small property, each being
 assigned a holding according
 to the number of its members.
 The country was to be divided 55
 up by lot, and individuals were
 to hold property as members
 of their septs; the common 56
 possession of Israel was to be
 divided by lot between the
 larger and the smaller clans.

In the census the Levites, 57
 sept by sept, included the Ger-
 shonite sept of Gershon, the
 Kohathite sept of Kohath, and
 the Merarite sept of Merari;
 the Levite septs were the Lib- 58
 nites, the Hebronites, the Mah-
 lites, the Mushites, and the
 Korahites. Kohath was the
 father of Amram, who married 59
 Jochebed a daughter of Levi,
 born in Egypt, and she bore
 Aaron, Moses, and Miriam their
 sister. Aaron was the father 60
 of Nadab, Abihu, Eleazar, and
 Ithamar (Nadab and Abihu 61

died for having offered irregular
 62 fire before the Eternal). Their
 total number was twenty-three
 thousand, counting every male
 over a month old. Their num-
 ber was not included in that of
 Israel, as they received no
 property in Israel.

63 [[Such were the men counted
 by Moses and Eleazar the priest
 as they took the census of the
 Israelites on the steppes of
 Moab beside the Jordan oppo-
 64 site Jericho. There was not a
 man among them who had been
 in the census taken by Moses
 and Aaron the priest, when they
 counted the Israelites in the
 65 desert of Sinai; the Eternal had
 declared that they would cer-
 tainly perish in the desert, and
 not a man of them was left,
 except Caleb the son of Je-
 phunneh and Joshua the son of
 Nun.]]

27 Now there came forward
 the Manassite daughters
 of Zelophehad the son of He-
 pher, son of Gilead, son of
 Machir, son of Manasseh, son of
 Joseph; their names were Mah-
 lah, Noah, Hoglah, Milkah, and
 2 Tirzah. They appeared before
 Moses and Eleazar the priest
 and the chieftains and all the
 community at the entrance of
 the Trysting tent, with this
 3 plea: "Our father died in the
 desert, though he took no part
 in the rising of Korah with those
 who conspired against the Eter-
 nal; he died as an ordinary sin-
 4 ner, leaving no sons. Why
 should our father's name be
 dropped from his clan, simply
 because he left no son? Let us
 hold property among our fellow-
 clansmen."

5 Moses laid their plea before
 6 the Eternal, and the Eternal
 7 answered Moses, "The daugh-

ters of Zelophehad are right; you
 must certainly let them hold
 property among their fellow-
 clansmen; let their father's share
 pass to them. And direct the 8
 Israelites to let a man's prop-
 erty always pass to his daugh-
 ters, if he dies without leav-
 ing a son. If he leaves no 9
 daughter, his property shall go
 to his brothers, and, if he leaves 10
 no brothers, his property shall
 go to his father's brothers. If 11
 his father has left no brothers,
 then his property passes to the
 next-of-kin in his own clan.
 This is to be a fixed custom in
 Israel, by order of the Eternal
 through Moses."

Then said the Eternal to 12
 Moses, "Climb this hill of the
 Abârim and view the land I
 have assigned to the Israelites;
 when you have seen it, you 13
 shall rejoin your kinsfolk as
 Aaron your brother did, since 14
 you and he were faithless to
 my orders when the community
 made complaints in the desert
 of Zin, where I ordered you to
 vindicate my authority in pro-
 ducing water before their eyes."
 (The water was the stream of
 Meribah-Kadesh in the desert
 of Zin.)

Moses said to the Eternal, 15
 "Let the Eternal, the God of 16
 all human souls, appoint a 17
 leader for the community to
 manage all their affairs and
 enterprises, so that the com-
 munity of the Eternal may not
 be like sheep without a shep-
 herd." "Take Joshua the son 18
 of Nun," said the Eternal, "he
 is a capable man; lay your
 hands on him, place him in 19
 front of Eleazar the priest and
 all the community, and give
 him his commission before their
 eyes; invest him with some of 20

your own authority that the community of Israel may all
 21 obey him. He shall appear before Eleazar the priest to receive directions from the Eternal by means of the sacred lot; at Eleazar's bidding he and all the community of Israel shall act and move."

22 Moses did as the Eternal told him; he placed Joshua in front of Eleazar the priest and all of the community, laid his hands on him, and gave him his commission, as the Eternal had directed by means of Moses.

28 The Eternal also gave Moses these directions for
 2 the Israelites. "Bid them be careful about offering me at the due time my oblations, my food in burnt sacrifices, and the
 3 soothing odour of flesh. Tell them that this is what they must burn in sacrifice to the Eternal, for all time; two male yearling lambs without blemish, every
 4 day, one lamb to be sacrificed in the morning, and the other
 5 towards evening, along with a cereal-offering of seven pints of fine flour, mixed with three
 6 pints of beaten oil. [[This is the sacrifice to be burned for all time, the sacrifice instituted at mount Sinai to be a soothing odour, a burnt-offering, for the
 7 Eternal.]] The libation is to be three pints of wine for the morning lamb, a libation of liquor for the Eternal which must be poured out in the
 8 sacred court. The other lamb is to be offered towards evening, with the same cereal-offering and the same libation as in the morning, to be a burnt-offering, a soothing odour, for the
 9 Eternal. On the sabbath day two male yearling lambs without

blemish are to be offered in addition, with fourteen pints of fine flour mixed with oil as a cereal-offering, and the usual libation; this is the sabbath
 10 sacrifice, in addition to the ordinary sacrifice and its libation. On the first day of each
 11 month a burnt-offering must be sacrificed to the Eternal, two young bullocks, one ram, and seven male yearling lambs without blemish, with a cereal-offering
 12 of twenty-one pints of fine flour mixed with oil for every bullock, fourteen pints of fine flour mixed with oil for the ram, and seven pints of fine flour mixed with oil for every lamb; this is to be a sacrifice with a
 13 soothing odour, a burnt-offering, for the Eternal. The libations
 14 are to be six pints of wine for every bullock, four pints for the ram, and three pints for every lamb. Such is the monthly burnt-offering all through the year. Also one he-goat must
 15 be sacrificed to the Eternal as a sin-offering, in addition to the ordinary burnt-offering and libation.

The fourteenth day of the
 16 first month is the Eternal's passover, and a festival falls on
 17 the fifteenth day; for seven days unleavened bread is to be eaten. On the first day of the
 18 festival a sacred gathering is to be held; no field-work is to be done, but you must burn
 19 in sacrifice to the Eternal two young bullocks, one ram, and seven male yearling lambs, taking care that they are without blemish; also you must
 20 present their cereal-offering of fine flour mixed with oil, twenty-one pints for each bullock, fourteen pints for the ram, and
 21 seven pints for each of the

22 seven lambs, along with one
 he-goat as a sin-offering in
 23 expiation of your sins. All
 this in addition to the sacrifice
 of the morning lamb, the ordi-
 24 nary sacrifice. For seven days
 you must offer daily the Eter-
 nal's food in sacrifice, as a
 soothing odour, in addition to
 the ordinary sacrifice and liba-
 25 tion. On the seventh day you
 must again hold a sacred gath-
 ering, and do no field-work.
 26 You must also hold a sacred
 gathering and do no field-work
 27 on the day of First-fruits, when
 you make the Eternal a cereal-
 offering from the new grain at
 your festival of Weeks; burn as
 a sacrifice to the Eternal, as a
 soothing odour, two young
 bullocks, one ram, and seven
 28 male yearling lambs, with the
 cereal-offering of fine flour
 mixed with oil, twenty-one
 pints for each bullock, fourteen
 29 pints for the ram, and seven
 pints for each of the seven
 30 lambs, besides one he-goat in
 31 expiation of your sins. These
 animals (and they must be un-
 blemished) shall be sacrificed
 with their due libations, in ad-
 dition to the ordinary daily sac-
 rifice.

29 On the first day of the
 seventh month you must
 also hold a sacred gathering and
 do no field-work; make that
 a day for the blowing of the
 2 bugles, and burn in sacrifice
 to the Eternal, as a soothing
 odour, one young bullock, one
 ram, and seven male yearling
 3 lambs without blemish, with
 the due cereal-offering of fine
 flour mixed with oil, twenty-
 one pints for the bullock, four-
 4 teen pints for the ram, and
 seven pints for each of the
 5 seven lambs; also one he-goat

as a sin-offering to expiate your
 sins; and all in addition to the 6
 burnt-offering in honour of the
 new moon, and its cereal-offer-
 ing, and the ordinary sacrifice
 with its cereal-offering and
 libations in order due—as a
 soothing odour, a sacrifice of
 fire, to the Eternal.

On the tenth day of the sev- 7
 enth month you must hold a
 sacred gathering, abstain and
 fast, doing no field-work at all;
 you must burn in sacrifice to the 8
 Eternal, as a soothing odour, one
 young bullock, one ram, and
 seven male yearling lambs, tak-
 ing care that they are unblem-
 ished; also, their cereal-offering 9
 of fine flour mixed with oil,
 twenty-one pints for the bullock,
 fourteen pints for the ram, 10
 and seven pints for each of the
 seven lambs, besides one he-goat 11
 as a sin-offering, in addition to
 the sin-offering of expiation and
 the ordinary sacrifice, with
 their cereal-offerings and liba-
 tions.

On the fifteenth day of the 12
 seventh month you must hold
 a sacred gathering, doing no
 field-work, and hold a festival in
 honour of the Eternal for seven
 days; you must burn in sacri- 13
 fice to the Eternal, as a soothing
 odour, thirteen young bullocks,
 two rams, and fourteen male
 yearling lambs without blemish,
 together with their cereal-offer- 14
 ings of fine flour mixed with oil,
 twenty-one pints for each of the
 thirteen bullocks, fourteen pints
 for each of the two rams, and 15
 seven pints for each of the four-
 teen lambs, besides one he-goat 16
 as a sin-offering; and all in addi-
 tion to the ordinary sacrifice
 with its cereal-offering and li-
 bation.

17 On the second day of that week you must sacrifice twelve young bullocks, two rams, and fourteen male yearling lambs without blemish, with the due cereal-offering and libation for each of the bullocks, rams, and lambs; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.

20 On the third day, eleven bullocks, two rams, and fourteen male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb respectively; also, one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.

23 On the fourth day, ten bullocks, two rams, and fourteen male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.

26 On the fifth day, nine bullocks, two rams, and fourteen male yearling lambs, without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.

29 On the sixth day, eight bullocks, two rams, and fourteen male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.

32 On the seventh day, seven bul-

locks, two rams, and fourteen male yearling lambs without blemish, with the due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.

On the eighth day you must hold a sacred festival, doing no field-work, but burning in sacrifice to the Eternal, as a soothing odour, one bullock, one ram, and seven male yearling lambs without blemish, with their due cereal-offerings and libations for bullock, ram, and lamb; also one he-goat as a sin-offering; in addition to the ordinary sacrifice with its cereal-offering and libation.

Such shall be your sacrifices to the Eternal at your fixed festivals, in addition to what you may vow or offer of your own freewill, by way of burnt-offerings, cereals, libations, and recompense-offerings."

Moses gave Israel all these directions conveyed to him by the Eternal.

Moses told the chiefs of the clans of Israel that the Eternal had given these directions: "If any man vows anything to the Eternal or takes an oath to abstain from anything, he must not break his word; he must carry out whatever he has promised. If any woman vows anything to the Eternal or pledges herself to abstain from anything, while she is young and living in her father's house, then, should her father come to hear of her vow or pledge and offer no objection, her vow is valid and her pledge is binding; but, should her father express disapproval, no vow or pledge that she has taken shall

stand, and the Eternal will forgive her, since her father dis-
 6 approved. If she marries, when
 bound by some vow or rash
 7 pledge, and if her husband offers
 no objection when he comes to
 hear of it, then her vow is valid
 8 and her pledge is binding; but
 if her husband expresses dis-
 approval when he comes to hear
 of it, then this renders invalid
 her vow or rash pledge, and
 the Eternal will forgive her.
 9 [[But the vow of a widow or of
 a divorced woman, any pledge
 that she makes, is binding on
 10 her.]] If she has vowed a vow
 or taken an oath to abstain from
 anything, while in her husband's
 11 house, should he hear of it and
 offer no objection, expressing
 no disapproval, then any vow
 of hers is valid, any pledge is
 12 binding; but if her husband
 quashed them when he came to
 hear of them, nothing she has
 ever said by way of vow or
 pledge shall hold good; her
 husband has annulled them,
 and the Eternal will forgive
 13 her. Any vow she takes, any
 pledge she makes on oath to
 abstain from food or anything
 else, may be rendered valid
 14 or invalid by her husband. If
 her husband, from the day he
 hears of it, never makes any
 objection, he renders valid any
 vow or pledge she has taken;
 he renders them valid because
 he never objected to them when
 15 he heard of them. But if he
 quashes them some time after
 he has heard of them, he must
 pay the penalty incurred by his
 16 wife." Such were the regula-
 tions bearing on a man and his
 wife, or upon a father and his
 young unmarried daughter, as
 given by the Eternal to Moses.

The Eternal then bade **31**
 Moses avenge the Israelites **2**
 on the Midianites, before he re-
 joined his kinsfolk. So Moses **3**
 ordered the people, "Arm some
 of your number to go and fight
 against Midian, to execute the
 Eternal's vengeance on Midian;
 send a thousand soldiers from ev- **4**
 ery clan in Israel." Moses did **5**
 get a thousand from every clan,
 twelve thousand Israelites,
 armed for war, and he sent them **6**
 to fight, along with Phinehas
 the son of Eleazar the priest,
 who also went into battle car-
 rying the sacred vessels and
 the bugles to sound the charge.
 They attacked Midian, as the **7**
 Eternal had given orders to
 Moses, and killed every male
 among them; they killed the **8**
 kings of Midian, among those
 slain in battle, Evi, Rekem,
 Zur, Hur, and Reba, these five
 kings of Midian, and also put
 to death Balaam the son of
 Beôr. The Israelites further **9**
 made prisoners of the women
 of Midian and their children,
 plundered all the Midianites'
 cattle and flocks and goods,
 and burned up all the towns **10**
 and camps where they had
 settlements. Then they brought **11**
 all the spoil and all the
 booty, captives and cattle alike, **12**
 to Moses and Eleazar the
 priest and the community of
 Israel, bringing the captives
 and spoil and booty into the
 camp on the steppes of Moab
 beside the Jordan opposite
 Jericho.

Moses and Eleazar the priest **13**
 and all the chieftains of the com-
 munity went to meet them out-
 side the camp, and Moses raged **14**
 at the officers of the army, at the
 generals and commanders, on
 their return from the expedition.

15 "You have let all the women
 16 live?" said Moses. "Why, by the
 advice of Balaam, it was these
 women who led the Israelites to
 prove disloyal to the Eternal in
 the affair of Pěor, till the death-
 stroke fell on the community
 17 of Israel! Come, kill every
 male child, and kill every
 woman who has had intercourse
 18 with a man! But you may
 keep alive all the girls who
 have never had intercourse
 19 with a man. Stay outside the
 camp for seven days; and all
 of you who have killed anyone
 or touched a corpse must purify
 yourselves and your captives
 from the stain on the third day
 20 and the seventh. Also, you
 must purify from the stain
 every garment, everything made
 of leather, everything made of
 goat's hair, and everything
 21 wooden." "This," added Elea-
 zar the priest to the soldiers
 who had been on active serv-
 ice, "this is the strict rule
 given by the Eternal to Moses;
 22 though as for gold, silver,
 bronze, iron, tin, and lead, any-
 23 thing that can stand fire, you
 must put that through fire to
 cleanse it, and then purify it
 in the water meant for remov-
 ing pollution; whatever cannot
 stand fire you must pass through
 24 water. Wash your clothes on
 the seventh day and you shall
 be clean; then you may re-en-
 ter the camp."

25 The Eternal bade Moses
 26 count up all the spoil of cap-
 tives and cattle, aided by
 Eleazar the priest and the head-
 27 men of the various clans; then
 he was to halve the booty be-
 tween the troops who had taken
 part in the actual expedition
 and the rest of the community,
 28 deducting a tax for the Eternal

from the share of the soldiers,
 in the shape of one out of every
 five hundred human beings,
 cattle, asses, and sheep; this 29
 was to be deducted from their
 half and handed to Eleazar the
 priest as a special contribution
 for the Eternal; from the half as- 30
 signed to the Israelites, one out
 of every fifty human beings, cat-
 tle, asses, and sheep was to be
 deducted, and handed to the
 Levites, who were in charge of
 the Eternal's Dwelling.

Moses and Eleazar carried out 31
 these instructions of the Eternal
 to Moses. The available booty, 32
 out of all that the troops had
 captured, amounted to six
 hundred and seventy-five thou- 33
 sand small cattle, seventy-two 34
 thousand large cattle, sixty- 35
 one thousand asses, and thirty- 36
 two thousand maidens. The 36
 half which fell to the troops was
 three hundred and thirty-seven
 thousand five hundred small
 cattle, yielding a tax to the 37
 Eternal of six hundred and
 seventy-five; the large cattle 38
 numbered thirty-six thousand,
 yielding a tax of seventy-two
 for the Eternal; the asses num- 39
 bered thirty thousand five hun-
 dred, yielding a tax of sixty-
 one for the Eternal; and there 40
 were sixteen thousand maidens,
 yielding a tax of thirty-two for
 the Eternal. Moses handed 41
 all this over, as the Eternal's
 special contribution, to Eleazar
 the priest, as the Eternal had
 given orders. Of the half 42
 that fell to the Israelites, as dis-
 tinct from the troops who had
 served (it amounted to three 43
 hundred and thirty-seven thou-
 sand five hundred small cattle,
 thirty-six thousand large cattle, 44
 thirty thousand five hundred 45

46 asses, and sixteen thousand
47 maidens), out of this half, be-
longing to the Israelites, Moses
took one-fiftieth in human beings
and animals, and handed them
over to the Levites who were in
charge of the Eternal's Dwell-
ing, as the Eternal had given
him orders.

48 The commanding officers, the
generals, and captains of the
army then came and told Moses,
49 "We, your servants, have gone
over the men who were serv-
ing in the army, and not a man
50 is missing. So we have brought
this offering for the Eternal,
each of us offering some gold or-
nament he has picked up, an
armlet, a bracelet, a signet-ring,
an ear-ring, or a necklace, to
51 appease the Eternal for having
counted our men." Moses and
Eleazar the priest took the gold
52 from them, and the gold from
these ornaments offered by the
generals and captains to the
Eternal came to about thirty-
53 four thousand pounds. (The
common soldiers had each taken
54 his own plunder.) Moses and
Eleazar the priest brought this
gold of the generals and captains
into the Trysting tent, to lie
there and remind the Eternal of
Israel.

grazing country, and we your
servants have herds; now," they 5
added, "if we are in favour
with you, let this land be
assigned to your servants as
their property; do not take us
across the Jordan."

"But," said Moses to the Gad- 6
ites and the Reubenites, "are
your kinsmen to engage in war
while you sit here? Why would 7
you discourage the Israelites
from crossing to the land which
the Eternal has given them?
This is just what your fathers 8
did, when I sent them forward
from Kadesh-barnea to inspect
the land. When they made their 9
way up to the wady of Esheol
and saw the land, they dis-
couraged the Israelites from
entering the land that the
Eternal had given them. That 10
day the Eternal's anger blazed,
and he swore that not one of 11
those who had left Egypt, no
man over twenty, would ever
see the land he had sworn to
Abraham, Isaac, and Jacob, to
give them, since they had not
been loyal to him, with the 12
exception of Caleb the son of
Jephunneh the Kenizzite and
Joshua the son of Nun, who
had been loyal to the Eternal.
So the Eternal's anger blazed 13
against Israel, and he made
them wander up and down the
desert for forty years, till all the
generation that had done evil in
the sight of the Eternal had
perished. And here have you 14
risen to take your fathers' place,
you brood of sinners, to fan into
flame the anger of the Eternal
against Israel! If you give up 15
following the Eternal, till he
again abandons the people
in the desert, you will have
the whole nation destroyed."

"But," they urged, "we will 16

32 The Reubenites and the
Gadites had vast herds,
and when they saw that the land
of Jazer and the land of Gilead
2 was good for grazing, the Gad-
ites and the Reubenites ap-
peared before Moses and Elea-
zar the priest and the chieftains
of the community, saying,
3 "This land of Atâroth, Dibon,
Jazer, Nimrah, Heshbon, Elea-
leh, Sibmah, Nebo, and Meon,
4 which the Eternal has laid low
before the community, is good

build sheep-folds here for our herds and towns for our children, and then equip ourselves to lead the vanguard of the Israelites till we conduct them to their settlements, leaving all our children in the fortified towns for protection from the natives. We will not return to our homes till every Israelite has got possession of his own land. We ourselves will not seek any possession with them across and beyond the Jordan; our own possessions have fallen to us on this the eastern bank of the Jordan."

Moses answered, "If you will do this, if you will equip yourselves to march under the eyes of the Eternal to battle, if every soldier among you crosses the Jordan under the eyes of the Eternal, till the Eternal evicts his foes before him, and the land is subdued before him, then you may return home, quit of all obligation to the Eternal and Israel, and this country shall be yours to hold under the eyes of the Eternal. But if not, then you have sinned against the Eternal, and be sure that punishment for your sin will fall on you. Build towns for your children and folds for your sheep, but do what you have promised."

The Gadites and the Reubenites replied, "My lord, your servants will do your bidding. Our children, wives, flocks, and all our cattle shall remain in the towns of Gilead, but we your servants, all of us who are armed, will cross to fight under the eyes of the Eternal, as my lord orders."

So Moses gave these directions to Eleazar the priest, to Joshua the son of Nun, and to the chiefs

of the septs, composing the clans of Israel: "If all the Gadites and the Reubenites who are armed cross the Jordan along with you under the eyes of the Eternal," said Moses, "and you subdue the country, then let them hold the land of Gilead. But if they will not cross with you under arms, then they must share the land of Canaan with you." The Gadites and the Reubenites replied, "As the Eternal has ordered your servants, so will we do. We will cross under arms into the land of Canaan, under the eyes of the Eternal, and hold as ours the country east of the Jordan."

Moses then assigned them, that is, the Gadites and the Reubenites and the half clan of Manasseh, Joseph's son, the realm of Sihon the Amorite king and the realm of Og king of Bashan, the whole country with all its towns and their districts. The Gadites built Dibon, Atâroth, Arôer, Atroth-Shophan, Jazer, Jogbehah, Beth-nimrah, and Beth-haran, fortified towns with enclosures for sheep. The Reubenites built Heshbon, Elealeh, Kiriathaim, Nebo, and Baalmëon [[change the names of the two latter!]], and Sibmah, renaming the towns they rebuilt. [[The Machirites of the Manasseh clan went and seized Gilead, dislodging the local Amorites (Moses assigned Gilead to Machir of Manasseh as a settlement); Jair the Manassite was the conqueror of these townships, which were called Havvoth-jair (Jairtowns); it was Nobah who conquered Kenath and its dependent townships, calling it Nobah after himself.]]

33 Here are the stages on the route followed by the Israelites when their divisions left the land of Egypt under the leadership of Moses and Aaron; by order of the Eternal Moses wrote down their starting-points from place to place, and here they are, one after another.

3 Leaving Ramses on the fifteenth day of the first month, the day after the passover, the Israelites marched confidently away in the sight of all the Egyptians, who were then burying all their first-born children, slain by the Eternal (the Eternal had also punished their gods). Leaving Ramses, the Israelites camped at Sukkoth. Leaving Sukkoth, they camped at Etham on the edge of the desert. Leaving Etham, they turned back to Pihahiroth, east of Baal-zëphon, and camped east of Migdol. Leaving Pihahiroth, they marched through the sea into the desert, and after three days' march through the desert of Etham camped at Marah.

9 Leaving Marah, they reached Elim, where there were twelve fountains and seventy palm-trees; so they camped at Elim.

10 Leaving Elim, they camped beside the Reed Sea. Leaving the Reed Sea, they camped in the desert of Sin. Leaving the desert of Sin, they camped at Dophkah. Leaving Dophkah, they camped at Alush. Leaving Alush, they camped at Rephîdim, where the people could get no water to drink. Leaving Rephîdim, they camped in the desert of Sinai. Leaving the desert of Sinai, they camped at Kibroth-hattaâvah. Leaving Kibroth-hattaâvah, they camped at Hazêroth. Leaving Hazêroth, they camped at Rith-

mah. Leaving Rithmah, they camped at Rimmon-perez. Leaving Rimmon-perez, they camped at Libnah. Leaving Libnah, they camped at Rissah. Leaving Rissah, they camped at Kehêlathah. Leaving Kehêlathah, they camped at mount Shepher. Leaving mount Shepher, they camped at Haradah. Leaving Haradah, they camped at Makheloth. Leaving Makheloth, they camped at Tahath. Leaving Tahath, they camped at Terah. Leaving Terah, they camped at Mithkah. Leaving Mithkah, they camped at Hashmonah. Leaving Hashmonah, they camped at Mosêroth. Leaving Mosêroth, they camped at Benê-jaakan. Leaving Benê-jaakan, they camped at Horhaggidgad. Leaving Horhaggidgad, they camped at Jotbathah. Leaving Jotbathah, they camped at Abronah. Leaving Abronah, they camped at Ezîon-geber. Leaving Ezîon-geber, they camped in the desert of Zin (that is, at Kadesh). Leaving Kadesh, they camped at mount Hôr, on the edge of the land of Edom. (Aaron the priest went up mount Hôr at the bidding of the Eternal and died there, on the first day of the fifth month of the fortieth year after Israel had left the land of Egypt; when Aaron died on mount Hôr he was a hundred and twenty-three years old.) Leaving mount Hôr, they camped at Zalmonah. Leaving Zalmonah, they camped at Punon. Leaving Punon, they camped at Oboth. Leaving Oboth, they camped at Ijeabârim on the frontier of Moab. Leaving Iyim, they camped at Dibon-gad. Leaving Dibon-gad, they camped at Almon-

47 diblathaim. Leaving Almon-
diblathaim, they camped in the
48 Abârim hills, east of Nebo.
Leaving the Abârim hills, they
camped on the steppes of Moab
beside the Jordan opposite Jeri-
49 cho; their camp lay along the
Jordan, from Beth-jeshimoth
to Abel-shittim on the steppes
of Moab.

50 On the steppes of Moab
beside the Jordan, opposite
Jericho, the Eternal gave Moses
51 these orders for the Israelites:
"When you cross the Jordan
52 into the land of Canaan, you
must evict all the natives from
the land, you must shatter all
their figured stones and all their
metal idols, and you must dem-
53 olish all their shrines; then
take possession of the land and
live there, for I have given you
54 possession of it. Divide the
land among yourselves by lot,
clan by clan, assigning more
land to the larger clans and less
to the smaller; as the lot falls for
a man's sept, so he shall hold
his property; the division is to
55 be made by clans. But if you
will not evict the natives from
the land, those you allow to
remain will worry you like a
speck in your eye or a thorn
in your side, they will be a
56 trouble to you in the land, and
as I meant to treat them, so will
I treat you."

34 The Eternal also gave
Moses these directions for
2 Israel: "When you enter the
land of Canaan (the land that
falls to you to possess, Canaan
3 in its full extent), your frontier
to the south shall run from the
desert of Zin along Edom,
from the foot of the Salt Sea
4 eastward; then your frontier
shall turn south of the Scorpion
Pass and along to Zin, coming

out south of Kadesh-barnea,
stretching to Hazar-addur and 5
along to Azmon, where the
frontier shall turn to the Wady-
el-Arish and end at the Mediter-
ranean Sea. Your frontier on 6
the west is to be the Mediter-
ranean Sea itself. As for 7
your frontier to the north, you
shall mark out the line from the
Mediterranean to the Hôr range 8
in the direction of the pass of
Hamath, reaching to Zedad; then 9
the frontier shall run to Ziphron,
ending at Hazar-enan; such shall
be your northern frontier.
Your frontier to the east shall be 10
drawn from Hazar-enan to She-
pham, then down from Shepham 11
to Harbel east of Ain, and along
the ridge flanking the lake of
Kinnereth, till the frontier 12
reaches the Jordan, ending at
the Salt Sea. Such is to be the
full extent of your country with
its frontiers." Thus did 13
Moses give orders to the Israel-
ites. "This," he said, "is the land
you are to share by lot, assigned
by order of the Eternal to the
nine and a half clans. As for 14
the clan of Reuben, sept by sept,
and the clan of Gad, sept by
sept, as well as the half clan of
Manasseh, these two and a half 15
clans have received their pos-
sessions on the eastern side of
the Jordan, opposite Jericho."

The Eternal also named for 16
Moses the men who were to 17
divide up the country into
holdings, Eleazar the priest
and Joshua the son of Nun.
A chieftain of every clan was 18
also to be chosen for the task
of dividing the country; their 19
names were to be Caleb the
son of Jephunneh from the clan
of Judah, Samuel the son of 20
Ammihud from the clan of Sim-
eon, Elidad the son of Chislon 21

from the clan of Benjamin,
 22 Bukki the son of Jogli a chief-
 tain from the clan of Dan,
 23 Hanniel the son of Ephod from
 the Joseph clan of Manasseh,
 24 Kemuel the son of Shiphtan a
 chieftain from the Joseph clan
 25 of Ephraim, Elizaphan the son
 of Parnach a chieftain from
 26 the clan of Zebulun, Paltiel the
 son of Azzan a chieftain from
 27 the clan of Issachar, Ahihud
 the son of Shelomi a chieftain
 28 from the clan of Asher, and
 Pedahel the son of Ammihud
 a chieftain from the clan of
 29 Naphtali. These were the men
 ordered by the Eternal to divide
 up the land of Canaan into hold-
 ings for the Israelites.

35 On the steppes of Moab
 beside the Jordan, opposite
 2 Jericho, the Eternal also gave
 Moses these directions for the
 Israelites: "You must assign
 the Levites, out of your allotted
 land, towns to dwell in, as well
 as pasture-lands round the
 3 towns; in the towns they are to
 live, and the pasture-lands are
 for their cattle and herds and
 4 live-stock. The pasture-lands
 of a town for the Levites shall
 extend five hundred yards from
 5 the wall of the town; you shall
 measure them out in a square,
 a thousand yards long on every
 side, the town lying in the mid-
 dle of the squares. So much
 for the pasture-lands of a town.
 6 As for the towns themselves
 you must assign the Levites
 forty-two, in addition to six
 towns of refuge where a hom-
 7 icide may take sanctuary; so
 that the towns you assign to
 the Levites shall be forty-eight
 in all, together with their
 8 pasture-lands. In assigning
 them out of the land allotted
 to the Israelites, you shall take

more from the larger districts
 and fewer from the smaller;
 each clan shall give towns to
 the Levites in proportion to the
 size of its allotment."

The Eternal also gave Moses 9
 these orders for the Israelites: 10
 "When you cross the Jordan into
 the land of Canaan, you shall 11
 select for yourselves some suit-
 able towns as towns of refuge,
 so that any homicide who kills
 a person by accident may take
 sanctuary there. These towns 12
 will provide you with a refuge
 from the avenger, so that the
 homicide may not die before
 he has appeared before the
 community to be tried.

There shall be six towns of 13
 refuge; three towns east of the 14
 Jordan, and three towns in the
 land of Canaan, you shall assign 15
 as towns of refuge, for the Is-
 raelites, for foreigners, and for
 resident aliens among you; any-
 one who kills a person by acci-
 dent may take sanctuary in
 them. But if he struck the per- 16
 son with an iron tool, so that he
 died, the man is a murderer; the
 murderer must be put to death
 without fail. Or, if he lifted a 17
 stone to strike him a fatal blow,
 and he died, the man is a mur-
 derer; the murderer must be put
 to death without fail. Or, if 18
 he lifted something wooden to
 strike him a fatal blow, and
 he died, the man is a murderer;
 the murderer must be put to
 death without fail. (He shall 19
 be put to death by the avenger
 of blood, who may kill him
 whenever he catches him.)
 Also, if he pushes a person 20
 because he hates him, or hides
 and throws anything at him,
 so that he dies, or maliciously 21
 strikes him till he dies, the man
 who struck the blow must be put

to death without fail; he is a murderer. (He shall be killed by the avenger of blood who catches him.) Only, if he has given him a sudden push without any malice, or thrown something at him in the open, or thrown a stone that might cause death and hit him accidentally, so that he died, when there was no quarrel between the two men and no harm intended, then the community must decide between the homicide and the avenger, guided by these rules; the community must free the homicide from the avenger, the community must put him back in the town of refuge where he took sanctuary, and there shall he stay till the death of the consecrated high priest.

If the homicide ever goes outside the bounds of the town of refuge where he has taken sanctuary and is caught by the avenger outside the bounds, then the avenger may kill the homicide without incurring any guilt; he ought to have remained within the town of refuge till the death of the high priest. When the high priest dies, then the homicide may return home.

This is to be a fixed custom among you for all time and all over the country. In a case of murder, the murderer must be put to death on the evidence of witnesses; the evidence of a single witness shall not carry sentence of death. No money payment shall be accepted on behalf of a murderer who has been guilty of wilful murder; he must be put to death without fail. Nor shall any money payment be accepted in order to allow a homicide in sanctuary to return home before the death of

the high priest. In this way you shall keep your land undefiled, for bloodshed profanes a country, and there is no expiation for a country with bloodshed except by having the blood of the murderer shed. None of you is to pollute the land in which you live, where I reside; for I the Eternal reside among the Israelites."

Then the chiefs of the 36
septs in the Gileadite clan of Machir, the Manassite clan of Joseph, appeared before Moses and the chieftains of Israel's clans. "The Eternal," they pled, "ordered my lord to have the land divided up by lot among the Israelites, and to allow Zelophehad our kinsman's property to pass to his daughters. Well now, if they marry any members of the other clans in Israel, their property will be taken out of our ancestral property and added to the property of the clan into which they marry; this will deprive our clan of their property. When the jubilee year comes round for Israel, their property will be added to the property of the clan into which they marry, and the property of our ancestral clan will suffer."

So Moses, at the Eternal's bidding, declared that the plea of this Joseph-clan was just, and announced the Eternal's decision that while the daughters of Zelophehad might marry as they pleased, they must marry kinsmen of their father's clan; no property in Israel was to pass from clan to clan; the Israelites were all to keep the property of their ancestral clan, and any heiress in Israel must marry one of her father's clan, so that the

clans of Israel might each preserve their own property.

- ¹⁰ The daughters of Zelophehad obeyed these instructions of the Eternal laid down by Moses;
¹¹ Mahlah, Tirzah, Hoglah, Milkah, and Noah, the daughters of Zelophehad, married their
¹² cousins; they married into fami-

lies of the Manassite clan of Joseph, and so their property remained in their ancestral clan.

These are the commands and ¹³ regulations of the Eternal, as laid down by Moses for the Israelites on the steppes of Moab beside the Jordan, opposite Jericho.

DEUTERONOMY

1 The following are the words which Moses spoke to all Israel east of the Jordan in the desert, in the wady of the Arâbah opposite Suph, between Paran on the one side and Tophel, Laban, Hazêroth, and 3 Dizâhab on the other. (It was on the first day of the eleventh month of the fortieth year that Moses spoke to the Israelites in terms of all the commands that he had received for them from 4 the Eternal.) After defeating Sihon king of the Amorites, whose capital was Heshbon, and Og king of Bashan, whose capital 5 was Ashtaroth, at Edrei, Moses set himself to expound this code, east of the Jordan in Moab. He said:

6 "The Eternal our God said to us at Horeb, 'You have stayed long enough among the 7 hills here; move on, away into the highlands of the Amorites and all the surrounding country, the wady of the Arâbah, the highlands, the lowlands, the southern plains and the maritime plains where the Canaanites live, also the Lebânôn. I hand this land over to you, as far as the great river, the river 8 Euphrates. There it lies; march in and take possession of the land that the Eternal swore he would give to your fathers, Abraham, Isaac, and Jacob, and to their descendants.'

9 "Then it was that I told you, 'I cannot bear the burden of 10 you single-handed. The Eternal your God has multiplied you, till now your numbers are 11 like the stars in the sky. (May the Eternal the God of your fathers multiply you still a

thousand-fold, and prosper you as he promised you!) How can 12 I possibly bear the heavy burden of you and your disputes, all by myself? Choose capable 13 men, intelligent and experienced, from each of your clans, and let me put them in charge of you.' Then you replied, 'What you 14 propose is the right thing to do.' So I took those capable and 15 experienced men, putting them in charge of your divisions of a thousand, of a hundred, of fifty, and of ten, as your prefects, along with officials for every clan. I also charged 16 your governors at that time, 'Listen to your fellow-clansmen, and see justice done between a man and his fellow or any resident alien; you must never 17 show partiality to any person in a case, you must listen equally to low and high, you must not be afraid of any man—for the judgment is God's. Any case that is too hard for you must be brought to me, and I will hear it.' I gave you 18 all your directions then.

"On setting out from Horeb 19 we passed through that wide awful desert, as you saw, on our way to the Amorite highlands, in obedience to the Eternal our God. When we reached 2 Kadesh-barnea (eleven days from Horeb by the mount Seir road) I said to you, 'Now you 20 have reached the Amorite highlands, which the Eternal our God is to give us; here is the 21 Eternal your God handing over the land to you; march in and take possession of it, as the Eternal the God of your

fathers has told you; fear not, neither be dismayed.'

- 22 Then you all came to me and proposed to send some men in front, to explore the land and bring back word about the route you should follow and the towns you would reach. I thought this a good plan; so I chose twelve men, one for each clan, and they made their way into the highlands as far as the wady of Eshcol, which they explored. 25 Then, carrying some fruit of the country, they brought it down to us, with this report: 'It is a fine land that the Eternal our God is to give us.' But you would not march up; you rebelled against the orders of the Eternal your God, and grumbled in your tents, 'It is because the Eternal hates us that he has brought us out of the land of Egypt to hand us over to the Amorites, to be destroyed! What is our fate to be? Our friends have made our courage melt by telling us that the people are stronger and taller than ourselves, and the towns large and walled up to the sky; besides, they saw giants in the land!' 29 Then I said to you, 'Dread them not, have no fear of them. 30 The Eternal your God who goes in front of you, he will fight for you; he will do it all for you, as you saw him do in Egypt, 31 and also in the desert, where you saw how the Eternal your God carried you forward, as a man carries his boy, all the long road till you reached this place.' But, for all I said, you would not trust the Eternal your God, who had gone in front of you upon the road, by fire during the night and by a cloud during the day, to find

out where you could pitch your camp, and to show you the road to take. When the Eternal heard what you said, he was angry and swore that 'not a man of them, not a soul of this wicked generation, shall ever see the fine land that I swore to give to your fathers, none except Caleb the son of Jephunneh; he shall see it, and to him will I give the land on which he has set foot, to him and to his children, because he has been loyal to me.' (The Eternal was angry with me also on your account; 'neither shall you enter,' said he. 'Joshua the son of Nun, your attendant, shall enter; nerve him, for he is to put Israel in possession of the land.') 'Also the infants who would be seized, you thought, and the children who know no difference yet between good and evil, they shall enter; I will give the land to them, and they shall hold it. But as for you, move back into the desert in the direction of the Gulf of Akâbah.' You answered me, 'We have sinned against the Eternal, we ourselves will march up and fight, exactly as the Eternal our God has ordered us.' Every man of you put on his armour, and made little of marching into the highlands. But the Eternal said to me, 'Tell them not to march up nor to fight, lest you are beaten by your enemies; for I am not among you.' I told you this, but you would not listen, you rebelled against the orders of the Eternal, and in your presumption you did march into the highlands. Then the Amorites who lived there attacked you, swarming out like bees and

chasing you, from Seir to Hormah—a crushing defeat.
 45 You came back and wept before the Eternal; but the Eternal would not listen to your cry, he would not hearken to you.
 46 Then, after you had made that long stay of many days at **2** Kadesh, we moved back into the desert in the direction of the Gulf of Akâbah, as the Eternal had told me. For many a day we marched round the high-
 2 lands of Seir, till the Eternal
 3 said to me, ‘You have marched long enough round these high-
 4 lands; turn to the north. Tell the people they are going to cross the territory of their kinsfolk, the sons of Esau, who live in Seir; they will be afraid of you, but you must be careful never to engage in battle with
 5 them, for I have not assigned you any of their land, no, not a foot of it; the highlands of Seir I have assigned to Esau as his
 6 own. You may buy food from them, you may buy water from
 7 them (for the Eternal your God has always blessed your enterprise. Think how his care brought you through this wide desert; the Eternal your God has been with you all these forty years, and never have
 8 you been in want).’ So we passed through our kinsfolk the sons of Esau, who live in Seir, from Elath and Ezion-geber on the Arâbah route; we moved round in the direction of the
 9 plains of Moab. ‘Fight not with Moab,’ said the Eternal to me, ‘do not engage them in battle, for I will not let you hold any of their land; Ar I have assigned to the sons of Lot as
 10 their own.’ [[Long ago the Emim used to live there, a strong and numerous race, as

tall as giants; like the giants, ¹¹ they are generally called Titans, but the Moabites call them ‘Emim.’ Long ago also ¹² troglodytes used to live in Seir, but the sons of Esau dislodged them and killed them off, taking possession of their country just as the Israelites did with the land which the Eternal had assigned as their possession.]] ‘Up now and cross the wady of ¹³ Zered.’ We crossed the wady of Zered; when we crossed that ¹⁴ wady of Zered, thirty-eight years had passed since we left Kadesh-barnea, and all that generation (that is, the warriors) had died off, as the Eternal had sworn: the Eternal’s hand had been ¹⁵ against them, routing them in disarray, till all had perished.

Now that all these warriors ¹⁶ had perished from the people, the Eternal said to me, ¹⁷ ‘To-day you are about to cross ¹⁸ Ar, the territory of Moab. As ¹⁹ you pass close in front of the Ammonites, do not fight with them, do not engage in battle with them, for I will not let you have any of the Ammonite country; I have assigned it to the sons of Lot as their own.’ [[It also is generally called a ²⁰ land of the Titans; Titans used to live there long ago, whom the Ammonites call Zamzummin—a strong and numerous race, ²¹ as tall as giants, whom the Eternal killed off before the Ammonites, the latter dislodging them and taking possession of their country, just as he had ²² done for the sons of Esau who live in Seir, by killing off the troglodytes, whom they dislodged, taking possession of their country to the present day. So too the Avim, who ²³ lived in villages as far as Gaza,

were killed off by the Cretans, who came from Crete and took possession of their country.]

24 'Up, then, move across the wady of Arnon; I hand over to you Sihon the Amorite, king of Heshbon, him and his land; start to seize it and to engage

25 him in battle, and I will start this very day to put the terror of you and the dread of you upon all races under heaven; the news of you shall make them tremble in anguish on account

26 of you.' So I sent envoys from the desert of Kedemoth to Sihon king of Heshbon with

27 this message of peace: 'Let us pass through your land, we will go straight across, turning neither to the right nor to the left. You shall sell us food

28 for money and give us drinking water for money; only allow us to walk through, as we were

29 allowed by the sons of Esau who live in Seir and the Moabites who live in Ar, till we cross the Jordan into the land which the Eternal our God is giving us!'

30 But Sihon king of Heshbon would not let us pass through his land; the Eternal your God had stiffened his mind and made his heart stubborn, in order to put him into your hands, as is the case to-day.

31 Then the Eternal said to me, 'Here have I started to hand over to you Sihon and his land; start to seize it, that you may

32 make his land your own.' And when Sihon and all his host attacked us in battle at Jahaz,

33 the Eternal our God put him into our hands; we killed him and his sons and all his host,

34 we captured all his towns, and in every town we put the citizens to death, men, women, and children, sparing none,

keeping only the cattle as our 35 prey, along with the plunder of the captured towns. From 36 Arôer on the edge of the wady of Arnon and from the town that lies in the wady, right across to Gilead, no town was too much for us; the Eternal our God put them all into our hands. Only, as the Eternal 37 had given strict orders, you never ventured near the land of the Ammonites, or near anything that lay on that side of the wady of Jabbok, or near the highland towns.

We then moved up in the 3 direction of Bashan, and Og king of Bashan with all his host attacked us in battle at Edrei. But the Eternal said to me, 2 'Do not fear him, for I hand him over to you, with all his host and his land; you shall do to him what you did to Sihon king of the Amorites who lived at Heshbon.' So the Eternal 3 our God put Og king of Bashan also into our hands, together with all his host; we defeated him, till not a survivor was left, and we captured all his towns— 4 there was not a town that we did not take—sixty towns in all, in the region of Argob, Og's realm in Bashan. All these 5 towns, fortified with high walls, gates, and bars, besides many an open hamlet, we exter- 6 minated, as we did in the case of Sihon king of Heshbon, putting the citizens to death, men, women, and children, but 7 keeping all the cattle and the plunder of the towns as our prey.

Thus did we seize the land 8 of the two Amorite kings east of the Jordan, from the wady of Arnon to mount Hermon (called Sirion by the Phœnicians, and

10 Senir by the Amorites), all the towns of the tableland, all Gilead and all Bashan as far as Salchah and Edrei, towns belonging to Og's realm
 11 in Bashan. [[Og king of Bashan was the only survivor left of the Titans; his sarcophagus of basalt, is it not lying still at Rabbah-Ammon, fourteen feet long and six feet broad?]]

12 Of this country which we captured at that time, I gave the Reubenites and the Gadites the land north of Arôer on the wady of Arnon and half of the highlands of Gilead, towns and
 13 all; the rest of Gilead and the whole of Bashan, Og's realm, the whole of the Argob region, I gave to the half-clan of Manasseh. [[This Bashan is all called
 14 a land of the Titans; it was Jair a Manassite who captured the whole of the Argob region to the frontiers of the Geshurites and the Maacathites, calling this part of Bashan 'Havvoth-jair' after himself—a name that lasts to this day.
 15 To Machir I gave Gilead. To
 16 the Reubenites and the Gadites I gave the country from Gilead to the Arnon wady, with the middle of the wady as a boundary, as far north as the Jabbok wady, which bounds the
 17 Amorites, along with the Arâbah, bounded by the Jordan, from the lake of Kinnereth to the sea of the Arâbah, the Salt Sea, lying under the slopes of Pisgah to the east.]]

18 I gave you these orders then: 'The Eternal your God has given you this land for your own; all your warriors shall march on under arms, in front of your
 19 fellow-Israelites. But your wives and children and cattle (and I know you have many

cattle) shall remain here in the towns I have assigned you, till such time as the Eternal has settled not only yourselves but your fellows, till such time as
 20 they get possession of the land which the Eternal your God assigns them west of the Jordan. Then you can each go home to the land I have assigned you as your own.' I also gave these
 21 orders to Joshua then: 'Your eyes have seen all that the Eternal your God has done to these two kings; so shall the Eternal do to all the realms you are crossing to invade. Fear them
 22 not; it is the Eternal your God who fights for you.'

I also entreated the Eternal
 23 then, saying: 'O Eternal, my
 24 Lord, thou hast only begun to let thy servant see how great and strong thou art; what god in heaven or earth could do deeds like to thine, and mighty
 25 acts like thine? Ah, let me cross and see the fine land over the Jordan, the fair hill-country, and Lebânon.' But the Eternal
 26 was wroth with me on your account and would not listen to me. 'Enough of this,' said the Eternal, 'say not another word about it. Climb to the
 27 top of Pisgah and look round you, west, north, south, and east: look, for you shall never cross this Jordan. But counsel
 28 Joshua, nerve him, strengthen him, for he shall lead the people across and he shall put them in possession of the land on which you look.' (We were in the valley opposite Beth-peôr.)

And now, O Israel, listen to
 4 the rules and regulations that I teach you, and obey them, so that you may live and enter on possession of the land which the Eternal the God of your

2 fathers is assigning you. You shall not add one word to my commands, nor take one word from them; you shall obey the commands of the Eternal your God which I enjoin upon you.
 3 You have seen for yourselves what the Eternal did at Baal-peōr; the Eternal your God has killed every man of you who
 4 followed the Baal of Peōr, but those of you who held to the Eternal your God are all alive to-day.
 5 Here am I teaching you, as the Eternal my God ordered me, the rules and regulations for what you are to do in the land you are entering to possess; keep them,
 6 obey them, for that will prove your wisdom and intelligence to the nations; when they hear all these rules they will say, 'This great nation is indeed a wise,
 7 intelligent race!' For what great nation has a god so near to it as the Eternal our God is, whenever we invoke him?
 8 What great nation has rules and regulations as just as all this code that I am putting before
 9 you now? Only be careful to watch yourselves well, all through your life, lest you forget what you have seen for yourselves, and let it pass from your mind; impart it to your children and your children's
 10 children, the story of the day when you stood before the Eternal your God at Horeb and the Eternal said to me, 'Gather the people round me, and I will let them hear my words, that they may learn to reverence me all the days of their life on earth, and that they may instruct their
 11 children in reverence'—the story of how you approached and stood below the mountain that flamed up to the very heart

of heaven, shrouded in darkness, cloud, and gloom, and how the
 Eternal spoke to you out of the flames. You heard the sound of words, but you saw no shape; it was only a voice. He made
 known to you his compact, the ten sayings which he ordered you to obey, writing them on two stone tablets. The Eternal
 then ordered me to teach you rules and regulations to be followed in the land which you are entering to possess. Now,
 be careful. You saw no shape on the day when the Eternal spoke to you out of the flames at Horeb; beware, then, of de-
 praving yourselves by carving an idol in the shape of any statue, either male or female, or like any beast on earth, any
 bird that flies, any insect crawling on the ground, or any fish in the sea; beware of looking up
 to the sky and then, as you see the whole host of heaven, the sun and moon and stars, letting yourselves be allured to bend in worship of them. The Eternal your God has allotted them for worship to all nations under the broad sky, but the Eternal
 took you and lifted you from the iron furnace of Egypt, to be a people of his own, as it is to-day. Besides, while the
 Eternal was angry with me on your account and swore that I was not to cross the Jordan, nor to enter the fine country which the Eternal assigns to you as your possession, but that
 I must die here, instead of crossing the Jordan, you are to cross it and take possession of that fine country. So be
 careful never to forget the compact that the Eternal your God has made with you, never to carve an idol in the shape of any-

thing forbidden by the Eternal
 24 your God. For the Eternal your
 God is a consuming fire, a jealous
 God.

25 When you produce children
 and children's children, if you
 lose your freshness in the land
 and deprave yourselves by carving
 an idol in the sight of the
 Eternal your God, and so vexing
 26 him, then here and now I call
 heaven and earth to witness
 against you, that you will soon
 be wiped out of the land which
 you are crossing Jordan to possess;
 you shall not live long there,
 you shall be wiped out.

27 The Eternal will scatter you
 among the nations; few of you
 will be left among the nations
 where the Eternal exiles you,
 28 and there you will have to worship
 hand-made gods, gods of wood
 and stone that neither see nor
 hear nor eat nor smell.

29 Yet if there you seek the Eternal
 your God, you shall find him,
 provided that you seek for him
 with all your mind and all your
 30 soul. When you are in anguish,
 with all these woes upon you,
 in the end you shall come back
 to the Eternal your God and
 31 listen to his voice; for the Eternal
 your God is a merciful God,
 he will not let you go, he will
 not destroy you, he will not
 forget the compact he swore to
 your fathers.

32 Ask the days of old, ere ever
 you were born, ask if anything as
 great has ever happened or been
 heard of, from one end of the
 world to another, ever since the
 day that God made man upon
 33 earth: did any nation ever hear
 the voice of a god speaking from
 fire, as you have heard, and remain
 34 alive? Has any god ever
 ventured to go and take a nation
 for himself out of another nation

by a series of tests, by signal acts,
 by war, by sheer strength and
 main force, with awful terrors,
 as you saw the Eternal your God
 do for you in Egypt? You 35
 had all this shown to you, to
 teach you that the Eternal is
 God and God alone. He let you 36
 hear his voice out of heaven, for
 discipline, and on earth he let
 you see his mighty fire—you
 heard his voice out of the flames.
 And because he loved your 37
 fathers and chose their descendants
 after them, because he brought
 you out of Egypt with his own
 presence and his mighty power,
 dispossessing nations 38
 greater and stronger than yourselves
 that he might bring you in to
 let you have their land for your
 own, as it is to-day, there- 39
 fore be sure of this, remind yourselves,
 that it is the Eternal who is
 God in heaven above and on the
 earth beneath, the only God.
 You must obey his rules and or- 40
 ders which I command you this
 day, that all may go well with
 you and with your children after
 you, and that you may live long
 on the land which the Eternal
 your God assigns you."

Then Moses set apart three 41
 towns across the Jordan towards
 the east, as a refuge for the 42
 homicide who had killed some
 neighbour unintentionally, not
 on account of any previous feud;
 he might save his life by running
 to one of those towns, to Bezer 43
 on the table-land (which was
 meant for the Reubenites), to
 Ramoth in Gilead (which was
 meant for the Gadites), or to
 Golan in Bashan (which was
 meant for the Manassites).

Here is the code which Moses 44
 put before the Israelites: here 45

are the decrees, the rules, and the regulations which Moses issued to the Israelites when they left Egypt, when they were east of the Jordan, in the valley opposite Beth-peôr, in the land of Sihon king of the Amorites whose capital was Heshbon, and whom Moses and the Israelites defeated after they left Egypt, taking possession of his land and also the land of Og king of Bashan, the two Amorite kings who lived to the east of the Jordan from Arôr on the edge of the Arnon wady as far as to mount Sion (that is, Hermon), with all the Arâbah east of the Jordan down to the sea of the Arâbah which lies under the slopes of Pisgah.

5 Moses summoned all Israel and said to them: "O Israel, listen to the rules and regulations which I announce in your hearing this day, that you may learn them and be careful to obey them. The Eternal our God has made a compact with us at Horeb; the Eternal made this compact, not with our forefathers but with ourselves, with us who are all here and now alive. The Eternal spoke to you face to face, out of the fire at the hill, while I stood between the Eternal and you, in order to report what the Eternal said—for you were terrified at the fire and would not ascend the hill. He said: 'I am the Eternal your God, who brought you from the land of Egypt, that slave-pen.

7 You shall have no gods but me.

8 You shall not carve for yourselves any idol, the shape of anything in heaven above or on the earth below or in the sea; you shall not bow down to

them nor worship them, for I the Eternal your God am a jealous God, punishing children for the sins of their fathers, punishing those who hate me, to the third and the fourth generation, but showing kindness to thousands of those who love me and obey my orders.

You shall not use the name of the Eternal, your God, profanely; for the Eternal will never acquit anyone who uses his name profanely.

Keep the sabbath sacred, as the Eternal your God has ordered you. Six days you may labour and do all your business, but the seventh day is the sabbath in honour of the Eternal, your God, and on it you must not do any business, neither you nor your son nor your daughter nor your slaves, male or female, nor your ox nor your ass nor any of your cattle, nor the alien who is among you. Your slaves, male and female, are to rest as well as yourselves. Remember that you were once slaves in the land of Egypt, and that the Eternal your God brought you out by sheer strength and main force. Hence the Eternal your God has ordered you to keep the sabbath.

Honour your father and your mother, as the Eternal your God has ordered you, that you may have a long life and that all may go well with you in the land which the Eternal your God is giving you.

You shall not murder, nor commit adultery, nor steal, nor give false evidence against a fellow-countryman, nor lust after his wife, nor covet his household, his property, his slaves, male or female, his ox,

his ass, or anything that belongs to a fellow-countryman.'

22 These sayings the Eternal spoke to all your gathering at the mountain, speaking with a loud voice out of the flames, the cloud, and the black darkness. He then ceased, and wrote them on two stone tablets which he
23 handed to me. And when you heard the voice out of the darkness, as the mountain was aflame with fire, you approached me, that is, all the chiefs of your clans and your
24 sheikhs, saying, 'Here has the Eternal our God shown us his glory and greatness; we have heard his voice out of the flames, we have seen to-day how a man can live after God
25 has spoken to him. But why are we to die? This great fire will burn us up; if we hear the voice of the Eternal our God
26 any longer, we shall die. For what mortal ever lived after hearing the voice of a living God out of the flames, as we
27 have heard it? Do you approach the Eternal our God, and hear all he has to say; then tell us whatever the Eternal our God tells you, and we will
28 listen and obey.' The Eternal heard what you said to me, and the Eternal said to me, 'I have heard what this people
29 says to you; they are right. If only they had always a mind like this, to reverence me and obey all my orders, so that things might always go well with them and with their chil-
30 dren! Tell them to go home to their tents, but do you stand beside me here, and I will tell you all the code, the rules and regulations, which you are to teach them to obey within the land which I am giving them

for their own. Be mindful 32 then, to do as the Eternal your God has ordered you; you must not swerve to the right or to the left, but always follow the 33 straight road of life which the Eternal your God has laid down for you, that you may live, that things may go well with you, and that you may have a long life in the land that is to be your own.

Now here is the code, the 6 rules and regulations, which the Eternal your God has directed that you are to be taught to follow in the land which you are crossing to make your own, a land abounding with milk and honey, that you may reverence 2 the Eternal your God by obeying all his rules and orders all your life, as I enjoin them upon you and your sons and your grandsons, that you may have a long life. Listen then, Israel, 3 and be mindful to obey, that things may go well with you, and that you may multiply greatly, as the Eternal the God of your fathers has promised you.

Listen, Israel: 'the Eternal, 4 the Eternal alone, is our God. And you must love the Eternal 5 your God with all your mind and all your soul and all your strength.' These words you 6 must learn by heart, this charge of mine; you must impress them 7 on your children, you must talk about them when you are sitting at home and when you are on the road, when you lie down and when you rise up. You 8 must tie them on your hands as a memento, and wear them on your forehead as a badge; you must inscribe them on the 9 door-posts of your houses and on your gates. And when the 10 Eternal your God brings you

into the land which he swore to your fathers, Abraham, Isaac, and Jacob, that he would give you, with its great, splendid towns, which you never built, 11 with houses full of all stores, which you never gathered, with reservoirs that you never dug, and with vines and olives that you never planted, when you 12 eat and are satisfied, then beware of forgetting the Eternal, who brought you out of the land of Egypt, that slave-pen. 13 You must reverence the Eternal your God, you must worship him, and by his name you 14 must swear. You must never follow any other gods, belonging 15 to the nations round you (for the Eternal your God, who is among you, is a jealous God), lest the anger of the Eternal your God blaze out against you and wipe you off the face of the 16 earth. You must not put the Eternal your God to the proof, 17 as you did at Massah. You must be careful to obey the orders of the Eternal your God, the decrees and rules which he 18 has enjoined upon you; you must do whatever the Eternal holds to be right and good, that things may go well with you, and that you may enter into possession of the fine country which the Eternal 19 swore to your fathers that he would clear of all enemies for you, as he promised. 20 When your son asks you, in time to come, about the meaning of the decrees and rules and regulations which the Eternal our God has enjoined upon you, 21 then you must tell your son, 'We were once the Pharaoh's slaves in Egypt, but the Eternal brought us out of Egypt by 22 sheer strength. The Eternal

displayed signal acts, awful and heavy, against the Pharaoh and all his household before our very eyes, but he brought us 23 out, to bring us into the land which he had sworn to our fathers that he would give us. And the Eternal ordered us to 24 keep all these rules, and to reverence the Eternal our God, for our own lasting good, that he might keep us alive, as alive we are to-day. It will be the 25 saving of us if we are mindful before the Eternal our God to do all these orders of his.'

When the Eternal your God 7 brings you into the land of which you are going to take possession, and clears it of many a nation for you, of the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and stronger than yourselves, when the Eternal your God 2 puts them into your hands and you rout them, then you must exterminate them, making no compact with them and showing them no mercy; you must 3 not intermarry with them, you must never let your daughters marry their sons nor your sons their daughters, for they will 4 seduce your sons from following me to worshipping other gods, and the anger of the Eternal will blaze out against you, till he destroys you rapidly. This 5 is how you are to treat them: demolish their altars, break their obelisks, cut down their sacred poles, and burn up their carved idols. For you are a 6 people sacred to the Eternal your God; the Eternal your God has chosen you to be his prized possession, out of all nations on the face of the earth.

7 It was not because you were larger than any other nation, that the Eternal set his heart upon you and chose you; no, you were the smallest of the
 8 nations. It was because the Eternal loves you, because he meant to keep his oath to your fathers, that the Eternal has brought you out by sheer strength, rescuing you from that slave-pen, from the power of the Pharaoh, king of Egypt.
 9 Understand, then, that the Eternal your God is God indeed, a faithful God who carries out his compact of kindness to those who love him and carry out his orders, for a thousand
 10 generations, a God who repays those that hate him by destroying them personally—he never delays to deal with anyone who hates him, he repays him personally. So keep the orders, the
 11 rules and regulations, which I enjoin upon you to-day, and carry them out.
 12 And as you listen to these regulations, as you keep them and carry them out, the Eternal your God will carry out for you the compact of kindness which
 13 he swore to your fathers; he will love you, prosper you, and multiply you, he will prosper the fruit of your womb and the fruit of your ground, your corn and wine and oil, the young of your cattle and the lambs of your flock, in the land which he swore to your fathers that
 14 he would give to you. You shall have more prosperity than any nation; not a male or female shall be barren among you or among your cattle.
 15 The Eternal will also free you from all sickness; he will not inflict upon you any of the evil diseases of Egypt which you

know so well, but will inflict them upon all who hate you.

And you must annihilate all
 16 the nations whom the Eternal your God puts into your hands, without pity; you must never worship their gods, for that will endanger you. If you say
 17 to yourselves, 'But these nations are stronger than I am; how can I disposses them?' never fear
 18 them; be sure to remember what the Eternal your God did to the Pharaoh and to all Egypt, the
 19 terrible tests you saw with your own eyes, the signal acts, the sheer strength and main force, by means of which the Eternal your God brought you out. So shall the Eternal your God do to all the nations of whom you are afraid. Yes, the Eternal
 20 your God will send hornets among them, till their survivors hide and die off before you. You must not dread them, for
 21 the Eternal your God is among you, a great and awful God.

The Eternal your God will
 22 only clear out these nations gradually; you are not to annihilate them all at once, lest wild beasts grow too numerous for you. But the Eternal your
 23 God will put them into your hands and rout them in a crushing defeat, till they are destroyed; he will hand over their
 24 kings to you, till you wipe out the very name of them under heaven; not a man shall be able to hold his own against you, till you destroy them. Burn up the carved images of
 25 their gods; you must not covet the silver or the gold upon them, you must not keep it for yourselves, or you will be endangered; it is an abomination to the Eternal your God, and
 26 you must not let any abomi-

nation into your houses and so share its doom; you must loathe it and detest it, as a doomed thing.

8 All that I order you to-day, you must be mindful to do, that you may live and multiply and enter on possession of the land which the Eternal swore to
 2 your fathers; and you must remember all about how the Eternal your God led you through the desert during these forty years, to teach you your need of him, to prove you, to find out if it was your purpose
 3 to obey his orders or not. So he made you feel your need of him, he let you hunger and then fed you with manna, which neither you nor your fathers had ever known, that he might make you know that man lives not only by food but by every word that comes out of the lips
 4 of the Eternal. Your clothes never wore out, and your feet never blistered, during these
 5 forty years. You must keep this in mind, that the Eternal your God disciplines you as a
 6 man disciplines his son. You must obey the orders of the Eternal your God by living his
 7 life and reverencing him, for the Eternal your God is bringing you into a fine country, a country with streams of water, with springs and pools, welling up in valleys and on the hills,
 8 a country of wheat and barley, of vines and fig-trees and pomegranates, of olive oil and honey,
 9 a country where you can eat and never famish, where you shall lack for nothing, a country whose ore is iron and from whose hills you can dig copper.
 10 You shall eat and be satisfied, and you shall bless the Eternal

your God for the fine country he has given you.

Beware of forgetting the ¹¹ Eternal your God by failing to obey his orders and regulations and rules, which I enjoin upon you this day; lest, when you ¹² have eaten and satisfied yourselves, when you have built grand houses to live in, when ¹³ your herds and flocks multiply and your silver and gold increase, and all you possess grows larger, then you turn ¹⁴ proud and forget the Eternal your God, who brought you out of the land of Egypt, from that slave-pen, who led you through ¹⁵ the wide, awful desert, with its stinging serpents and scorpions and its thirsty, waterless ground, who brought you water out of the flinty rock, who fed ¹⁶ you in the desert with manna, which your fathers had never known, that he might teach you your need of him and prove you, in order to make you prosper in the end.

Beware of saying to your- ¹⁷ selves, 'My own power and the strength of my own hand have won me all this wealth.' You must remember the Eternal ¹⁸ your God, for it is he who gives you the power of gaining wealth, that he may ratify the compact which he swore to your fathers, as it is to-day. If ever you forget the ¹⁹ Eternal your God and follow other gods, worshipping them and doing homage to them, then I testify against you this day that you shall be wiped out, wiped out like the nations ²⁰ which the Eternal is to wipe out before you, since you would not listen to the voice of the Eternal your God.

9 Listen, Israel: to-day you are to cross the Jordan, to invade and dispossess nations stronger and more powerful than yourselves, to take possession of towns large and walled up to the sky, a tall, doughty race, the giants you know so well, and of whom you have heard it said, 'Who can stand up to the giants?' Be sure, then, this day, that it is the Eternal your God who goes in front of you as a consuming fire, to destroy them, to subdue them before you; so shall you drive them out and kill them off quickly, as the Eternal has promised you.

4 After the Eternal your God has cleared them out before you, never say to yourselves, 'It is for my goodness that the Eternal has brought me in to possess this country.' For no goodness of yours, for no integrity of mind, are you entering upon possession of their country; it is on account of the vice of these nations that the Eternal your God is dispossessing them before you, and in order to fulfil the oath which the Eternal swore to your fathers Abraham and Isaac and Jacob.

6 Be sure of this, it is not for your goodness that the Eternal your God is giving you this fine country; for you are an obstinate race. Remember, never forget, how you provoked the Eternal your God to anger in the desert; from the day you left the land of Egypt to the day you arrived here, you have been rebels against the Eternal.

8 Even at Horeb you provoked the Eternal to anger; indeed, the Eternal was so angry with you that he meant to kill you. I had gone up the hill to receive the stone tablets, the tablets of the

compact which the Eternal made with you: I remained forty days and forty nights upon the hill, neither eating nor drinking [[and the Eternal handed me the two stone tablets, on which the divine fingers had inscribed all the words spoken to you at the hill by the Eternal out of the fire, on the day of your gathering]]; then, after the forty days and forty nights, the Eternal gave me the two stone tablets, the tablets of the compact, and the Eternal said to me, 'Make haste, get away down, for your people whom you have brought out of Egypt have de-
praved themselves, they have been quick to swerve from the line of my orders, they have made themselves a metal idol! I have watched this nation,' the Eternal added, 'and it is an obstinate race. Not a word! Let me destroy them and blot out their name from under heaven; I will make you into a nation mightier and larger than they are.'

So I turned down the hill, which was blazing with fire, the two stone tablets in my hands; and when I looked, there you had sinned against the Eternal your God, you had made a molten calf, you had swerved quickly from the line of the Eternal's orders! Seizing the two tablets, I flung them from my hands and broke them before your eyes. And I lay down before the Eternal for forty days and forty nights as before, neither eating nor drinking—for all the sin you had committed in doing what was evil in the sight of the Eternal, vexing him and provoking him to anger. (For I dreaded the anger and fierce wrath of the

Eternal against you, to your destruction. But again the
 20 Eternal listened to me; he was also angry with Aaron and would have destroyed him, but I prayed for Aaron also at the
 21 same time. Then, taking the sinful calf you had made, I burned it up, breaking it to pieces and grinding it down till it was crushed into a fine powder, and I threw the dust of it into the stream
 22 that flowed from the hill. At Tabêrah, at Massah, and at Kibroth-hattaāvah also, you provoked the Eternal to anger.
 23 And when the Eternal sent you forward from Kadesh-barnea, telling you to march up and take possession of the country which he had given to you, then you rebelled against the orders of the Eternal your God; you would not trust him nor listen
 24 to what he said. You have been rebels against the Eternal ever since he chose you.)
 25 Well, I lay down before the Eternal for these forty days and forty nights, because the Eternal had threatened to destroy you;
 26 I prayed to the Eternal, 'O Lord the Eternal, destroy not thy people, thine own people, whom thou hast rescued by thy might, whom thou hast brought out of Egypt by sheer strength.
 27 Remember thy servants Abraham and Isaac and Jacob. Heed not the obstinacy of this nation, nor their wickedness,
 28 nor their sin, lest the land from which thou didst bring us out may say, "The Eternal could not bring them to the land he promised them! The Eternal hated them; that is why he took them into the
 29 desert, to slay them!" And yet they are thy people, thy

very own, whom thou didst bring out by sheer strength and main force.'

The Eternal then said to me, 'Cut two tablets of **10** stone like the former ones, and come up the hill to me; make an ark of wood, and, when I have
 2 written on the tablets what was written on the former tablets which you broke, then put them inside the ark.' So I made an
 3 ark of acacia wood, cut two stone tablets like the former ones, and went up the hill, with the two tablets in my hand. The Eternal wrote on the tab-
 4 lets as before, the ten sayings which the Eternal had spoken out of the fire to you at the hill on the day of your gathering. He handed them to me, and
 5 going down the hill I did as the Eternal had ordered, I put the tablets inside the ark I had made, and there they lie. [[The Israelites marched from
 6 the wells of Benê-jaakan to Mosêrah, where Aaron died and was buried, Eleazar his son succeeding him in the office of priest. Thence they marched
 7 to Gudgôdah, and from Gudgôdah to Jotbathah, a district with streams of water. Then
 8 the Eternal set apart the clan of Levi to carry the ark of the Eternal's compact, to serve the Eternal as his ministers, and to bless the others in his name, as they do to this day. Levi
 9 therefore enjoys no property or possession like his brothers; his possession is the Eternal, as the Eternal your God has promised.]] As before, I re-
 10 mained on the hill for forty days and forty nights, and the Eternal again listened to me; the Eternal would not destroy you.

11 The Eternal said to me, 'Go on your way at the head of the people, till they enter on possession of the country which I swore to their fathers that I would give to them.'

12 And now, Israel, what is the Eternal your God asking from you but to reverence the Eternal your God, always to live his life, to love him, to worship the Eternal your God with all your mind and all your heart, 13 and to obey the orders and rules of the Eternal which I am enjoining upon you for your own good this day? Why, although heaven, the highest heaven, belongs to the Eternal your God, and the earth with all it holds, yet the Eternal set his heart in love upon your fathers, and chose their descendants after them, chose you out of all nations, as it is to-day. Devote 16 your heart to him then, and cease to be obstinate. For the Eternal your God is the supreme God, the supreme Lord, the great God, mighty and awful, never partial, never to be 18 bribed; he secures justice for the orphan and the widow, and he loves an alien, giving him food and clothing. Love the alien, then: for once you were aliens yourselves in the land of Egypt. 20 You must reverence the Eternal your God; you must worship him, you must be loyal to him, and by his name you shall swear. He it is whom you must praise; he is your God, who has done for you the great and awful deeds which you saw with your own eyes. 22 Your fathers went down to Egypt, seventy in number; and now the Eternal your God has made you as numerous as the

stars in the sky. So you must love the Eternal your God and always do your duty to him, obeying his injunctions, his rules, his regulations, and his orders.

And mark this day his discipline. For you are not like your children, who have neither known nor seen the discipline of the Eternal your God, his might, his sheer strength and main force, and the proofs of 3 power he gave by what he did in Egypt to the Pharaoh king of Egypt and to all his land, or 4 what he did to the horses and chariots of the Egyptian army, how he made the water of the Reed Sea overflow them as they chased you, and how the Eternal destroyed them finally, and 5 how he treated you in the desert till you reached this place, and 6 what he did to Dathan and Abiram, the sons of Eliab, Reuben's son—how the earth yawned and swallowed them up with their households, their tents, and every animal in their train, before the eyes of all Israel. No, it is your eyes 7 that have seen all the great actions of the Eternal. There- 8 fore you must obey all the orders I enjoin upon you this day, that you may be strong to enter upon possession of the country which you are crossing to make your own, and that your life may be 9 long upon the land which the Eternal swore he would give to your fathers and their descendants, a land abounding in milk and honey.

For the land which you are 10 entering to make your own is not like the land of Egypt from which you have come, a land where you sowed your seed and then watered it by working with

your foot, as in a vegetable garden; no, it is a land of hills and valleys, which drinks water as the rain falls, a land for which the Eternal your God cares—the eyes of the Eternal your God are always on it, from the beginning of the year to the end of the year; [[and if you listen carefully to the orders which I enjoin upon you to-day, to love the Eternal your God and worship him with all your mind and all your heart,]] he will give rain to your land at the right season, the spring rains and the autumn rains, that you may gather in your corn and wine and oil, and he will put grass in your fields for your cattle, and you shall eat and be satisfied.

Beware of letting yourselves be fooled into swerving aside to the worship and homage of other gods, till the Eternal's anger blazes out against you, and he shuts up the skies so that no rain falls and your land yields no produce, and you quickly die off the fine country which the Eternal gives you.

[[So you must lay to heart these words of mine, you must tie them on your hands as a memento and wear them as a badge on your forehead; you must teach them to your children, talking of them when you are sitting at home and when you are on the road, when you lie down and when you rise up: you must inscribe them on the door-posts of your houses and on your gates—that your life and the life of your children may be prolonged in the land which the Eternal swore he would give to your fathers as long as the sky hangs over the earth.]]

If you are mindful to obey all that I am ordering you to do, loving the Eternal your God, always living his life, and loyal to him, then the Eternal will dispossess all these nations before you, and you shall take possession of nations stronger and more powerful than yourselves, every foot of ground you tread shall be your own, and your frontier shall stretch from the desert to Lebânon, from the River, the river Euphrates, to the Mediterranean Sea; not a man shall be able to hold his own against you, for the Eternal will lay the terror of you and the dread of you upon all the land you tread—as he assured you.

Here I put before you this day a blessing and a curse: a blessing, if you listen to the orders of the Eternal your God which I enjoin upon you this day, and a curse, if you will not listen to the orders of the Eternal your God, but swerve from the line I lay down for you this day, following other gods who are strange to you. [[And it shall be that when the Eternal your God brings you into the land of which you are going to take possession, you must lay the blessing on mount Gerizim and the curse on mount Ebal. Are they not across the Jordan, west of it, lying on the western route through the land of the Canaanites, opposite the Gilgal, which is beside the oracular oak?]] For you are crossing the Jordan to enter upon possession of the land which the Eternal your God assigns to you; you shall take possession of it and live in it, being mindful to keep all the rules and regulations which I am

putting before you this day.

12 Here are the rules and regulations which you must be mindful to keep in the land which the Eternal your fathers' God has allowed you to possess, all the days of your life on earth.

2 You shall destroy all the spots at which the nations whom you dispossess worshipped their gods, on high mountains, on hills, and under any leafy tree; **3** you must demolish their altars, break their obelisks, burn up their sacred poles, and cut down the carved images of their gods, wiping their very name from the spot. Not thus shall you worship the Eternal your God; **4** no, you shall resort to the sacred spot which the Eternal your God shall choose amid all your clans as the seat of his presence; **5** thither shall you go, thither shall you bring your offerings and sacrifices, your tithes and contributions, what you have vowed and what you offer voluntarily, the firstlings of your **6** herd and flock; there shall you eat your sacrificial meal before the Eternal your God, you and your households, rejoicing over all the fruit of your labour with which the Eternal your God has blessed you.

8 You shall not do as we are doing here to-day, every man pleasing himself—for you have not yet reached the resting-place and possession which the Eternal **9** your God is to give you. No, when you cross the Jordan and live in the land of which the Eternal puts you in possession, when he gives you rest from all your foes around, so that you **10** can live in security, then to the sacred spot which the Eternal your God chooses as the seat of his presence, shall you bring all

that I bid you, your offerings and sacrifices, your tithes and contributions, and whatever you choose to vow to the Eternal; and you shall rejoice before the Eternal your God, you and your sons and your daughters, your male slaves and your female slaves, as well as the Levite belonging to your household (since he owns no property or possession in your land).

Beware of sacrificing your **13** burnt-offerings at any sacred spot you see; at the sacred spot **14** which the Eternal chooses in one of your clans, there you shall sacrifice your burnt-offerings, there you shall do all that I bid you. [[Still, you may **15** slaughter animals and eat their flesh to your heart's desire, wherever you reside, as the Eternal your God has blessed you with his gifts; consecrated and unconsecrated alike may eat it, as they would a gazelle or a hart. Only, you must not eat it **16** with the blood; pour out the blood like water on the ground.]]

You must not eat at home **17** your tithe of corn or wine or oil or the firstlings of your herd and flock, nor anything you have vowed, nor anything you offer voluntarily, nor your contributions; you must eat them before **18** the Eternal your God at the sacred spot which the Eternal your God chooses, both you and your son and your daughter, your male slave and your female slave, and the Levite who belongs to your household, rejoicing before the Eternal your God over all the fruit of your labour. (Beware of neglecting **19** the Levite, all the days of your life upon this land.)

- 20 When the Eternal your God enlarges your territory, as he promised you, and you say to yourself, 'I will eat flesh' (since your heart longs to eat flesh), then you may eat flesh to your heart's desire. Should the sacred spot which the Eternal your God has chosen as the seat of his presence be too far away, then you may slaughter any ox or sheep which the Eternal has given you, and eat at home to your heart's desire, as I have ordered you. You may eat it as you would eat a gazelle or a hart, consecrated and unconsecrated alike. Only, be sure never to eat it with the blood, for the blood is its soul, and you must not eat the soul along with the flesh; you must not eat it, you must pour it out like water on the ground. You must not eat it, that things may go well with you and with your children after you, as you do what is right in the eyes of the Eternal.
- 26 But your sacred dues and votive offerings you must take to the sacred spot which the Eternal chooses, sacrificing your burnt-offerings, flesh and blood, on the altar of the Eternal your God, pouring out the blood of your sacrifices on the altar of the Eternal your God and eating the flesh yourselves. Listen carefully to all these orders of mine, that things may go well with you and with your children after you for all time, as you do what is good and right in the eyes of the Eternal your God.
- 29 When the Eternal your God puts an end to the nations before you, as you advance to dispossess them, and when you live in their land after dispossessing them, beware of letting yourselves be beguiled into copying them, after they have been destroyed before you; beware of resorting to their gods, asking yourselves, 'How did these nations worship their gods?—that I may do the same.' You must not worship the Eternal your God thus; for they offered their gods all that is abominable and hateful to the Eternal, burning even their sons and daughters to their gods. You must never plant a sacred pole or any timber post beside the altar of the Eternal your God which you are erecting; nor must you set up an obelisk, which the Eternal your God hates. You must not sacrifice to the Eternal your God any animal, large or small, which has a blemish or anything amiss with it: that is abominable to the Eternal your God.
- If there happens to be any man or woman among you, in any of the townships granted you by the Eternal your God, who does evil in the sight of the Eternal your God by breaking his compact, by going and worshipping other gods, bowing down to them or to the sun, the moon, or any of the stars above—which I forbade; if you are told of it, if you hear of it, then you must look into it thoroughly, and if the thing be true, if it is certain that such an abominable crime has been committed in Israel, you must take the evildoer, man or woman, outside the town and stone him to death. On the evidence of two witnesses or of three shall the doomed man be put to death; he shall not be put to death on the evidence of a single witness.

7 The witnesses shall be the first to take a hand in killing him; then all the people shall follow. So shall you eradicate the evil from your midst.

12 Whatever I command you, that you must be mindful to obey, adding nothing to it, taking nothing from it.

13 If a prophet or dreamer arises among you, offering you some proof or portent, and saying, 'Let us follow other gods (gods that are strange to you) and let us worship them,' even if the proof or portent comes true which he promised you, you must not listen to what that prophet or dreamer says; it is the Eternal your God testing you, to see whether you really love the Eternal your God with all your mind and all your heart.

4 The Eternal your God you shall follow, him you shall revere, his commands you shall keep, his voice you shall obey, him shall you worship, and to him shall you be loyal.

5 As for that prophet or dreamer, he shall be put to death for his talk of apostasy from the Eternal your God who brought you out of the land of Egypt and rescued you from that slave-pen, for attempting to allure you from the path that the Eternal your God has ordered you to follow. So shall you eradicate the evil from yourselves.

6 If your half-brother or your full brother, your son or your daughter, the wife of your bosom or the friend who is your other self, whispers to you the enticing word, 'Let us go and worship other gods' (gods who are strange to you or to your fathers, gods of the nations near or far away, from one end of the earth to another), then you

must refuse him, you must never listen to him, you must have no pity on him, you must not spare him, you must not conceal his guilt, you must denounce him; you shall be the first to take a hand in killing him, and then all the people shall follow, stoning him to death for having tried to allure you from the Eternal your God, who brought you out of the land of Egypt, that slave-pen. So shall all Israel hear and fear and never again be guilty of a crime like this.

If you hear that in any of the towns which the Eternal your God has given you to stay in, some low creatures have broken loose and allured their fellow-citizens with the cry, 'Let us go and worship other gods!' (gods who are strange to you), then you must examine and investigate the matter, making a thorough inquiry; and if the thing be true, if it is certain that such an abominable crime has been committed in your midst, you must slay the inhabitants of that town without quarter, exterminating the town and all in it, cattle and human beings alike; you must gather all its spoil into the market-place, and then burn up the town and all its spoil as a holocaust to the Eternal your God; the town shall lie in ruins for all time, never to be rebuilt. Not one whit of what is doomed must be retained by you, that instead of breaking out in fierce anger the Eternal may be kind and compassionate to you and multiply you, as he swore to your fathers, provided that you listen to the voice of the Eternal your God, to obey his commands which I enjoin upon you this day, to do

what is right in the eyes of the Eternal your God.

14 You are sons to the Eternal your God: you must not gash yourselves nor shave your foreheads for the dead; for you are a people sacred to the Eternal your God, and the Eternal has chosen you to be his prized possession, out of all nations on the face of the earth.

3 You must not eat any detestable food. Here are the animals you may eat: the ox, the sheep, the goat, the hart, the gazelle, the roebuck, the ibex, the antelope, and the mountain-sheep. Also, you may eat any animal with a parted hoof, that has each hoof divided through, and that chews the cud. But of those that either chew the cud or have the hoof divided through, you must not eat the following: the camel, the hare, and the hyrax, which are unclean for you, since they chew the cud but have no divided hoof; also the pig, which is unclean for you because he has a divided hoof but does not chew the cud; of their meat you must not eat, their carcasses you must not touch.

9 As for fish, you may eat anything in the waters that has fins and scales, but you must not eat anything that has not fins and scales; that is unclean for you.

11 You may eat any clean bird, but the following you must not eat: the griffon, the vulture, the eagle, the glade, the buzzard, the kite of any species, the raven of any species, the ostrich, the nightjar, the sea-mew, the hawk of any species, the barn-owl and the eagle-owl, the water-hen, the pelican, the carrion-vulture, the cormorant, the

stork, the heron of any species, the bittern, and the bat.

Also all winged insects are unclean for you; they must not be eaten. Any winged thing that is clean, you may eat.

You must not eat any creature that has died a natural death, for you are a people sacred to the Eternal your God; you may give it as food to any alien in your settlement, or sell it to a foreigner. You must not boil a kid in its mother's milk.

Every year you must take a tenth of all the produce from your property, and, in presence of the Eternal your God, at the sacred spot which he chooses for his presence, you must eat the tithe of your corn, your wine, your oil, and the firstlings of your herd and flock, that you may learn always to revere the Eternal your God. If the road is too long, so that you cannot carry your tithe, if the sacred spot which the Eternal your God chooses for his presence is too far away, then, when the Eternal your God has prospered you, you must turn your tithe into money and carry it in your hand to the sacred spot chosen by the Eternal your God, where you may spend your money on whatever your heart desires, oxen, sheep, wine, or liquor—anything you have a craving for; there you must eat before the Eternal your God, you and your household, rejoicing; nor must you neglect the Levite belonging to your household, for he owns no property or possession in your land. At the end of every three years you must take the full tithe of your produce for that year and deposit it at home; then the Levite (since he owns no property

or possession in your land), the alien, the fatherless, and the widow in your community, shall come and eat till they are satisfied—that the Eternal your God may bless you in all the work to which you set your hand.

15 At the end of every seven years you must grant a remission, as follows: every creditor shall remit what he has lent to his fellow-Israelite, he shall not press his fellow-Israelite or fellow-countryman, for a general remission has been proclaimed in honour of the Eternal. You may press a foreigner for payment, but you must remit any claim upon your fellow-countryman.

Though indeed there should be no poor among you (for the Eternal your God will prosper you in the land which the Eternal your God assigns to you as your own possession), provided that you are attentive to the voice of the Eternal your God, and mindful to obey all these commands laid down by me to-day. For the Eternal your God will prosper you as he promised; you shall lend to many a nation, but never need to borrow; you shall rule over many nations, but never shall they rule over you.

If you have a poor man, one of your fellow-countrymen, in any township of the land which the Eternal your God gives you, you must not harden your heart nor shut your hand against your poor brother; you must open your hand to him, lending him enough to meet his needs. Beware of letting the mean thought enter your head, 'But the seventh year, the year of remission is near!' so that you grudge help to your poor brother and give

him nothing, till he cries to the Eternal against you, and you incur guilt. You must give to him and give cheerfully, for that will make the Eternal bless you in all your work and in whatever you undertake. Poor folk will never cease to be in the land; hence I command you to open your hand to your fellows, to the destitute and needy in your land.

If any one of your own race, a Hebrew man or woman, is sold to you, he shall serve you for six years, and in the seventh year you must set him free. And in setting him free, you must not let him go empty-handed; you must make him a rich provision from your flock and threshing-floor and wine-press, giving him a present as the Eternal your God has prospered you. Remember you were once a slave in the land of Egypt, and that the Eternal your God rescued you; that is why I enjoin this upon you to-day. If he says to you, 'I will not leave you,' because he is fond of you and your household, since he has fared well with you, then you must take an awl and thrust it through his ear into the door; so shall he be your slave for all time. (And the same with your female slave.) You must not think it hard to let him go free; for six years he has served you, at half the cost of a hired servant. So shall the Eternal your God prosper you in all you undertake.

You must consecrate to the Eternal your God all the male firstlings of your herd and flock; you must never do any work with a firstling ox, nor shear a firstling sheep; these you and your household must eat year by

year before the Eternal your God at the sacred spot chosen
 21 by the Eternal. If it has any blemish, if it is lame or blind or if it has any bad flaw, you must not sacrifice it to the Eternal
 22 your God, you must eat it at home; consecrated and unconsecrated alike may eat it, as they would a gazelle or a hart.
 23 Only, you must not eat it with the blood in it; you must pour out the blood like water on the ground.

16 Keep the month of Abib sacred by holding the pass-over for the Eternal your God; for in the month of Abib the Eternal your God brought you
 2 out of Egypt by night. You must sacrifice an animal from the flock or herd as a passover offering to the Eternal your God at the sacred spot which the Eternal chooses for his pres-
 3 ence. You must not eat leavened bread with it; for seven days you must eat it with unleavened bread, bread of distress (for you left the land of Egypt in alarm and haste), that you may remember the hour you left the land of Egypt all the
 4 days of your life. For seven days not a trace of dough shall be seen in all your territory, and none of the flesh which you sacrifice on the evening of the first day is to be left over till morning.

5 You must not make the passover-sacrifice in any of the townships given to you by the
 6 Eternal your God: at the sacred spot which the Eternal your God chooses for his presence, there shall you offer the pass-over-sacrifice in the evening at sunset, at the hour you left
 7 Egypt. You must cook and eat it at the sacred spot chosen by

the Eternal your God; then in the morning you may set out for home.

For six days you shall eat 8 unleavened bread; on the seventh there shall be a day of sacred festival to the Eternal, when you shall do no business. Seven weeks you must count up, 9 counting them from the time you begin to put your sickle to the standing corn, and then you 10 must hold the Weeks festival for the Eternal your God, offering him a freewill gift from your gains, as the Eternal your God has prospered you, and rejoicing 11 before the Eternal your God, you and your son and your daughter, your male and female slaves, the Levite belonging to your household, the alien, the fatherless, and the widow in your community, at the sacred spot which the Eternal your God chooses for his presence. Remember you were once a 12 slave in Egypt; you must be mindful to obey these rules.

After the ingathering from 13 your threshing-floor and winepress, you must hold the festival of Booths for seven days, rejoicing 14 at your festival, you and your son and your daughter, your male and female slaves, the Levite, the alien, the fatherless, and the widow belonging to your community. For seven days 15 you must hold festival to the Eternal your God at the sacred spot chosen by the Eternal; for the Eternal your God will prosper you in all your produce and all your handiwork, to your utter joy. Three times a year 16 shall all your male members appear before the Eternal your God at the sacred spot he chooses, for the festival of unleavened bread, for the Weeks

festival, and for the festival of Booths. Nor shall they appear before the Eternal empty-handed; every man must offer what he can afford, according as the Eternal your God has made you prosper.

18 You shall appoint governors and officials throughout your clans to rule the people with right justice, in all the townships granted you by the Eternal your God. You must never tamper with justice, you must never be partial to anyone, and you must never accept a bribe—for a bribe blinds even men whose eyes are open, and it destroys the case of a good man.

20 Justice, justice you must aim at, that you may live and possess the land given to you by the Eternal your God.

8 **17** If any case should arise which is too hard for you to decide, a decision between murder and accidental death, a question of property, or of compensation for injury, or some local dispute, then you must betake yourself to the sacred spot chosen by the Eternal your God, to consult the priestly Levites and the presiding judge; ask them, and after inquiry they will let you know the right decision;

10 you must be guided by the decision they announce to you from the sacred spot chosen by the Eternal, and you must be mindful to carry out all their directions; you must be guided by the instructions which they give you and the decision which they announce to you, swerving neither to right nor to left from their judgment. Any man who presumptuously refuses to listen either to the priest who serves there, ministering before the Eternal your God, or to the

judge, that man must die; so shall you eradicate evil from Israel, and all the people shall hear and fear and never act presumptuously again.

When you reach the country which the Eternal your God gives you and take possession of it and live in it, if you say to yourself, 'I must have a king over me, like all the nations around me,' then you may appoint a king whom the Eternal your God chooses. You must make one of your own countrymen king over you; you must not put a foreigner over you, who is not a fellow-countryman. Only, he must not multiply his war-horses, nor ally the nation again with Egypt, in order to multiply war-horses; for the Eternal has forbidden you ever again to turn in that direction. Neither must he multiply wives for himself, lest his heart be estranged; neither must he multiply silver and gold for himself in excess.

When he is seated on his royal throne, he must have a copy of this code written for himself, taken from the copy in charge of the priestly Levites; the book shall remain beside him, and he shall read it all the days of his life, that he may learn to revere the Eternal his God, obediently keeping all the injunctions and rules of this code, so that his heart may not be lifted proudly above his fellow-countrymen, so that he may not swerve to right or to left from what is commanded, but that he and his children may have their life prolonged in the kingdom, within Israel.

The priestly Levites, that is, the whole clan of Levi, shall not own any property or possession like the rest of Israel;

they shall live by what is offered
to the Eternal for burning
2 and by his appointed dues. Levi
shall not possess any property
among his fellows; his possession
is the Eternal, as the Eternal has
promised.

3 This is the priest's due from
the people: those who offer a
sacrifice of any animal, large or
small, shall let the priest have
the thigh, the two cheeks, and
4 the maw; also, you must give
him the first of your corn, your
wine, and your oil, with the first
of the fleece from your sheep.
5 For he has been chosen by the
Eternal your God from all your
clans, he and his sons for all
time, to serve the Eternal by
ministering.

6 But if a Levite leaves his resi-
dence in any of your townships
throughout Israel and, following
all his heart's desire, comes to
the sacred spot chosen by the
7 Eternal, then he shall minister
before the Eternal his God like
all his fellow-Levites who are
serving there before the Eternal;
8 his share of food shall be the
same as theirs, save in the case
of one who has acted as a pagan
priest and practised necromancy.

9 When you reach the country
which the Eternal your God as-
signs you, you must never learn
to follow the abominable prac-
10 tices of the natives. There must
be none among you who burns
his son or his daughter alive, or
who practises divination or
11 soothsaying, no augur, no sor-
cerer, no one who weaves spells,
no medium or magician, no
12 necromancer. Anyone given to
these practices is abominable to
the Eternal; indeed, it is on ac-
count of such practices that the
Eternal dispossesses these na-
tions before you.

Before the Eternal your God 13
you must be blameless; for while 14
these nations, which you are dis-
possessing, listen to mediums
and magicians, the Eternal your
God has not allowed you to do
that. The Eternal your God will 15
raise up for you prophet after
prophet like myself from among
yourselves; and to the prophet
you must listen—just as when 16
you appealed to the Eternal your
God on the day when you were
gathered at Horeb, 'Let me no
longer hear the voice of the Eter-
nal my God and see no longer
this great fire, lest I die'; then 17
the Eternal said to me, 'They 18
are right; I will raise up a
prophet for them from among
themselves, like yourself; I will
put my words into his lips and
he shall tell them all the orders
I give him; anyone who will not 19
listen to what he says from me,
I myself will make him answer
for it. But any prophet who 20
dares in his presumption to
speak a word as from myself,
which I never bade him utter, or
any prophet who speaks as from
other gods, that prophet shall
die.' If you say to your- 21
selves, 'How can we know what
word has not been uttered by the
Eternal?'—should the prediction 22
of a prophet, speaking as from
the Eternal, be not fulfilled,
should the thing never happen,
then that is a word which the
Eternal never uttered: the
prophet dared to utter it in his
presumption, and you need not
be afraid of him.

When the Eternal your **19**
God puts an end to the na-
tions whose land the Eternal as-
signs you, and when you dispos-
sess them and live in their towns
and houses, you must set apart 2
three towns in the land of which

the Eternal your God puts you
 3 into possession. You must fix
 the lie of the towns by dividing
 the area of the country which
 the Eternal your God allows you
 to hold, into three parts, that
 any homicide may save his life.

4 Here are the rules with regard
 to a homicide who may save his
 life by running to one of these
 towns. Any man who kills his
 neighbour by mistake, having
 had no feud with him pre-
 5 viously, as for example when a
 man goes into the forest with his
 neighbour to cut wood, and, as
 his hand lets drive with the axe
 to fell a tree, the head slips from
 the helve and strikes his neigh-
 bour dead, the homicide may
 flee to one of these towns to save
 6 his life, lest the avenger of blood
 in hot anger chase and catch the
 homicide (the road being long)
 and strike him dead, although
 he did not deserve to die, be-
 cause he had no feud against his
 7 neighbour. Hence I command
 you to set apart three towns.

8 And if the Eternal your God
 enlarges your territory, as he
 swore to your fathers, and gives
 you all the land which he prom-
 9 ised to give to your fathers (pro-
 vided that you are careful to
 obey all these orders of mine to-
 day, loving the Eternal your
 God and always living his life),
 then you must add three towns
 10 more, to prevent an innocent
 man being murdered in the land
 —which would make you incur
 the guilt of bloodshed.

11 But if any man has a feud
 against his neighbour and lies in
 wait for him, attacking him and
 striking him till he dies, should
 the murderer flee to one of the
 12 towns of refuge, the sheikhs of
 his town shall send to fetch him
 and hand him over to be slain

by the avenger of blood; you 13
 must have no pity on him, but
 purge the innocent man's blood
 from Israel, that all may go well
 with you.

In the possessions you hold 14
 within the land which the Eter-
 nal your God assigns to you as
 your very own, you must never
 remove your neighbour's land-
 mark, erected by the men of old.

A single witness shall not 15
 count against a man, in con-
 nexion with any crime or sin;
 the charge shall be valid only on
 the evidence of two or three wit-
 nesses. If a malicious witness 16
 appears against a man to accuse
 him of evil-doing, then the two 17
 parties in the dispute shall ap-
 pear before the Eternal, that is,
 before the priests and the pre-
 siding judges; the judges shall 18
 investigate the matter carefully,
 and if it turns out that the wit-
 ness is malicious and that he has
 given false witness against his
 fellow, you must treat him as he 19
 meant his fellow to be treated;
 so shall you eradicate evil from
 your midst. The others shall 20
 hear and fear and never again
 be guilty of such a sin. You 21
 must have no mercy upon him;
 life for life, an eye for an eye, a
 tooth for a tooth, a hand for a
 hand, a foot for a foot.

When you set out to 20
 make war upon your ene-
 mies, and see war-horses and
 chariots and an army larger than
 yourselves, you must not be
 afraid of them, for the Eternal
 your God who brought you out
 of the land of Egypt is on your
 side. When you open the cam- 2
 paign, a priest must approach
 and address the army thus:
 'Listen, Israel, you are opening 3
 a campaign to-day against your
 enemies; never lose heart, fear

not, tremble not, be not afraid
 4 of them, for the Eternal your
 God goes with you, to fight for
 you against your enemies and to
 give you the victory.'

5 Then the officers shall tell the
 army, 'Who has built a new
 house and not dedicated it? Let
 him return home, lest he die in
 battle and another man dedicate
 6 it. Who has planted a vineyard
 and not enjoyed the fruit of it?
 Let him return home, lest he die
 in battle and another man enjoy
 7 the fruit of it. Who has be-
 trothed a wife and not taken
 her? Let him return home, lest
 he die in battle and another
 man marry her.'

8 The officers shall tell the army
 further, 'Which of you is terri-
 fied and faint-hearted? Let him
 return home, lest his fellows lose
 9 heart like himself.' Then, after
 addressing the army, the officers
 shall appoint commanders to
 lead the forces.

10 When you come to attack a
 11 town, offer terms of peace. If
 the town makes peace with you
 and opens to you, then all the
 people to be found in it shall do
 forced labour for you and be
 12 subject to you. But if it will not
 make peace with you, if it makes
 war with you, then you must
 13 besiege it, and, when the Eternal
 your God delivers it up to you,
 then you must kill every male
 14 inhabitant without quarter; how-
 ever, you may seize for your-
 selves the women and children
 and animals and all the plunder
 in the town, enjoying the plun-
 der of your enemies which the
 Eternal your God has given to
 you.

15 So shall you treat all towns
 at a great distance from you,
 which do not belong to the na-
 16 tions around you. But in the

towns of the nations here, which
 the Eternal your God is giving
 you for your own, you must not
 leave a human soul alive; you 17
 must put them all to death, Hit-
 tites, Amorites, Canaanites,
 Perizzites, Hivites, and Jebus-
 ites, as the Eternal your God
 has ordered you, that they may 18
 not teach you to follow all the
 abominable practices of the wor-
 ship they offer to their gods.
 That would be a sin for you
 against the Eternal your God.

When you are besieging a 19
 town for long, attacking it for
 the purpose of capture, you must
 never destroy its trees by taking
 an axe to them; you may eat
 their fruit, but you must not cut
 them down. Is a wild tree a hu-
 man being, that you should lay
 siege to it? Only trees which 20
 you know are not fruit-trees
 may be destroyed and cut down,
 so that you may build siege-
 works to reduce the town that
 makes war against you.

If a man is found killed **21**
 on the ground which the
 Eternal your God has assigned
 to you, lying in the open, and if
 no one knows who killed him,
 then your sheikhs and judges 2
 must go and measure the dis-
 tance to the towns adjoining the
 dead body; the sheikhs of the 3
 town nearest the dead body shall
 take a heifer which has never
 been harnessed for work, a heifer
 which has never pulled in a yoke,
 and bringing it to a wady with 4
 running water, which has never
 been ploughed nor sown, they
 shall break the heifer's neck
 there in the wady; then the 5
 priests (that is, the Levites)
 shall approach (for as the Eter-
 nal your God has chosen them
 to minister before him and to
 bless others in his name, so every

strife and stroke is to be adjudged as they decide the matter), and all the sheikhs of the town nearest to the dead body shall wash their hands over the heifer whose neck was broken in the wady, protesting, 'Our hands did not shed this blood, our eyes never saw the deed; clear Israel of guilt, clear thy people whom thou hast rescued, O Eternal, and leave no innocent blood lying within thy people Israel.' So shall they be cleared of the guilt of murder, and you shall eradicate the guilt of murder from you, by doing what the Eternal judges to be right.

When you set out to war against your enemies, and the Eternal your God hands them over to you, and you take prisoners from them, if you see among the prisoners a beautiful woman whom you desire and long to marry, take her home, let her shave her head and pare her nails and throw off her prisoner's robe, let her live in your house and bewail her father and mother for a full month; then you can have intercourse with her and be her husband, and she shall be your wife. After that, if you do not care for her, let her go where she pleases; you must not sell her for money, you must not treat her as a slave, for you dishonoured her.

If a man has two wives, one whom he loves and one whom he slights, and both have borne him children, both the loved one and the slighted, and if the first-born son belongs to the slighted wife, then in making over his property to his sons, the man must not put the son of the loved one before the son of the slighted wife who is the first-born; he must accord the

first-born first-born rights, by giving the son of the slighted wife twice what the other gets of all his property, since he was born in the first flush of his father's manhood, and the first-born right was his.

If a man has a stubborn and rebellious son, who will not obey his father or his mother, who will not listen to them even when they chastise him, then his father and mother shall lay hands upon him and bring him before the sheikhs of his town at the local gateway, telling the sheikhs of his town, 'This son of ours is a stubborn and rebellious fellow who will not obey our orders; he is a spendthrift and a drunkard.' Whereupon all his fellow-citizens shall stone him to death. So shall you eradicate evil from you, and all Israel shall hear and fear.

If any man has committed a sin deserving death, and if he is put to death by being impaled upon a stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's curse, and you must not pollute the land which the Eternal your God gives you for your own.

You must not withhold **22** your help from any ox or sheep of a fellow-countryman which you see going astray; you must be sure to take it back to your fellow-countryman. If he does not stay near you, or if you do not know who the owner is, take the animal home with you, and keep it till your fellow-countryman claims it; then give it back to him. So with his ass, so with his garment, so with anything which a fellow-countryman loses and which you find;

- you must not withhold your
 4 help. You must not withhold
 your help from any ox or ass
 of a fellow-countryman which
 you see foundered by the way-
 side; you must be sure to help
 him to raise it up.
- 5 A woman must never wear
 anything belonging to a man,
 nor must a man put on woman's
 clothes; for whoever does that
 is abominable to the Eternal
 your God.
- 6 If you happen to come upon
 a bird's nest on a tree or on the
 ground, with young ones or
 eggs and the mother-bird sit-
 ting on the young ones or on
 the eggs, you must not take
 away the mother-bird along
 7 with her brood; what you must
 do, is to let the mother-bird go,
 as you take the brood for your-
 self, that all may go well with
 you and that you may have a
 long life.
- 8 When you build a new
 house, you must put a parapet
 round the roof, that you may
 not bring the guilt of blood
 upon your house by anyone
 falling from it.
- 9 You must not sow two kinds
 of seed in your vineyard; other-
 wise the whole of its produce
 shall be confiscated for the
 sanctuary, the crop you have
 sown and the vintage itself.
- 10 You must never plough with
 an ox and an ass, yoked to-
 gether.
- 11 You must never wear any
 garment blended of wool and
 linen.
- 12 You must plait tassels on the
 four corners of the robe that
 covers you.
- 13 If a man marries a wife and
 has intercourse with her and
 14 then turns against her, making
 wanton charges against her
 slandering her by saying, 'I
 took this woman, but when I
 handled her I did not find the
 evidence of virginity in her,'
 the father and mother of the 15
 girl shall spread the evidence
 of her virginity before the
 sheikhs of the town in the gate-
 way; the girl's father shall say 16
 to the sheikhs, 'I gave my
 daughter to this man in mar-
 riage, and he has turned against
 her, he has made wanton 17
 charges against her, declaring
 that he did not find the evidence
 of virginity in her. And there
 lies the evidence of her virgin-
 ity!' Whereupon the sheikhs 18
 of the town shall take and flog
 the man, fining him thirteen 19
 guineas to be paid over to the
 father of the girl, because the
 man had slandered a virgin of
 Israel; she shall remain his
 wife, he cannot divorce her as
 long as he lives. Only, if the 20
 charge be true, that the evi-
 dence of virginity was not to be
 found in the girl, she shall be 21
 taken to the door of her father's
 house and stoned to death by
 the men of the town for having
 committed an immoral scandal
 in Israel by turning her father's
 house into a harlot's. So shall
 you eradicate evil from you.
- If any man is caught lying 22
 with a married woman, both of
 them shall die, the man who
 lay with the woman and the
 woman herself; so shall you
 eradicate evil from Israel.
- If a man comes across a girl 23
 in the town who is a virgin be-
 trothed to a husband and lies
 with her, you must take them 24
 both out to the town-gate and
 stone them to death, the girl
 because she did not call for help
 in the town, the man because
 he has violated another man's

25 wife; so shall you eradicate evil from among you. But if the man comes across the betrothed girl in the open country and forces her to lie with him, then
 26 the man alone shall die; you must do nothing to the girl, there is nothing about the girl deserving death; the case is like that of a man attacking
 27 and killing a neighbour, for the man came across her in the open country, and when the betrothed girl cried for help, there was no one to rescue her.

28 If a man comes across a girl, a virgin who is not betrothed, and if he ravishes her and lies with
 29 her, and is caught, then the man who lay with her shall pay six and a half guineas to the girl's father, and she shall become his wife, since he violated her; he shall not divorce her as long as
 30 he lives. No man shall marry a wife of his father or have intercourse with her.

23 No eunuch, no man sexually mutilated, shall enter the gathering of the Eternal.
 2 No bastard shall enter the gathering of the Eternal; none of his descendants, even down to the tenth generation, shall enter the gathering of the Eternal.
 3 No Ammonite or Moabite shall enter the gathering of the Eternal; no one belonging to them, even down to the tenth generation, shall ever enter the
 4 gathering of the Eternal; for they did not meet you with bread and water as you made your way out of Egypt, but hired Balaam the son of Beôr from Pethor in Mesopotamia
 5 to curse you. (Yet the Eternal your God would not listen to Balaam; the Eternal your God turned the curse into a blessing for you, since the Eternal your

God loved you.) Never in all 6 your life shall you seek their welfare and well-being. An 7 Edomite you must not detest, for he is your kinsman; and an Egyptian you must not detest, for you were once an alien in his land; children born to them, 8 down to the third generation, may enter the gathering of the Eternal.

When you are in camp, at 9 war with your enemies, you must keep yourselves clear of anything offensive. Thus, if 10 any man of you becomes unclean with an emission during the night, he must go outside the camp, he is not to come inside; when evening comes he 11 must bathe in water, and then, at sundown, he may come inside the camp. Also, you must 12 have a latrine outside the camp and go outside to it; you must 13 carry a spade among your weapons, and when you relieve yourself outside, you must dig a hole with it, to cover up your filth. For the Eternal your 14 God moves within your camp, to rescue you and to put your enemies into your power; hence your camp must be sacred—that he may not see anything indecent among you and turn away from you.

You must not hand back to 15 his master any slave who has escaped to you from his master; he shall live with you, wherever 16 he chooses, in any of your townships, as he pleases; you must not be hard on him.

No woman of Israel shall be a 17 temple-prostitute, and no man of Israel shall be a temple-prostitute. You must never pay a 18 vow into the house of the Eternal your God with money that is the hire of a prostitute or the

wages of a catamite; both are abominable to the Eternal your God.

19 You must never exact interest upon a loan from a fellow-Israelite, interest in money, food, or
20 anything else. From a foreigner you may exact interest, but you must not exact interest upon a loan to a fellow-Israelite; that the Eternal your God may bless you in all the work to which you set your hand within the land you are entering as your own.

21 When you make any vow to the Eternal your God, you must pay it without delay; for the Eternal your God will not fail to demand it, and to withhold it would be a sin. If you
22 refrain from making a vow, that is no sin for you; but you
23 must be careful to perform any promise you have made with your lips, anything you have freely and openly vowed to the Eternal your God.

24 When you enter your neighbour's vineyard, you may eat your fill of the grapes, but you must not put any in your bag.

25 When you pass your neighbour's standing corn, you may pull some ears with your hand, but you must never put a sickle into your neighbour's standing corn.

24 When a man takes a wife and marries her, if she displeases him because he has found her immodest in some way, and if he writes out a deed of divorce
2 and puts it into her hand, dismissing her from his house, then if, on leaving his house, she goes and marries another man,
3 and if this second husband turns against her and hands her a written deed of divorce, dismissing her from his house, or

if he dies, her former husband, 4 who dismissed her, may not take her to be his wife again, after she has been soiled; that would be abominable to the Eternal your God, and you must not thus bring guilt upon the land which the Eternal your God assigns you as your own.

When a man takes a new wife, 5 he shall not go on active service with the army, nor shall he be called upon for any enterprise; he shall be free at home for one year, to be happy with the wife he has taken.

No man shall take a hand- 6 mill or even an upper millstone in pledge for a debt; for that is to take life itself as a pledge.

If any man is caught kidnapping a fellow-Israelite, treating
7 him as a slave and selling him, that thief shall die; so shall you eradicate evil from among you.

In any attack of leprosy, be 8 careful to carry out exactly all the directions of the priestly Levites; as I have given them orders, so you must be careful to obey them. Remember 9 what the Eternal your God did to Miriam, as you were making your way up from Egypt.

When you are lending any- 10 thing to a fellow-Israelite, you must not go into his house to fetch his pledge; you must 11 stand outside and let the man to whom you are making the loan fetch out his pledge. If 12 he is a poor man, you must not sleep in the mantle he pledges; return it to him at sunset, that 13 he may sleep in his own mantle and bless you; it will be saving credit for you with the Eternal your God.

You must not defraud any 14 hired labourer who is needy and

poor, whether he is a fellow-Israelite or one of the aliens
 15 resident in your townships; you must pay him his wages by the day, nor let the sun go down upon it (for the man is poor and he wants his wages), lest he cries to the Eternal against you, and you incur guilt.

16 Fathers shall not be put to death for their children, nor children for their fathers; everyone shall be put to death for his own sin.

17 You must never tamper in court with the rights of a resident alien or an orphan or a widow, nor take a widow's raiment in pledge for her debt;
 18 remember you were once a slave yourself in the land of Egypt, and the Eternal your God rescued you from it; therefore I lay this command upon you.

19 In reaping your harvest, if you forget a sheaf in the field, you must not go back to fetch it; it shall be for the alien, the orphan, or the widow, that the Eternal your God may bless you in all the work to which
 20 you put a hand. In knocking the fruit off your olive-trees, you must not go over the branches a second time; that fruit is for the alien, the orphan,
 21 or the widow. In gathering your grapes, you must not go over your vineyard again; that is to be left for the alien, the

22 orphan, or the widow. You must remember that you were once a slave yourself in the land of Egypt; therefore do I lay this command upon you.

25 In a lawsuit, when men come into court, and the judges decide between them, acquitting the innocent and condemning the guilty, if the guilty

man deserves a flogging, the judge shall make him lie down and have him flogged in his presence, with lashes in proportion to his crime; forty lashes 3 may be given, but not more, lest, if more are given and a number of extra lashes are inflicted, your fellow-Israelite may be publicly disgraced.

You must never muzzle an 4 ox when it is treading out the corn.

When brothers are living to- 5 gether, if one dies, leaving no son, the dead man's wife must not marry a stranger outside the family; her husband's 6 brother shall go in to her and marry her, doing the duty of a husband's brother to her, and her first-born son shall succeed to the position of the dead man, to prevent his name being blotted out of Israel. If the 7 man does not care to marry his brother's wife, then his brother's wife must approach the sheikhs in the public assembly and declare, 'My husband's brother refuses to carry on his brother's name in Israel, he will not do the duty of a husband's brother to me'; whereupon the sheikhs of the 8 town shall summon him, and if he comes forward saying that he does not care to marry her, then his brother's wife 9 shall go up to him in presence of the sheikhs and loosen the sandal from his foot and spit in his face, protesting, 'So shall it be done to the man who will not maintain his brother's family!' His family shall be called in 10 Israel, 'the family of the unshod.'

When two men are fighting 11 with one another, if the wife of one of them comes to the rescue of her husband and puts

out her hand to seize his assail-
 12 ant by the private parts, you
 shall cut off her hand, you shall
 have no pity upon her.

13 You must not keep weights
 of different sizes in your bag,
 14 and you must not keep meas-
 ures of different sizes in your
 house; you must keep a full,
 15 just weight, a full, just measure,
 that you may have a long life
 in the land which the Eternal
 16 your God is giving you. For
 everyone who acts thus dis-
 honestly, everyone who prac-
 tises injustice, is abominable
 to the Eternal your God.

17 Remember how Amâlek
 treated you on the road from
 18 Egypt, how, reckless of God,
 he fell upon you when you were
 tired and faint, and cut off all
 who flagged and lagged behind
 19 in your rear. Therefore, when
 the Eternal your God has given
 you rest from all your foes
 around, in the land which the
 Eternal your God assigns to you
 as your possession, you shall
 blot Amâlek from the very
 memory of men; do not forget
 that.

26 When once you have en-
 tered on possession of the
 land which the Eternal your God
 is giving you, as you hold it and
 2 live in it, you must take some of
 all the first produce of the coun-
 try that you gather from the
 land which the Eternal your God
 is giving you, and, placing it in a
 basket, go to the sacred spot
 which the Eternal your God
 3 chooses for his presence. [[You
 must go to the presiding priest
 and say to him, 'I declare this
 day to the Eternal your God
 that I have reached the land
 which the Eternal swore to
 our fathers that he would give
 4 to us'; and the priest shall take

the basket from your hand and
 place it in front of the altar
 of the Eternal your God]].

Then you must testify before 5
 the Eternal your God, 'My
 father was a wandering Ara-
 mæan, who went down to reside
 in Egypt, with a small house-
 hold, and there he became a
 nation, great, mighty, and
 numerous; the Egyptians 6
 treated us harshly, oppressed
 us, and crushed us down in
 slavery, but we cried to the 7
 Eternal, the God of our fathers,
 and the Eternal heard our cry
 and saw our affliction and toil
 and oppression; then the Eter- 8
 nal brought us out of Egypt
 by sheer strength and main
 force, with awful terrors, with
 signal acts; he has brought us 9
 to this place and given us this
 country, which abounds in milk
 and honey. Here, then, I bring 10
 some of the first produce of the
 land which thou hast given me,
 O Eternal.'

You must place it before the
 Eternal your God, bowing down
 before the Eternal your God
 and rejoicing over all the good 11
 that the Eternal your God has
 given to you and to your house-
 hold, with your Levites and
 resident aliens.

Every third year, in the year 12
 of tithing, when you have taken
 all the tithe of your produce and
 given it to the Levites, the resi-
 dent aliens, the orphans, and the
 widows in your community,
 that they may eat their fill, then
 you shall declare before the
 Eternal your God, 'I have re- 13
 moved the sacred dues from
 my house and given them to
 the Levite, the alien, the or-
 phan, and the widow, exactly
 as thou hast commanded me;
 I have not broken any of thy

commands, I have not forgotten
 14 them; I have never eaten any
 of the tithe while I was in
 mourning, I have not removed
 them while unclean, I have not
 offered any for the dead; I have
 obeyed what the Eternal my
 God enjoined. I have fol-
 15 lowed all thine orders. Look
 down from heaven, thy sacred
 dwelling-place, and bless thy
 people Israel, bless the country
 thou hast given to us, as thou
 didst swear to our fathers, a
 land abounding in milk and
 honey.'

16 As the Eternal your God
 orders you this day to obey
 these rules and regulations, so
 you must keep them and carry
 them out with all your mind
 17 and heart. This day you have
 avowed the Eternal to be your
 God, promising to live his life
 and obey his rules and regula-
 tions, listening to what he says;
 18 and this day the Eternal has
 avowed you to be his very own
 people, as he has promised you,
 19 if you obey all his orders, en-
 gaging to lift you high in praise
 and renown and honour over all
 other nations he has made, that
 you may be a people sacred to
 the Eternal your God, as he has
 assured you."

27 Moses and all the sheikhs
 of Israel ordered the people
 to "obey all the commands I am
 enjoining upon you this day.
 2 And on the day you cross the
 Jordan into the land which the
 Eternal your God is giving you,
 then you must erect some large
 boulders, putting a layer of
 3 lime upon them and inscribing
 thereon all the words of this law,
 as soon as you have crossed;
 that you may pass forward into
 the land which the Eternal your

God is giving you, a land
 abounding in milk and honey,
 as the Eternal the God of your
 fathers promised you. As 4
 soon as you cross the Jordan,
 you must erect these boulders,
 as I command you this day, on
 mount Ebal, putting a layer of
 lime upon them [*There you must* 5
build an altar to the Eternal
your God, an altar of stones; you
must not use an iron tool to 6
them, you must build the altar
of the Eternal your God with un-
dressed stones, and on it you 7
shall offer burnt sacrifices to the
Eternal your God and sacrifice
recompense-offerings, of which
you shall eat, rejoicing before the
Eternal your God] and inscribing 8
 very distinctly on the boulders
 all the words of this law."

Moses and the priestly Levites 9
 then said to all Israel, "Silence!
 listen, O Israel! To-day you be-
 come the people of the Eternal
 your God; therefore you must 10
 obey what the Eternal your God
 orders, keeping his commands
 and rules which I enjoin upon
 you this day."

Moses gave the people this 11
 charge on the same day: "When 12
 you have crossed the Jordan, the
 following shall stand on mount
 Gerizim to bless the people,
 Simeon and Levi and Judah and
 Issachar and Joseph and Ben-
 jamin; and on mount Ebal the 13
 following shall stand to pro-
 nounce the curse, Reuben and
 Gad and Asher and Zebulun and
 Dan and Naphtali.

The Levites shall proclaim 14
 aloud to all the men of Israel:
 'A curse on the man who carves 15
 or casts an idol—which the Eter-
 nal detests—the work of a
 craftsman's hands, erecting it in
 secret!' And all the people shall
 answer, 'So be it.' 'A curse 16

on the man who dishonours his father or mother!" And all the people shall answer, 'So be it.'

17 'A curse on the man who removes his neighbour's land-mark!' And all the people shall

18 answer, 'So be it.' 'A curse on the man who misleads a blind man on the road!' And all the people shall answer, 'So be it.'

19 'A curse on the man who tampers with the rights of an alien, an orphan, or a widow!' And all the people shall answer, 'So

20 be it.' 'A curse on the man who lies with his father's wife, because he has dishonoured his father!' And all the people shall

21 answer, 'So be it.' 'A curse on the man who lies with any kind of animal!' And all the people shall answer, 'So be it.'

22 'A curse on the man who lies with his sister, whether she is the daughter of his father or of his mother!' And all the people

23 shall answer, 'So be it.' 'A curse on the man who lies with his mother-in-law!' And all the people shall answer, 'So be it.'

24 'A curse on the man who murders his fellow-countryman secretly!' And all the people shall

25 answer, 'So be it.' 'A curse on the man who accepts a bribe to murder some innocent person!' And all the people shall

26 answer, 'So be it.' 'A curse on the man who will not give effect to the words of this law!' And all the people shall answer, 'So be it.'

28 If only you will listen carefully to what the Eternal your God orders, mindful to carry out all his commands which I enjoin upon you this day, then the Eternal your God will lift you high above all the nations of the earth, and all these blessings shall come upon

you and overtake you, if only you listen to the voice of the Eternal your God. You shall 3

be blessed in town and in country; blessed shall be the fruit of 4

your body and of your ground, the young of your cattle and the lambs of your flock; full shall 5

your basket be, and your kneading-trough; blessed shall you be 6

as you start out and as you come home. The foes who attack you 7

the Eternal will rout before you; they may assail you all together, but they shall fly before 8

you in all directions. The Eternal will command you to be 9

blessed in your barns and in every enterprise to which you put your hand, blessing you in 10

the land which the Eternal your God assigns to you. The 11

Eternal will confirm your position as a people sacred to himself, as he swore to you, if you obey the orders of the Eternal 12

your God and live his life, so that 13

when all nations on earth see you are owned by the Eternal, they may stand in awe of you. The 14

Eternal will make you overflow with prosperity in the fruit of your body, of your cattle, and of your ground, the ground that the 15

Eternal swore to your fathers that he would give you. The 16

Eternal will open his rich treasury of heaven for you, to bestow rain in due season on your land, blessing all your labours, so that 17

you shall lend to many a nation but never need to borrow from 18

them. So shall the Eternal put 19

you at the head, not at the tail; 20

you shall be always rising, never 21

falling, as you listen to the commands of the Eternal your God 22

which I enjoin upon you this 23

day, and carry them out carefully, never swerving to right or 24

to left from any of the injunc-

tions I lay upon you this day, by going after any other gods to worship them.

15 But if you will not listen to the voice of the Eternal your God, if you will not be mindful to carry out all his commands and rules which I enjoin upon you this day, then shall all these curses come upon you and over-
16 take you. Cursed shall you be in town and in country; cursed your basket and kneading-
17 trough, cursed the fruit of your body and your ground, the young of your cattle and the
18 lambs of your flock; cursed shall you be when you start out and
19 when you return home. The Eternal will send the curse on you, baffling you and thwarting you, whatever you put your hand to, until you are ruined and perish rapidly for your evil-
20 doing in forsaking me. The Eternal will make plagues cleave to you till he consumes you off the country which you are enter-
21 ing to possess; the Eternal will strike you with consumption, fever, ague, and erysipelas, with drought, blasting, and mildew, that shall pursue you till you
22 perish; the sky overhead shall be brass and the earth underfoot
23 shall be iron; the Eternal will turn the rain of your land into powder and dust, dropping from the sky upon you till you are
24 destroyed. The Eternal will have you routed in front of your foes; you may assail them all together, but you shall fly before them in all directions, till all the realms of the earth shudder to
25 see you; your carcases shall be food for all the wild birds and beasts, and none shall scare
26 them off. The Eternal will strike you with Egyptian boils, with tumours, scurvy, and itch

incurable; and the Eternal will 35 strike your knees and legs with evil boils, incurable boils from head to foot. The Eternal 28 will strike your minds with madness, blindness, and dismay, till 29 you grope at noon like a blind man in the dark, and fall into disaster; you shall be utterly crushed and robbed continually, with no one to rescue you. You shall betroth a wife, and an- 30 other man shall ravish her; you shall build a house, but never live in it; you shall plant a vineyard, and get no use of the grapes; your ox shall be killed 31 under your very eyes, and you shall eat none of it; your ass shall be seized by force under your very eyes, and never given back to you; your sheep shall be handed over to your foes, with none to come to your rescue; your sons and daughters shall be 32 handed over to a foreign folk, and all day long you will yearn for a sight of them and pine away, unable to do anything; a 33 strange nation will eat up your crops and all the fruit of your labour, and you shall be utterly crushed and broken continually, till you are driven mad by the 34 sight of it all. The Eternal 36 will carry you and the king you set over you, to a nation which neither you nor your fathers knew, and there you will have to worship foreign gods of wood and stone; you shall become a 37 horror, a proverb, and byword among all the races where you are exiled. Much seed shall 38 you carry to the field, but little shall you reap, for the locust will devour the crop. Vineyards you 39 may plant and till, but you shall never drink or store the wine, for worms will spoil the grapes. You may grow olive-trees all 40

over your country, but you shall never anoint yourself with the oil, for your olives will drop off.
 41 [[You may have sons and daughters born to you, but they shall not remain yours, they shall be
 42 carried off as exiles.]] Insects will infest all your trees and
 43 crops. The alien who settles among you will rise higher and higher above you, while you
 44 sink low; he will lend to you, not you to him, he will be at the head and you at the tail.

45 All these curses shall come upon you and pursue you and overtake you till you are destroyed, because you would not listen to the voice of the Eternal your God, keeping his commands and orders for you; these
 46 curses shall be a mark and portent upon you and your descendants for all time. Because
 47 you have not served the Eternal your God with joy and with a glad heart for all your abundance, therefore, with hunger
 48 and thirst and nakedness and utter poverty, shall you serve the foes whom the Eternal sends against you; he will put an iron
 49 yoke on your neck till you are destroyed. The Eternal will bring on you a nation from the far ends of the earth, swooping like a vulture, with a language
 50 you do not understand, with fierce looks, regardless of old folk and indifferent to the
 51 young; they shall eat up the young of your cattle and the crops of your ground, they shall leave you neither corn nor wine nor oil nor young cattle nor
 52 lambs, till they make an end of you. They shall besiege you in all your towns till the high fortified walls on which you relied are brought down, all over the land, as they besiege you in all your

settlements all over the land that the Eternal your God has given you; you will have to eat your
 53 own children, the flesh of the sons and daughters which the Eternal your God has given you, in the strait of the siege, as your foes are pressing you hard; he who is most tender and
 54 dainty among you will grudge the food even to his brother, to the wife of his bosom, and to his remaining children, refusing any
 55 of them any part of the flesh of his own children which he means to eat, since he has nothing else left for himself, in the strait of the siege, as your foes are pressing you hard in all your towns; she who is most tender and
 56 dainty among you, who would not venture to put the sole of her foot to the ground—so tender and delicate is she—will grudge even to the husband of her bosom, to her son and to her
 57 daughter, the after-birth of her womb and the babes she has borne; these she will eat herself in secret, so famished is she amid the strait of the siege, as your
 58 foes are pressing you hard in all your towns.

If you will not be mindful to
 59 carry out all the injunctions of this code written down in this book, revering the glorious and awful name of the Eternal your God, then the Eternal will
 60 afflict on you and your descendants amazing plagues, severe plagues and prolonged, diseases sore and prolonged; he will
 61 bring back upon you the diseases of Egypt that you were once afraid of, till they cleave to you; and the Eternal will also bring
 62 upon you any sickness and plague that is not mentioned in this book of the law, till you are ruined. Few of you shall sur-

vive, though once you were as numerous as the stars of the sky, because you would not obey what the Eternal your God ordered.

- 63 As the Eternal took a delight in prospering and multiplying you, so shall the Eternal take a delight in making an end of you and destroying you, till you shall be torn from the land which you
64 are entering to possess; the Eternal will scatter you among all nations, from one end of the earth to another, and there you shall worship foreign gods of wood and stone, strange to you
65 and to your fathers; you shall enjoy no ease among these nations, no, not for the sole of your foot; the Eternal will give you an anxious mind, eyes that fail with longing, and a spirit
66 that languishes away; your life shall be lived in suspense, you shall be afraid by night and by day, unable to have any confidence in life; in the morning
67 you shall cry, 'Would it were evening!' and in the evening, 'Would it were morning!'—for the terror that scares you and for the sights you have to see.
68 The Eternal will take you back to Egypt in slave galleys, by a route which I said you would never tread again, and there you shall let yourselves be sold as slaves to your enemies, but no one will buy you."

29 Such were the terms of the compact which the Eternal ordered Moses to draw up with the Israelites in the land of Moab, in addition to the compact which he had made with them at Horeb.

- 2 Moses then summoned all Israel and said to them, "You have seen for yourselves all that the Eternal did before your eyes

in the land of Egypt to the Pharaoh and all his servants and all his land, the awful tests you 3 saw with your own eyes, the proofs and awful portents; yet 4 to this day the Eternal has not granted to you a mind to understand them, neither insight nor appreciation. 'For forty years I 5 have led you through the desert, and your clothes have never worn out, your shoes have never worn out upon your feet, no hu- 6 man bread has been your food, no wine or liquor has been your drink—and all to teach you that I am the Eternal your God.' When you reached this spot, 7 Sihon king of Heshbon and Og king of Bashan made an attack upon us, but we defeated them, capturing their land and handing 8 it over to the Reubenites and the Gadites and the half clan of the Manassites.

Keep the terms of this 9 compact, then, obey them, that you may succeed in all you undertake. You stand here to- 10 day before the Eternal your God, all of you, chiefs, judges, sheikhs, and officials, even all the men of Israel, together with 11 your children and your wives and the aliens belonging to you (whether they gather wood or draw water for you), that you 12 may pass into the compact of the Eternal your God, under the oath which the Eternal your God swears to you this day, that 13 he may confirm your position this day as his people, and that he may be a God to you, as he promised you and as he swore to Abraham, Isaac, and Jacob, your fathers.

Nor is this compact and oath 14 of mine for you alone, but for those who are not here with us 15 to-day, as well as for those who

16 are [[for you yourselves know
how we once lived in the land of
Egypt, and how we passed
17 through yonder nations; you saw
the detestable fetishes of idols,
made of wood and stone, of
silver and gold, that were to be
found among them]].

18 Never may there be man,
woman, family, or clan among
you, whose heart turns from the
Eternal our God to go and wor-
ship the gods of those nations!
Never may there be any root
within your soil that bears such
19 bitter poison!—so that when a
man listens to the terms of this
oath he may flatter himself by
thinking he is quite safe, though
he persists in his idolatry. That
would mean the destruction of
the moist grass with the dry.

20 The Eternal will not consent to
pardon him; no, the anger and
resentment of the Eternal shall
be ablaze against that man,
every curse mentioned in this
book shall cleave to him, the
Eternal will blot out his name
21 from under heaven, and the
Eternal will single him out
from all the clans of Israel for
doom, by all the curses of the
compact inscribed in this book
of the law.

22 Then the next generation,
your children who rise up
after you, and foreigners from
a far land, shall cry out, when
they see the plagues of that
country and the diseases with
which the Eternal has afflicted
23 it—the whole country a mass
of brimstone and salt, a burn-
ing waste that grows noth-
ing, no soil for any grass, but
devastated like Sodom and Go-
morrah, Admah and Zeboiim,
which the Eternal demolished in
24 his anger and fury—then indeed
all nations shall cry out, ‘Why

has the Eternal done this to the
country? What does this heat
of heavy anger mean?’ And the 25
answer will be, ‘It was because
they abandoned the compact
which the Eternal the God of
their fathers made with them
when he brought them out of
the land of Egypt, because they 26
went and worshipped foreign
gods, bowing down to gods who
were strange to them, gods
whom he had never assigned to
them; that was why the Eter- 27
nal’s anger blazed against this
country, bringing on it every
curse mentioned in this book; in 28
anger, in fury, in heavy wrath,
the Eternal uprooted them from
their land, and flung them into
a foreign land, as at this day.’

The hidden issues of the future 29
are with the Eternal our God,
but the unfolded issues of the
day are with us and our children
for all time, that we may obey
all the orders of this law.

When all this has be- **30**
fallen you, the blessing and
the curse which I have put be-
fore you, and when you reflect
upon them among all the nations
where the Eternal your God has
driven you—if you come back to 2
the Eternal your God, you and
your children, and obey what he
says in all that I enjoin upon you
this day, with all your mind and
heart, then the Eternal your 3
God will restore your fortunes,
taking pity upon you and
gathering you again out of all
the races where the Eternal
your God has scattered you;
even if your outcasts are at the 4
end of the earth, the Eternal
your God will gather you and
fetch you thence. The Eternal 5
your God will bring you into the
land which your fathers pos-

sessed, and let you possess it; he will prosper you and multiply your numbers more than
 6 your fathers; the Eternal your God will devote your mind and the mind of your descendants to loving the Eternal your God with all your mind and heart,
 7 that you may live. All these curses will the Eternal your God inflict upon your foes and on the enemies who
 8 persecuted you; but you shall once more obey the Eternal's orders, keeping all his commands which I enjoin upon you this
 9 day; and the Eternal your God will make you overflow with prosperity in the fruit of your body, of your cattle, and of your ground, for the Eternal will
 10 as he did your fathers, if you will obey the orders of the Eternal your God by carrying out his commands and rules inscribed in this book of the law, if you turn with all your mind and heart to the Eternal your God.

11 For this command which I am enjoining upon you to-day is not beyond your power, it is not beyond your reach;
 12 it is not up in heaven, that you should say, 'Who will go up for us and bring it down to us and let us hear it, that we
 13 may do it?'—nor is it over the sea, that you should say, 'Who will cross the sea for us and bring it to us and let us hear it, that
 14 we may do it?' No, the word is very near you, it is on your lips and in your mind, to be obeyed.

15 Here have I put before you this day life and welfare, death
 16 and misfortune. If you listen to the orders of the Eternal your God which I enjoin upon you

this day, to love the Eternal your God, to live his life, to follow his orders and rules and regulations, then you shall live and multiply, and the Eternal your God will bless you in the land which you are entering to occupy. But if your heart
 17 turns away, if you will not listen, if you are allured to worship foreign gods, bowing down to them, I tell you this day that you shall
 18 not live long in the land which you are crossing the Jordan to enter and occupy; here and now
 19 I call heaven and earth to witness against you that I have put life and death before you, the blessing and the curse: choose life, then, that you and your children may live, by loving the
 20 Eternal your God, obeying his voice, and holding fast to him, for that means life to you and length of days, that you may live in the land which the Eternal swore to Abraham, Isaac, and Jacob, your fathers, that he would give to them."

When Moses had finished
 31 these words to all Israel, he
 2 said to them, "I am a hundred and twenty years old to-day; I can no longer move about, and the Eternal has told me that I am not to cross this Jordan. It
 3 is the Eternal your God who is to lead you over and destroy these nations before you whom you are to dispossess; it is Joshua who is to lead you over, as the Eternal has said. The Eter-
 4 nal will treat these nations as he treated Sihon and Og the Amorite kings and their country, destroying them; the Eternal will
 5 put them into your hands, and you must deal with them exactly as I have ordered you. Be
 6 strong, be brave, fear not, be not

terrified of them; for it is the Eternal your God who goes with you, he will never fail you nor forsake you."

- 7 Then Moses summoned Joshua and said to him in presence of all Israel, "Be strong, be brave, for you are to bring this people into the land which the Eternal swore to their fathers he would give them; you are to put them in possession of it. It is the Eternal who leads you, he will be with you, he will never fail you nor forsake you: fear not, neither be dismayed."
- 9 Moses wrote this code, handing it to the priests, the sons of Levi, who carried the ark of the Eternal's compact, and to all the sheikhs of Israel. Moses gave them this command. "At the end of every seven years, at the time fixed for the year of Remission, at the festival of Booths, when all Israel gathers to appear before the Eternal your God at the sacred spot he chooses, you must read this code aloud in the hearing of all Israel; assemble the people, men, women, and children, and the aliens residing among you, that they may hear and learn it and revere the Eternal your God, being mindful to obey all the terms of this code; also that your children, who have no experience, may hear and learn to revere the Eternal your God, as long as they live in the land which you are crossing the Jordan to occupy."

- 14 [Then said the Eternal to Moses, "The day of your death is near; call Joshua and present yourselves in the Trysting tent, that I may commission him." So Moses and Joshua went and

presented themselves in the Trysting tent; the Eternal appeared in a column of cloud which stood opposite the entrance to the tent, and commissioned Joshua the son of Nun, saying, "Be strong, be brave, for you are to bring the Israelites into the land which I swore to give them, and I will be with you."]

The Eternal said to Moses, "You are now to sleep with your fathers, but this people will start to desert me for the foreign gods of the country among whom they are going to live; they will forsake me and break the compact I have made with them. Then shall my anger blaze against them, and I will forsake them, withdrawing my favour from them, till they are consumed, many an evil and trouble befalling them, so that they cry then, 'Have not these evils befallen us because our God is not among us?' I will indeed withdraw my favour from them in these days, for all the evil they have done in turning to other gods."

So write this song and teach it to the Israelites, teach them to repeat it, that this song may be a witness for me against the Israelites. For when I have brought them into the land, which I swore to their fathers, a land abounding in milk and honey, after they have eaten their fill and prospered in fat plenty, they will turn to worship other gods, despising me and breaking my compact. And then, after many an evil and trouble has befallen them, this song shall confront them as a witness (for their descendants will not forget to repeat

it); well do I know what they are after already, even before I have brought them into the land I swore to their fathers."

22 So Moses wrote the following song that very day, and taught
24 it to the Israelites. When Moses had finished writing out the words of this song in a book,
25 Moses gave this order to the Levites who carried the ark of
26 the Eternal's compact: "Take this song-book and place it beside the ark of the compact of the Eternal your God, that it may lie there as a
27 witness against you all. For I know your defiant temper and your stubborn spirit; even while I am living among you, you have defied the Eternal. And how much more after my
28 death! Assemble all the sheikhs of your clans and your officials, that I may let them hear the words of this song, calling heaven and earth to witness against you; for I know that after my death you will be sure to deprave yourselves by swerving from the path I have ordered you to follow; and in after days evil will befall you because you have done what is evil in the sight of the Eternal, vexing him with your practices."
30 So Moses uttered the words of this song from beginning to end, in the hearing of all the assembly of Israel:

32 Hearken to my song, O heaven,

let earth listen to my lips!

2 May my message drop like rain,
my speech distil as dew,

like mists on the green growth,
like showers upon the grass;

3 for I proclaim what the Eternal is—

O praise him for his greatness!

Steadfast—he rules aright, 4
his methods all in order due,
a God trusty and wholly true,
upright and honest!

His sons—sons?—have depraved 5
themselves,

to him they prove untrue,
a shifty crafty crew!

And this from you to the Eternal, 6
unfeeling, senseless folk?

Was not he your own father,
who made and moulded you?

Remember the days of old, 7
review the years, age after age,

ask your sires to tell you,
ask your seniors to repeat,

how the Most High placed the 8
nations,

parting out mankind,
how one by one he fixed the
folks,

each with its guardian angel;
but Jacob became the Eternal's 9
share,

Israel his very own.

He found them in a desert land, 10
a howling, empty waste,
circled round them, cared for
them,

and kept them as the apple of
his eye;

as an eagle stirs its nestlings, 11
fluttering over its brood,

spreading its wings to catch them,
carrying them on its pinions,

so the Eternal alone was their 12
leader,

and never a foreign god with
him!

He made them masters of the 13
highlands,

living off the hills,
sucking honey from the very crags
and oil from flinty rocks,

with curds from cows and milk 14
from sheep,

fat flesh of lambs and rams,
from bullocks of Bashan and
from goats,

with the finest flour of the wheat,
with the grapes' blood—you
drank it foaming!

- 15 So Jacob ate their fill,
Jeshurun fattened and grew
restive—
ay, you fattened, gross and
gorged!
They forsook God who had made
them,
scorned the steadfast One, their
succour,
16 stirred him to jealousy with their
foreign gods,
angered him with hateful idols;
17 they sacrificed to demons, to no-
gods,
to gods who were utter
strangers,
to new-comers of gods,
whom your fathers never knew.
18 The Steadfast One, your Sire, you
never heeded,
the God who bore you, him you
forgot.
- 19 But when the Eternal saw it, he
spurned them,
vexed with his sons and daugh-
ters;
20 "I will hide my face from them,"
said he,
"and see what will become of
them;
for a self-willed race are they,
children devoid of loyalty.
21 They have made me jealous of
what is no live god,
vexing me with their vanities;
so I will make them jealous of
what is not a nation,
vexing them with an impious
folk.
22 My wrath has flared up,
flaming to the nether world
itself,
burning up earth and all it bears,
setting the roots of the hills
ablaze.
- 23 I will heap woes on them,
and ply all my arrows against
them—
24 famine wasting them here,
plague and fever there—
sending wild beasts to tear them,
reptiles to poison them;
in the open, death by the sword— 25
inside the house, a panic—
for youths and girls alike,
for infants and grey hairs.
- I had meant to finish them off, 26
to blot them from men's mem-
ory;
but I feared their foes would 27
vaunt,
their enemies would shout in
error,
'Our hand has won a noble vic-
tory;
this deed was none of the Eter-
nal's!'
For a fatuous folk are the foe, 28
devoid of all sense;
were they wise, they would under- 29
stand,
they would see their own fate
at the end."
- For how could a thousand be 30
chased by one man,
how could ten thousand be
routed by two,
unless their Steadfast One had
sold them,
unless the Eternal had given
them up?
The foe's strength is not like our 31
strength,
as the foe themselves admit;
their vine comes from the stock 32
of Sodom,
from gardens of Gomorrah,
poisonous are their grapes,
bitter their bunches,
their wine is reptile's venom, 33
the cobra's pitiless poison.
"Have I not stored up this their 34
guilt?
do I not hold it in reserve for
them,
against the day of vengeance and 35
requital,
when they collapse?
Ay, the hour of their disaster is
at hand,
their doom is on them!"
- For the Eternal will right his 36
people's wrongs,
he will be sorry for his servants,

when he sees them powerless,
 dispeopled to a man;
 37 he will ask, "What of their gods,
 the steadfast ones they relied
 on!—
 38 who ate fat slices of their sac-
 rifices
 and drank the wine of their
 libations?
 Let them come to your aid!
 let them protect you!
 39 Ah, learn that I, I am the real
 God;
 there is no god but me;
 Mine is the power of death and
 life,
 I heal the wounds I made.
 40 I raise my hand to heaven
 and swear that (by my life
 eternal!)
 41 I will whet my flashing blade,
 gripping justice by the hilt,
 wreaking vengeance on my foes,
 punishing my enemies;
 42 I drench my arrows in their blood,
 my blade devours their bodies—
 blood of the slain and prisoners,
 of braves with flowing locks."
 43 Hail his people, O ye pagans;
 for he avenges the blood of his
 servants,
 wreaking vengeance on his foes,
 and purging his people's land.
 44 Moses went and recited all
 this song to the people, he and
 45 Joshua the son of Nun. And
 when Moses had finished re-
 citing it all to all Israel, he said
 46 to them, "Keep in mind all
 that I have warned you of, this
 day, that you may lay the
 same charge on your children
 to be careful in obeying all the
 47 terms of this song. It is not
 useless, it means life for you;
 so shall you live long in the land
 which you are crossing the
 Jordan to occupy."
 48 That very day, the Eternal
 49 said to Moses, "Go up to yonder
 Abârim range, to mount Nebo
 in the land of Moab east of
 Jericho, and view the land of

Canaan which I am giving the
 Israelites for their very own;
 then die on the hill you ascend, 50
 and be gathered to your father's
 kin, as your brother Aaron died
 on mount Hôr and was gathered
 to his father's kin—because you 51
 both broke faith with me
 among the Israelites at the
 waters of Meribah-Kadesh in
 the desert of Zin, when you
 failed to honour me among
 the Israelites. The land you 52
 may view from afar, but you
 shall not enter the land which
 I am giving to the Israelites."

Here is the blessing **33**
 which Moses the man of
 God pronounced upon the Israel-
 ites before he died. He said: 2
 From Sinai came the Eternal,
 from Seir he dawned on us,
 from Paran's range he rayed out,
 moving from Meribah-Kadesh,
 blazing in fire from the south.
 He loves his people, 3
 and holds safe their sacred
 host;
 they fall in behind him,
 and accept his orders.
 His domain is Jacob in array, 4
 he became king in Jeshurun, 5
 at the muster of the chiefs,
 of all Israel's clans together.

"Reuben—never may he die out; 6
 but may his men be few!"

Of Levi he said: 8

"Give thine oracles to Levi,
 to thy man of favour,
 whom thou didst test at Massa,
 in the ordeal at Meribah's
 streams;
 he said of father and of mother, 9
 'I regard them not,'
 he disowned his brothers,
 ignoring his own children,
 to follow thy commands
 and to uphold thy compact.
 So the clan gives Jacob thy de- 10
 cisions,
 and Israel thy directions,

sends up the smoke of sacrifice to thee,
heaps holocausts upon thine altar.

7 O thou Eternal, listen to Simeon's cry,
and join him to the nation once again.

Judah fights for himself,
and thou art the saving of him;

11 O thou Eternal, bless his blows,
and speed his strokes,
cripple his foes,
disable his opponents past opposing!"

12 Of Benjamin he said:
"He is the Eternal's darling,
he lives ever in security;
the Most High encircles him,
seated upon his slopes."

13 Of Joseph he said:
"May the Eternal bless his land
with the wealth of heaven above
and water from the deep abyss,

14 with wealth of crops from the sunlight,
with wealth of produce month
by month,

15 with choice fruit from the ancient hills,
with wealth from heights of yore!

16 The wealth of all the land contains,
and the favour of Him who dwelt in the bush,
may it all descend on Joseph,
the prince of his brothers!

17 May his first-born be like a splendid bull,
with horns like a wild ox,
to gore the nations, all of them,
even to the far ends of earth!
Such is Ephraim with his myriads,
such Manasseh with his thousands."

18 Of Zebulun he said:
"Rejoice in your outlets, O Zebulun,
rejoice in your households, O Issachar!

They call men to their hill-shrines, 19
to share their dues of sacrifice;
for the ocean is their rich support,
with treasures taken from the sand."

Of Gad he said: 20
"Blessed be God for enlarging Gad!
he lurks like a lion, all ready to crunch
the arm and the scalp of a man!
He looked out the pick of the land 21
for himself,
but went first with the nation's chiefs
to execute the Eternal's justice
and enforce his decrees, with Israel."

Of Dan he said: 22
"Dan is a lion's whelp,
that makes his spring from Bashan!"

Of Naphtali he said: 23
"Naphtali, with the Eternal's ample favour,
full of his blessing,
shall hold the lake of Kinnereth
and the south."

Of Asher he said: 24
"May Asher be a shire, a child,
of fortune,
a favourite with all his brothers,
rich in his olive-trees!
Basalt and bronze ward you from 25
harm,
and may your strength last like
your days!"

No God like the God of Jeshurun, 26
who rides through heaven to your rescue,
sublimely through the skies!
God eternal is your home, 27
and underneath you are the everlasting arms!
He drove out foes in front of you,
and doomed them;
so Israel lived securely, 28
Jacob's folk were undisturbed,

within a land of corn and wine,
dew dropping on it from God's
heaven.

29 O happy Israel! no folk like you,
victorious through the Eternal!
He is your shield of succour,
the sword of your success,
till your foes fawn upon you,
as you march across their
heights.

34 From the steppes of Moab
Moses went up to mount
Nebo, the headland of Pisgah,
east of Jericho; there the Eternal
showed him all the land, Gilead
2 as far as Dan, all Naphtali, all
the territory of Ephraim and
Manasseh, all the territory of
Judah as far as the Mediter-
3 ranean, the south country, and
the basin or plain of Jericho
(the town of palm-trees) as far
4 as Zoar. "This," the Eternal
told him, "is the land of which
I swore to Abraham, Isaac, and
Jacob, that I would give it to
their descendants; I have al-
lowed you to look upon it, but
you shall not cross to it."

5 Moses the servant of God
died there, in the land of Moab,
6 as the Eternal ordered; the Eter-
nal buried him in the valley

opposite Beth-peôr within the
land of Moab, but to this day
no one knows his burying-place.
Moses was a hundred and 7
twenty years old when he died,
but his eyes were undimmed
and his vigour unabated. For 8
thirty days the Israelites wept
over Moses in the steppes of
Moab; this completed the days
of weeping at the mourning for
Moses.

As Joshua the son of Nun was 9
full of sagacity (since Moses
had laid his hands upon him),
the Israelites obeyed him, car-
rying out the orders given by
the Eternal to Moses.

Since then, no prophet has 10
ever appeared in Israel like
Moses, a man with whom the
Eternal had intercourse face to
face—unequalled for all the sig- 11
nal acts which the Eternal sent
him to perform in the land of
Egypt, on the Pharaoh and all
his servants and all his land, as 12
well as for all the mighty deeds
and awful power which Moses
displayed in the sight of all
Israel.

JOSHUA

1 Now, after the death of Moses the servant of the Eternal, the Eternal said to Joshua the son of Nun, the attendant of Moses, "Moses my servant is dead; come, cross the Jordan here, you and all this people, into the land which I assign to them, to the Israelites. Every foot of ground you tread I assign to you, as I promised Moses; your frontier shall stretch from the desert to Leb-ânôn yonder, from the great River, the river Euphrates, over all the land of the Hittites, to the great Mediterranean Sea westward. Not a man shall be able to hold his own against you all the days of your life; as I was with Moses, so I will be with you; I will never fail you nor forsake you. Be strong, be brave, for you shall put this people in possession of the land which I swore to their fathers that I would give them. Only be strong and brave, mindful to carry out all your orders from my servant Moses, turning neither to the right nor to the left, so that you may succeed wherever you go. This law-book you shall never cease to have on your lips; you must pore over it day and night, that you may be mindful to carry out all that is written in it, for so shall you make your way prosperous, so shall you succeed. These are my orders: be firm and brave, never be daunted or dismayed, for the Eternal your God is with you wherever you go."

10 Then Joshua ordered the
11 officers of the nation to go through the camp and com-

mand the people to "Prepare food, for within three days you are going to cross the Jordan here and enter into possession of the land which the Eternal your God assigns you for your very own." Joshua also said **12** to the Reubenites and the Gad-ites and the half-clan of Manasseh, "Remember what Moses the **13** servant of the Eternal commanded you when he told you that the Eternal your God would settle you here and give you this region. Your wives, your chil- **14** dren, and your cattle shall remain in this land which Moses assigned you east of the Jordan, but you must march across under arms in front of your kinsmen, every fighting man among you, to assist them, till the Eter- **15** nal settles your kinsmen like yourselves, till they get possession of the land which the Eternal your God assigns to them; then you may return to your own region and occupy the land assigned you by Moses the servant of the Eternal on the eastern bank of the Jordan." They answered Joshua, "What- **16** ever you command us we will do, and wherever you send us we will go. As we obeyed **17** Moses in everything, so we will obey you; only may the Eternal your God be with you as he was with Moses! Whoever rebels **18** against your orders and will not listen to what you say by way of command to him, that man shall be put to death. Only be firm and brave."

From Shittim Joshua sent **2** two men secretly as spies to explore the country and spe-

cially Jericho. When they arrived, they went into the house of a harlot called Rahab and stayed there. The king of Jericho was told that two men of Israel had come in that night to find out about the country; so he sent a message to Rahab to "Bring out the two men who have come to you, who have entered your house, for they are here to find out all about the country." The woman, who had taken the men and hid them, said, "Yes, the men did come to me, but I did not know where they came from, and just about the hour for shutting the town-gate, when it was dark, the men went off. Where they went, I do not know. Quick, pursue them, for you will overtake them." Now she had taken them up to the roof and hidden them under some stalks of flax which she had arranged on the roof. The pursuers went by the road to the Jordan, as far as the fords, and as soon as they left the town the gate was shut.

The two men had not lain down, before the woman came to them on the roof and said, "I know that the Eternal has given you this country, and how the terror of you has fallen upon us, till all the natives are quivering before you. For we have heard how the Eternal dried up the water of the Reed Sea before you, when you left Egypt, and how you treated the two Amorite kings on the east of the Jordan, Sihon and Og, whom you wiped off the earth.

As soon as we heard it, our hearts quivered and everyone became utterly dispirited because of you, for the Eternal your God is God in heaven

above and on the earth below. Now then, since I have dealt kindly with you, pray swear to me by the Eternal that you will deal kindly with my family, and give me a sure sign of it; swear that you will spare the lives of my father and my mother and my brothers and my sisters and all they have, saving us from death." The men replied, "Our lives for yours— only you must not breathe a word about our errand; then we will deal kindly and honestly with you when the Eternal gives us the country." The men told her, "We will not be bound by this oath to you, which you have made us swear, unless, when we enter the country, you tie this cord of scarlet thread outside the window through which you let us down. You must gather your father and mother and brothers and all your family inside your house; anyone who crosses the door of your house into the street, his blood be on his own head, we are not to blame; but if a hand is laid on anyone inside the house, then his blood be on our head! But remember, if you breathe a word about our errand, we will not be bound by the oath you have made us swear." "As you say," answered the woman, "so be it."

Then she lowered them by a rope out of the window, for her house was on the town-wall; she stayed on the town-wall. She told them, "Get away to the hills, lest the pursuers come across you; hide yourselves there for three days till the pursuers return, and then make your retreat." So away they went, while she tied the scarlet cord to the window.

22 They went into the hills and stayed there for three days, till the pursuers returned (the pursuers looked for them all along the road and could not find
23 them). Then the two men came down from the hills and crossed over to Joshua the son of Nun, telling him all that had
24 befallen them; they said to Joshua, "The Eternal has put all the country into our hands. The natives are all quivering before us!"

3 In the morning Joshua rose; he and all the Israelites set out from Shittim and reached the Jordan, where they passed the night before they crossed
2 over. Three days afterwards the officers went through the camp and gave this order to the
3 nation: "When you see the ark of the compact of the Eternal your God being carried by the priestly Levites, then set
4 out and follow it, so that you may learn the ford by which you are to cross; for you have never crossed here before. Only, you must not come close to the ark; between it and you there must be a space kept of
5 one thousand yards." Then Joshua said to the people, "Consecrate yourselves, for to-morrow the Eternal will do
6 wonders among you." To the priests he said, "Lift the ark of the compact and go in front of the people." So they lifted the ark of the compact and went in front of the people.
7 The Eternal said to Joshua, "This day I begin to exalt you in the sight of Israel, to let them see that as I was with Moses
8 so I will be with you. Order the priests who are carrying the ark of the compact to stand still in the Jordan as soon

as they reach the edge of the water." The Eternal also said to Joshua, "Take twelve men 4
1 from the nation, a man from 2 each clan, and order them to 3 take twelve stones out of the Jordan from the spot where the feet of the priest stood firm; they must carry these stones across and place them on the spot where you spend the night."

Then Joshua bade the Israelites come and listen to the 3
9 words of the Eternal, their God. Joshua said, "This is to let you 10 see that the living God is among you, and that he will without fail evict before you the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite. See, the ark of the 11 compact of the Lord of all the earth is crossing the Jordan in front of you. Now choose 12 twelve men from the clans of Israel, a man from each clan. As soon as the soles of the feet 13 of the priests who carry the ark of the compact of the Eternal, the Lord of all the earth, rest in the water of the Jordan, the waters of the Jordan shall be stopped; the waters which are flowing down, they shall be dammed up." When the 14 people left their tents to cross the Jordan, headed by the priests who carried the ark of the compact, as soon as the 15 bearers reached the Jordan and the feet of the priests dipped in the water at the edge (for the Jordan overflows its banks all the time of harvest), the waters 16 that flow down stopped and were dammed up at a distance, at Adâmah (a town beside Zartan), while the waters that flow away to the sea of the Arâbah (the Salt Sea) were cut off and

failed. In this way the people
 17 crossed, opposite Jericho. The
 priests who carried the ark of
 the compact of the Eternal
 stood still on dry ground in the
 middle of the Jordan, and all
 Israel crossed on dry ground
 until the whole nation had
 finished crossing.

1 4 When the whole nation had
 4 finished crossing the Jordan,
 Joshua called the twelve men
 of Israel whom he had ready,
 one from each of the clans;
 5 Joshua said to them, "Cross in
 front of the ark of the Eternal
 your God through the Jordan,
 each of you taking a stone on
 his shoulder, one for each
 6 of the clans of Israel. They are
 to be a sign for your nation.
 When your children in after
 days ask what is the meaning
 7 of these stones, you shall tell
 them it was because the waters
 of the Jordan were stopped be-
 fore the ark of the compact of
 the Eternal, stopped when it
 crossed the Jordan; these stones
 shall be a memorial for Israel
 8 for all time." The Israelites
 did as Joshua gave orders; they
 lifted twelve stones out of the
 Jordan, as the Eternal had com-
 manded Joshua, one for each
 of the clans of Israel, and carried
 them over along with them to
 the spot where they spent the
 night, laying them down there.
 9 [[Joshua set up twelve stones
 in the middle of the Jordan on
 the spot where the feet of the
 priests who carried the ark of
 the compact had stood; they
 10 are there to this day. For the
 priests who carried the ark stood
 in the middle of the Jordan till
 all was finished that Joshua
 was told by the Eternal to
 enjoin upon the people, all that
 Moses had commanded Joshua.]]

The people hurried over, and 11
 when all the people had finished
 crossing, the ark passed over,
 the priests advancing to the
 front of the people. The Reu- 12
 benites, the Gadites, and the
 half clan of Manasseh passed
 across under arms in front of
 the Israelites, as Moses had
 ordered them, about forty 13
 thousand men equipped for war,
 crossing under the eyes of the
 Eternal to the steppes of Jericho
 for battle. The Eternal exalted 14
 Joshua that day in the eyes of
 all Israel; they stood in awe of
 him as they had stood in awe
 of Moses all the days of his life.

Then the Eternal said to 15
 Joshua, "Order the priests who 16
 carry the ark of the Presence
 to step up from the Jordan."
 Joshua ordered the priests to 17
 step up from the Jordan, and 18
 when the priests who carried
 the ark of the compact of the
 Eternal came up from the Jor-
 dan, when the soles of the feet
 of the priests were lifted on to
 the dry ground, the waters of
 the Jordan flowed back into
 their place and overflowed their
 banks as before. It was on the 19
 tenth day of the first month
 that the people came up from
 the Jordan and encamped at
 Gilgal on the eastern side of
 Jericho. These twelve stones 20
 which they took out of the
 Jordan were set up by Joshua
 at Gilgal. He said to the 21
 Israelites, "When your children
 in after days ask their fathers
 what these stones mean, you 22
 shall tell your children that
 'Israel crossed the Jordan here
 on dry ground.' For the Eter- 23
 nal your God dried up the
 waters of the Jordan before you
 till you had passed across, as
 the Eternal your God had done

to the Reed Sea, which he also dried up before us till we passed
 24 across it—to let all the nations on earth know how strong is the hand of the Eternal, that they may stand in awe of the Eternal your God for all time.”

5 Now when all the Amorite kings west of the Jordan and all the Canaanite kings by the Mediterranean heard how the Eternal had dried up the waters of the Jordan in front of the Israelites till they had got across, their hearts quivered and they were all dispirited, on account of the Israelites.

2 It was then that the Eternal said to Joshua, “Make flint knives and circumcise the Israelites once more.” So Joshua
 3 made flint knives and circumcised the Israelites at the
 9 Hill of Foreskins. Then said the Eternal to Joshua, “And now I have rolled off you the scorn of the Egyptians.” Hence the name of the spot was called Rollstone (Gilgal), and is so called to this day.

4 [[Joshua circumcised them for this reason. All who had left Egypt, all the male warriors, had died during the journey through the desert after leaving
 5 Egypt. These who had left Egypt were circumcised, but none of the people who had been born in the desert after leaving Egypt had been circumcised.

6 For forty years the Israelites had journeyed in the desert until the whole nation of warriors who had left Egypt had perished, because they would not listen to what the Eternal said, and because the Eternal had sworn to them that he would not let them see the land which the Eternal had sworn to their fathers that he would give

to us, a land abounding in milk and honey. So their children, 7 whom the Eternal raised up instead of them, were circumcised by Joshua, since they had never been circumcised from time to time. After the circum- 8 cising was over, the whole nation remained where they were in the camp till they had recovered.]]

When the Israelites were in 10 camp at Gilgal, they kept the passover on the evening of the fourteenth day of the month, on the steppes of Jericho. The 11 day after the passover, they ate some of the produce of the land, unleavened cakes and roasted grain. And that very day 12 the manna ceased, once they ate the produce of the land; the Israelites no longer had manna, but ate hereafter the food of the land of Canaan.

Now Jericho had shut its 6 gates against the Israelites; 1 no one left the town, and no one entered it. Joshua was one 5 day near Jericho, when he 13 raised his eyes and saw a man standing before him, holding a drawn sword. Joshua went up to him and said, “Are you for us, or are you for our enemies?” “No,” he answered, “I am here 14 as the captain of the host of the Eternal.” Then Joshua fell on his face to the ground and worshipped, saying, “And what has my Lord to say to his servant?” The captain of the host of the 15 Eternal said to Joshua, “Remove your sandals from your feet, for the place where you are standing is sacred.” 6 Joshua did so. Then the 2 Eternal said to Joshua, “I am putting Jericho into your hands, with its king and all its fighting

3 men. For six days you and all
 your men at arms shall march
 4 round the town once a day, with
 seven priests carrying seven
 rams' horns as trumpets in front
 of the ark. On the seventh day
 you shall march round the town
 seven times, and the priests
 5 shall blow a trumpet blast. As
 soon as they blow a long
 trumpet blast on the horns,
 whenever you hear the sound,
 then all the people must raise
 a mighty shout, and the wall of
 the town will fall down flat, till
 every man of you can march in,
 6 straight in front of him." So
 Joshua the son of Nun called
 the priests and told them to lift
 the ark of the compact and let
 seven priests carry seven rams'
 horns as trumpets in front of the
 7 ark of the Eternal. Then he
 told the people, "Forward,
 march round the town, with
 the armed men in front of the
 8 ark of the Eternal; let the seven
 priests with the trumpets of
 rams' horns go ahead, in pres-
 ence of the Eternal, blowing
 the trumpets, and followed by
 the ark of the compact of the
 9 Eternal. Let the armed men
 go in front of the priests who
 blow the trumpets, and let the
 rear-guard follow the ark, the
 10 trumpets blowing." To the
 people Joshua said, "You must
 not shout nor cry, you must
 not say a word, until I tell you
 11 to shout; then shout." He
 had the ark of the Eternal car-
 ried round the town, going round
 it once; then all retired to the
 camp and passed the night
 12 there. Next morning Joshua
 rose, the priests lifted the ark
 13 of the Eternal, and the seven
 priests carrying the seven rams'
 horns as trumpets kept on in
 front of the ark of the Eternal.

blowing a blast, preceded by
 the armed men, with the rear-
 guard after the ark, the trum-
 pets blowing as they went. On 14
 the second day they marched
 round the town once, and then
 retired to the camp. This they
 did for six days.

On the seventh day they rose 15
 at dawn and marched round the
 town seven times; this was the
 only day they marched seven
 times round it. The seventh 16
 time, when the priests blew their
 blast, Joshua said to the people,
 "Shout, for the Eternal has
 given you the town. It shall 17
 be doomed to destruction, the
 town and all in it; only Rahab
 the harlot shall be spared, she
 and all who are with her in her
 house, because she hid the mes-
 sengers whom we sent. As 18
 for you, hands off any of the
 doomed spoil, lest you desire it
 and take some of it! That
 would be the ruin and undoing
 of the camp of Israel. No, all 19
 the silver and gold and articles
 of bronze and iron are sacred
 to the Eternal and must come
 to the treasury of the Eternal."

Then the people shouted, at 20
 the trumpet blast. And when
 the people heard the sound of
 the trumpet blast and raised a
 mighty shout, down the wall
 fell flat, till every man could
 march in, straight in front of
 him. In they marched and so
 they took the town, massacring 21
 all inside, men and women, old
 and young alike, oxen, sheep,
 and asses, giving no quarter. 22
 But Joshua said to the two men
 who had spied out the country,
 "Go to the harlot's house and
 fetch the woman out, with all
 she has, as you swore to her."
 So the young spies went and 23
 brought Rahab out, with her

father and mother and brothers
and all she had, all her family;
they placed them outside the
24 camp of Israel. The town and
all in it they burned up; only the
silver and gold and all the arti-
cles of bronze and iron they put
into the treasury of the Eternal.
25 Rahab the harlot and her family
and all she had, Joshua spared;
she lived among the Israelites,
as do her descendants to this
day, because she hid the mes-
sengers whom Joshua sent to spy
out Jericho.
26 Joshua then laid this oath
upon the people: "Cursed before
the Eternal be the man who
starts to rebuild this town of
Jericho! At the cost of his
oldest son shall he lay its foun-
dation, and at the cost of his
youngest son shall he erect its
27 gates." The Eternal was with
Joshua, and the fame of him
spread all over the land.

7 But the Israelites broke faith
with regard to doomed spoil;
Achan the son of Karmi, the
son of Zabdi, the son of Zerah,
who belonged to the clan of
Judah, took some of it, and so
the anger of the Eternal blazed
against the Israelites.
2 Joshua sent men from Jericho
to Ai, which lies close to Betha-
ven on the east of Bethel,
ordering them to go up and spy
out the land. They went up
3 and spied out Ai and came back
to Joshua, saying, "All the
nation need not go up; let only
about two or three thousand
men go up and attack Ai. Do
not make all the nation toil up
there, for there are few folk at
4 Ai." So about three thousand
men marched up; but they
ran away from the men of Ai.
5 The men of Ai killed about

thirty-six of them, and chased
them from their gates as far as
Shebârim, killing some others
at the descent. The hearts of
Israel quivered and became
weak as water, and Joshua tore 6
his clothes and fell to the ground
upon his face before the ark of
the Eternal till evening, he and
the sheikhs of Israel, with dust
upon their heads. "Ah, Lord 7
Eternal," said Joshua, "why
didst thou ever bring this
people across the Jordan, only
to hand us over to the Amorites
to be killed? Would that we
had been content to stay on the
other side of the Jordan. O 8
Lord, what can I say, after
Israel has run away from its
enemies? The Canaanites and 9
all the natives will hear of it, and
they will surround us and wipe
us off the earth. Then what wilt
thou do for thy great honour?"
"Get up," said the Eternal to 10
Joshua, "why are you lying on
your face there? Israel has 11
sinned; they have broken my
compact which I commanded
them to keep, they have taken
some of the doomed spoil, stolen
it, acted deceitfully, and hidden
it among their own goods.
That is why the Israelites can- 12
not stand up against their
enemies and why they run from
their enemies, because they
have brought themselves under
doom. I will never be with
you again, unless you remove
the doomed thing from among
you. Go and consecrate the 13
people. Tell them to conse-
crate themselves for to-morrow.
Tell them this from the Eternal
the God of Israel, "There is a
doomed thing among you, O
Israel; you cannot hold your
own against your enemies until
you put the doomed thing away

14 from you. So in the morning you shall be brought before me by your clans, and the clan which the Eternal takes by lot shall come with its septs, and the sept which the Eternal takes by lot shall come with its families, and the family which the Eternal takes by lot shall
15 come man by man. Then he who is taken by lot, in possession of the doomed thing, shall be burned, he and all he has, because he has broken the compact of the Eternal, because he has committed a scandal in Israel."

16 In the morning Joshua rose and brought Israel before the Eternal by their clans; the clan
17 of Judah was taken by lot. Then the septs of Judah were brought, and the sept of the Zerahites was taken by lot; the sept of the Zerahites was brought, family by family, and the family of Zabdi
18 was taken by lot. Then Zabdi brought his family man by man, and Achan the son of Karmi, the son of Zabdi, the son of Zerah, belonging to the clan of Judah, was taken by lot.
19 Joshua said to Achan, "My son, pray confess to the Eternal, the God of Israel, own up to him; tell me what you have done, do not hide it from me."
20 Achan answered, "Truly, I have sinned against the Eternal, the God of Israel; this is what
21 I did. When I saw among the spoil a splendid mantle from Shinar and twenty-five pounds in silver and a bar of gold weighing twenty-five ounces, I coveted them and took them. The mantle is hidden in the ground inside my tent, with the money under it."

22 So Joshua sent messengers, who ran to the tent, and there

was the mantle hidden inside the tent, with the money under it! They took them from the tent
23 and brought them to Joshua and all the Israelites, who laid them before the Eternal. Then Joshua
24 and all the Israelites took Achan the son of Zerah and the silver and the mantle and the bar of gold and his sons and his daughters and his oxen and his asses and his sheep and his tent and all that he had; they brought them to the valley of Achor. "Why have you undone us?"
25 said Joshua. "The Eternal shall undo you this day." Then all Israel stoned him; they burned them with fire and stoned them with stones, and over them
26 they raised a great cairn of stones. It stands there to this day. Then the Eternal relented from his fierce anger. So the name of the place is called Glen-Undoing (Achor-vale) down to this day.

Then said the Eternal to
Joshua, "Fear not, neither be **8** dismayed; take all the warriors with you and march up to Ai. I put into your hands the king of Ai with his people and his town and his country, and you
2 shall treat Ai and its king as you treated Jericho and its king, except that you may take the spoils and cattle in it for yourselves. Lay an ambush for the town in the rear."

So Joshua and all the warriors
3 started off for Ai. Three thousand veterans Joshua picked out, and despatched them by night
4 with orders to "Lie in ambush to the west of the town in the rear. Do not go too far away, but be all ready; I and all the troops
5 who are with me will move against the town, and when they issue against us, as before, we

6 will run off, till we draw them
away from the town, for they
will think we are running from
7 them as before. Then, as we
run away, you must start out
of your ambush and seize the
town. The Eternal your God
8 will put it into your hands. As
soon as you have seized the
town, set it on fire, and carry
out the Eternal's command.
9 These are my orders." So
Joshua despatched them, and
they went to the place of am-
bush, remaining between Bethel
and Ai, to the west of Ai.
Joshua spent the night in the
valley.

10 [Joshua rose in the morning
and mustered the nation; then
he and the sheikhs of Israel led
11 them against Ai. All the na-
tion, that is, the armed men who
were with him, marched up close
to the town and encamped on
the north of Ai. Between him
12 and Ai lay a valley. So Joshua
took about five thousand men
and put them in ambush be-
tween Bethel and Ai, to the
13 west of the town. The main
army was thus stationed to the
north of the town, with the am-
bush laid to the west. Joshua
passed that night in the middle
of the valley.

14 In the morning the townsmen
rose and marched out to fight
15 Israel. They beat Joshua and
all Israel, who fled in the direc-
tion of the desert; all the towns-
16 men of Ai were called out to
pursue them, and in their pursuit
of Joshua they left the town un-
18 guarded. Then said the Eternal
to Joshua, "Stretch out the jave-
lin in your hand towards Ai, for
I put Ai in your power." And
as soon as Joshua stretched out
the javelin towards the town,
19 the men in ambush rushed into

the town and captured it, while 20
the Israelites who were flying
towards the desert turned upon
their pursuers, seeing that the
men in ambush had captured the
town. When the Israelites and 24
Joshua had finished slaughtering
the townsmen of Ai who had run
into the desert, and when they
had cut them down, giving no
quarter, all Israel then returned
to Ai and sacked it. All the 25
folk of Ai fell that day, both men
and women, twelve thousand in
all; Joshua never withdrew the 26
hand that held his javelin until
he had massacred all the folk of
Ai. Only, the Israelites took the 27
spoils and cattle of the town for
themselves, as the Eternal had
given orders to Joshua. Ai itself 28
Joshua burned, making it a heap
of ruins; to this day it lies deso-
late.]

When the king of Ai saw this, 14
he and his men made an early
start; not knowing that an
ambush had been laid behind
the town they allowed them- 17
selves to be drawn away from
the town, till not a man was left
in Ai who did not go out after
Israel. The men in ambush 19
then came out quickly and hur-
ried to set the town on fire, so 20
that when the men of Ai turned
round to look, there was smoke
rising from the town! They had
no chance to flee this way or
that, for the pursued turned
upon the pursuers when they 21
saw the smoke rising from the
town, and the men in ambush 22
rushed from the town to join
them, so that the men of Ai
were caught between Israelites,
some on one side and some on
the other; they were slaughtered
till not a soul escaped or re-
mained alive. The king of Ai 23
was taken alive and brought to

29 Joshua, who hung him on a tree till evening; at sunset Joshua ordered his body to be taken down from the tree and thrown down at the entrance to the town-gate. They raised a cairn of stones over it, which is there to this day.

9 When this was heard by all the kings west of the Jordan, in the highlands and the lowlands and all along the coast of the Mediterranean as far as Lebânôn, then Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, gathered like one man to attack Joshua and Israel.

3 But the citizens of Gibeon, hearing what Joshua had done 4 to Jericho and Ai, went to work craftily. They took provisions in old sacks on their asses, and 5 old mended wineskins, with old patched shoes on their feet and old clothes on their bodies; the bread they took was all dry and 6 crumbling. They went to Joshua at the camp in Gilgal and said to him and to the Israelites, "We have come from a far country; pray make a treaty 7 with us." The Israelites said to these Hivites, "Perhaps you live in our country, and why should we make a treaty with you?" 8 "We are at your service," they said to Joshua. "But who are you," Joshua asked, "and where 9 do you come from?" "From a country very far away," they said, "and we have come on account of the Eternal, your God, for we have heard of his 10 fame, of all he did in Egypt, and of all he did to the two Amorite kings east of the Jordan, Sihon king of Heshbon and Og king of Bashan who reigned at Ashtaroth. Our sheikhs and all our 11 people told us to take provisions with us for the journey and to

go and meet you and say, 'We are at your service; pray make a treaty with us.' This bread we 12 took hot out of our houses on the day we started, and there, you see, it is dry and crumbling by this time! These wineskins 13 were new when we filled them, and you see they are torn. These clothes and shoes of ours are worn out, owing to the long journey."

So the Israelites partook of 14 their provisions, never asking the Eternal for advice; Joshua made 15 peace with them and made a treaty with them to spare their lives, and the leaders of the community swore an oath to them. Three days after they had made 16 the treaty, they heard that the men were neighbours, living in the same country! [[On the third 17 day, as the Israelites marched forward, they came to their towns, Gibeon, Kefirah, Beêroth, and Kiriath-jeàrim. The Israelites 18 did not kill them, because the leaders of the community had sworn an oath to them by the Eternal, the God of Israel. The community all grumbled against the leaders, but the leaders all replied, "We swore an 19 oath to them by the Eternal the God of Israel: so now we cannot touch them. We must grant 20 them the favour of their lives, lest wrath come upon us over the oath we took to them. Let them 21 live," said the leaders. So they became wood-cutters and water-carriers to all the community, as the leaders directed.]]

Then Joshua called for them 22 and asked them, "Why have you deceived us by saying you came from far, far away, when you live in the same country as ourselves? A curse on you! You 23 shall ever provide us with slaves

for the temple of my God, woodcutters and water-carriers.”
 24 They answered Joshua, “It was because your servants were assured that the Eternal your God had ordered his servant Moses to assign you all the land and to destroy all the natives before you. That put us in terror of our lives before you, and so we
 25 did this. Well, we are in your power. Whatever you think right and fair to do to us, do it.”
 26 This, then, was how Joshua treated them; he saved them from the Israelites and kept
 27 them from being murdered, but he made them that day woodcutters and water-carriers for the community and for the altar of the Eternal, wherever the Eternal chooses. As they still are.

10 When Adonizedek king of Jerusalem heard that Joshua had captured Ai and sacked it, treating Ai and its king as he had treated Jericho and its king, and that the citizens of Gibeon had made terms
 2 with Israel, he and his men were in terror; for Gibeon was a large town, like a royal city, larger than Ai, and all its men were
 3 stout fighters. So Adonizedek king of Jerusalem sent to Hoham the king of Hebron, to Piram the king of Jarmuth, to Japhia the king of Lakhish, and to Debir
 4 the king of Eglon, saying, “Join me and help me to storm Gibeon, for it has made terms with Joshua and the Israelites.”
 5 The five Amorite kings, the king of Jerusalem and the king of Hebron and the king of Jarmuth and the king of Lakhish and the king of Eglon, all mustered and marched up with all their armies to besiege Gibeon and attack it.
 6 The Gibeonites sent a message

to Joshua at the camp in Gilgal, telling him, “Abandon not your servants; quick, come up to rescue us, help us, for all the Amorite kings of the highlands have mustered to attack us.” Joshua marched up from Gilgal 7 with all the troops and all the veterans. The Eternal said to 8 Joshua, “Have no fear of them, for I put them into your hands; not a man of them shall hold his own against you.”

So Joshua made a sudden at- 9 tack; he made a night march from Gilgal, and the Eternal 10 threw them into a panic before Israel, till Israel routed them with heavy slaughter at Gibeon and then chased them along the road to the ascent of Beth-horon, routing them all the way to Azekah and Makkedah. As they ran from Israel, at the 11 descent from Beth-horon the Eternal rained huge hailstones from heaven upon them, all the way to Azekah; they died of these. Indeed, more died by the hailstones than at the hands of Israel by the sword.

It was on the day when the 12 Eternal handed over the Amorites to the Israelites that Joshua said to the Eternal before Israel, “O sun, stand over Gibeon! Move not, O moon, from Ajalon vale!”

The sun stood still, the moon 13 moved not, till the folk had taken vengeance on their foes.

(Is not the song written in the Book of Heroes?) The sun stood still in the middle of the sky, and never hastened to set for about a whole day. Never 14 was there a day like that, before or since, when the Eternal listened to the cry of a man; for the Eternal was fighting for Israel.

16 The five kings fled and hid
 themselves in the cave at Mak-
 17 kedah. When Joshua was told
 that the five kings had been dis-
 covered, hiding in the cave at
 18 Makkedah, he said, "Roll some
 large stones at the mouth of the
 cave and post men to guard it,
 19 but you must not stop pursuing
 your enemies. Strike down their
 rear, let none of them get into
 their towns, for the Eternal has
 put them into your power."
 20 When Joshua and the Israelites
 had finished slaughtering them
 with heavy slaughter, till they
 were wiped out, and the sur-
 vivors had got away into the
 21 fortified towns, the army all
 returned to Joshua at the camp
 at Makkedah unmolested; not a
 native dared say a word against
 22 any of the Israelites. Then
 Joshua ordered the mouth of the
 cave to be opened and the five
 23 kings brought out to him. This
 was done; the five kings were
 brought out, the king of Jeru-
 salem, the king of Hebron, the
 king of Jarmuth, the king of
 Lakhish, and the king of Eglon.
 24 When these kings had been
 brought before Joshua, he
 called for all the men of Israel,
 and told the army commanders
 present to come forward and
 put their feet on the necks of the
 kings. They came forward and
 did put their feet on the necks
 25 of the kings. "Fear not," said
 Joshua, "neither be dismayed;
 be firm and brave, for so shall
 the Eternal treat all the foes
 26 against whom you fight." Then
 Joshua felled them and killed
 them; he hung them on five
 trees, and on the trees they re-
 mained hanging till evening.
 27 At sunset Joshua ordered the
 bodies to be taken down from
 the trees and thrown into the

cave where they had hidden
 themselves. Some large stones
 were laid at the mouth of the
 cave, and are there to this day.

That day Joshua stormed and 28
 sacked Makkedah, killing its
 king and utterly destroying it
 and all it contained, till not a
 single soul was left. He treated
 the king of Makkedah as he had
 treated the king of Jericho.

From Makkedah Joshua and 29
 all Israel passed on to Libnah.
 They attacked Libnah, and the 30
 Eternal put Libnah and its king
 also into the hands of Israel;
 Joshua sacked the place and
 massacred all within it, leaving
 not a single soul alive. He
 treated the king of Libnah as he
 had treated the king of Jericho.

From Libnah Joshua and all 31
 Israel passed on to Lakhish,
 besieged it and attacked it; the 32
 Eternal put Lakhish and its king
 also into the hands of Israel, and
 on the second day Joshua cap-
 tured it, sacking it and massa-
 cring all within it, as he had
 done to Libnah. Horam the 33
 king of Gezer came up to help
 Lakhish, but Joshua defeated
 him and his army till not a man
 was left him.

From Lakhish Joshua and all 34
 Israel passed on to Eglon, be-
 sieged it and attacked it, and 35
 captured it the same day; they
 sacked the place and massacred
 every soul within it, exactly as
 had been done to Lakhish.

From Eglon Joshua and all Is- 36
 rael passed on to Hebron and at-
 tacked it; they captured it and 37
 sacked it, killed the king, de-
 stroyed the townships and every
 living soul in them, leaving not
 one alive, exactly as at Eglon; he
 wiped the place out and every
 soul within it. Then Joshua and 38
 all Israel wheeled round to De-

39 bir and attacked it; he captured it with its king and all its townships, sacking them all and massacring every living soul, till not one remained. As he had treated Hebron, so he treated Debir and its king, just as he had treated Libnah and its king.

40 Thus Joshua captured the whole country, the highlands, the Negeb, the lowlands, and the slopes, with all their kings; he left not a soul alive, but massacred every living creature, as the Eternal, the God of Israel, had
41 commanded. Joshua routed them all from Kadesh-barnea to Gaza, with all the land of Go-
42 shen, as far as Gibeon. All these kings and their country Joshua captured in a single campaign, because the Eternal, the God of
43 Israel, fought for Israel. Then Joshua and all Israel returned to camp at Gilgal.

11 When Jabin the king of Hazor heard this, he sent to Jobab the king of Madon and to the king of Shimron and to the king of Achshaph and to the kings in the north, in the highlands, in the Arâbah south of Kinnereth, in the lowlands, and in the uplands of Dor to the
3 West, to the Canaanites on the east and on the west, to the Amorites, the Hivites, the Perizzites, and the Jebusites in the highlands, and to the Hittites at the foot of Hermon in the land
4 of Mizpeh. They all sallied out, with all their forces, a huge host, as numerous as the sand on the seashore, with a multitude of
5 horses and chariots. All these kings joined forces and went to encamp at the waters of Merom, to attack Israel.

6 But the Eternal said to Joshua, "Be not afraid of them, for to-morrow about this time

I will hand them over to Israel all dead men; you shall hamstring their horses and burn their chariots." Joshua and all his
7 troops made a sudden attack upon them beside the waters of Merom; they made an onset, and
8 the Eternal put them into the hands of Israel, who routed them, chasing them to Sidon the Great and Misrephoth-maim and the wady of Mizpeh eastward; they routed them, leaving not
9 one alive. Joshua treated them as the Eternal bade him; he hamstrung their horses and
burned their chariots.

Joshua then wheeled round
10 and captured Hazor, cutting down the king of the place (for Hazor was formerly at the head of these realms). They mas-
11 sacred every soul in the place, wiping them out, till not a living soul was left, and Hazor was burned to the ground.

All the towns of these kings
12 and all the kings themselves Joshua captured and massacred, wiping them all out, as Moses the servant of the Eternal had
ordered. (Towns standing on
13 their own mounds of earth, however, Israel did not burn, except Hazor alone, which Joshua
burned.) All the spoil and cattle
14 of these towns the Israelites took for themselves; but they massacred every man till they were
wiped out, and not a living soul
15 was left. As the Eternal had commanded Moses his servant,
so Moses had commanded Joshua, and Joshua obeyed; of
all that the Eternal had com-
manded Moses, he left not a
thing undone.

In this way Joshua captured
16 all that country, the highlands, all the Negeb, all the land of Goshen, the lowlands, the Arâ-

17 bah, the highlands and the low-lands of Israel, from mount Halak that rises to Seir, as far as to Baal-gad in the valley of Lebânon at the foot of mount Hermon; he captured all the kings and put them to death.

18 Joshua was a long time warring
19 with all these kings; not a single town would make peace with the Israelites, except the Hivites who inhabited Gibeon; all the rest had to be captured by fighting. It was the Eternal who made their hearts stubborn enough to battle with Israel, that he might have them all wiped out and destroyed without mercy, as the Eternal had commanded Moses.

21 It was then that Joshua went and wiped out the giants from the hills, from Hebron, Debir, Anab, and all the highlands of Israel and of Judah; Joshua massacred them and sacked their
22 towns. None of the giants was left in the land of Israel; it was only in Gaza, Gath, and Ashdod, that some still lived.

23 Thus Joshua captured the whole country, as the Eternal had told Moses; Joshua assigned it to the clans of Israel by their divisions as their own property. And so the land had rest from war.

30 **O** Then Joshua built an altar to the Eternal, the God of Israel, on mount Ebal, as Moses the servant of the Eternal had commanded the Israelites, according to the directions written in the law-book of Moses; it was an altar of undressed stones, to which no man had ever taken an iron tool. They sacrificed burnt-offerings to the Eternal upon it, and recompense-offerings.

32 Also he wrote on the stones there a copy of the law of Moses, writ-

ing it in presence of the Israelites. All Israel, clansmen and 33 foreigners, with their sheikhs, their officers, and their judges, stood on each side of the ark in presence of the priestly Levites who carried the ark of the compact of the Eternal; half of them stood in front of mount Gerizim and half in front of mount Ebal, as Moses the servant of the Eternal had formerly commanded the people to be blessed. Then Joshua read aloud all the 34 terms of the law, the blessing and the curse, exactly as it was written in the law-book; there 35 was not a word of the orders of Moses which Joshua did not read aloud before all the assembled Israelites, with the women, the children, and the foreigners who accompanied them.

The following are the 12 kings of the country who were routed by the Israelites and whose land was seized east of the Jordan from the wady of the Arnon east to mount Hermon, with all the Arâbah eastward. There was Sihon king 2 of the Amorites, who lived at Heshbon and ruled from Arôer on the edge of the wady of the Arnon and the town that lies in the wady, over half of Gilead as far as the river Jabbok, which is the frontier of the Ammonites, 3 and over the Arâbah as far east as the lake of Kinnereth, as far as the sea of the Arâbah, the Salt Sea, in the direction of Beth-jeshimoth, his southern frontier running under the slopes of Pisgah. There was also Og 4 the king of Bashan, one of the survivors of the Rephaim, who lived at Ashtaroth and Edrei, reigning over mount Hermon, Salkah, and all Bashan, as far 5 as the frontier of the Geshurites

and the Maacathites, and over the half of Gilead as far as the frontier of Sihon the king of Heshbon. These kings were routed by Moses the servant of the Eternal and the Israelites; Moses the servant of the Eternal assigned their land to the Reubenites and the Gadites and the half-clan of Manasseh as their holding.

7 The following are the kings of the land whom Joshua and the Israelites routed west of the Jordan, from Baal-gad in the valley of Lebânon to mount Halak that rises to Seir; Joshua assigned their land to the clans of Israel as their holding, according to their divisions, in the highlands, the lowlands, the Arâbah, the slopes, the desert, and the Negeb, the country of the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 There was the king of Jericho, the king of Ai, beside Bethel, 10 the king of Jerusalem, the king 11 of Hebron, the king of Jarmuth, 12 the king of Lakhish, the king of 13 Eglon, the king of Gezer, the king of Debir, the king of Geder, 14 the king of Hormah, the king 15 of Arad, the king of Libnah, the 16 king of Adullam, the king of Makkedah, the king of Bethel, 17 the king of Tappuah, the king of 18 Hephher, the king of Aphek in 19 the plain of Sharon, the king of 20 Madon, the king of Hazor, the king of Shimron-meron, the king 21 of Achshaph, the king of Taânak, the king of Megiddo, the king of Kedesh, the king of 23 Jokneam in Karmel, the king of Dor in the height of Dor, the king of the pagans in Galilee, 24 the king of Tirzah—thirty kings in all.

When Joshua was old, **13** well advanced in years, the Eternal said to him, "You are old, well advanced in years, and yet much land still remains to be occupied. This is the land still 2 left to be occupied: all the Philistine districts and all the Geshurite territory from Shibor 3 east of Egypt to the northern frontier of Ekron (which is counted Canaanite), the five Philistine capitals, Gaza, Ashdod, Ashkelon, Gath, and Ekron, also the territory of the Avim 4 to the south, all the Canaanite country from the Phœnician Mearah as far as Aphek on the Amorite frontier, all that 5 borders on the eastern Lebânon, from Baal-gad at the foot of mount Hermon to the pass of Hamath, with all the natives of 6 the highlands from Lebânon to Misrephoth-maim, all the Phœnicians, whom I will evict before the Israelites, while you must allot this country to Israel as its inheritance, as I command you. Now, then, divide up this land 7 of Canaan among the nine clans and the half-clan of Manasseh as their inheritance."

The other half of the clan of 8 Manasseh, the Reubenites, and the Gadites, had already received their inheritance from Moses to the east of the Jordan, as assigned by Moses the servant of the Eternal, stretching from 9 Arôer on the edge of the wady of the Arnon and the town in the middle of the wady, all the table-land of Medëba as far as Dibon, with all the towns of 10 Sihon the Amorite king who reigned in Heshbon, as far as the frontier of the Ammonites, with 11 Gilead, the territory of the Geshurites and the Maacathites, all mount Hermon and all

12 Bashan as far as Salkah, all
the realm of Og king of Bashan
who reigned in Ashtaroth and
in Edrei (a survivor of the
Rephaim)—these kings Moses
13 defeated and drove out, though
the Israelites never expelled the
Geshurites or the Maacathites,
who live among the Israelites
to this day.

14 Only to the clan of Levi he
assigned no property, for the
Eternal, the God of Israel, is
Levi's inheritance, as he told
Moses.

15 Moses assigned land to the clan
16 of Reuben by their septs. Their
frontier ran from Arôer on the
edge of the wady of the Arnon
and the town in the middle of
the wady, covering all the table-
17 land near Medêba, Heshbon, and
all its townships on the table-
land, Dibon, Bamoth-baal, Beth-
18 baal-mëon, Jahaz, Kedëmoth,
19 Mephaath, Kiriathaim, Sibmah,
and Zereth-shahar on the hill of
20 the valley, Beth-peôr, the slopes
21 of Pisgah, Beth-jeshimoth, all
the towns on the table-land, all
the realm of Sihon the Amorite
king who reigned in Heshbon
and was defeated by Moses
along with the Midianite chiefs
Evi, Rekem, Zur, Hur, and Reba,
Sihon's princes throughout the
22 land. Balaam the son of Beôr,
the oracle-monger, was also
slaughtered by the Israelites
23 among the rest of the slain. The
bank of the Jordan formed the
western frontier of the Reuben-
ites. Such was their allotted
country, with its towns and vil-
lages, according to their septs.
24 Moses also assigned land to
the clan of Gad according to
25 their septs. Their territory was
Jazer, all the towns of Gilead,
and half the country of the Am-
monites, as far as Arôer east of

Rabbah; it reached from Hesh- 26
bon to Ramath-mizpeh and Be-
tonim, from Mahanaim to the
district of Lidebir, with Beth- 27
haram, Beth-nimrah, Sukkoth,
and Zaphon in the valley, the
rest of the realm of Sihon king of
Heshbon, the frontier being the
line of the Jordan to the south
end of the lake of Kinnereth on
the east of the Jordan. Such 28
was the allotted territory of the
Gadites, with its towns and vil-
lages, according to their septs.

Moses also assigned land to the 29
half-clan of Manasseh, according
to its septs. Their territory cov- 30
ered Mahanaim, all Bashan, all
the realm of Og king of Bashan,
all Havvoth-jair in Bashan
(sixty towns in all), half Gilead, 31
with Ashtaroth and Edrei, the
towns of Og king of Bashan; all
this was for the Machirites of
Manasseh, for the half-clan of
the Machirites by their septs.

Such were the properties al- 32
lotted by Moses in the steppes
of Moab to the east of the Jor-
dan, opposite Jericho.

And these are the prop- 14
erties occupied in Canaan
by the Israelites, and assigned to
them by lot as their own, by
Eleazar the priest and Joshua
the son of Nun and the heads of
the households in the clans of
Israel, as the Eternal had com- 2
manded by Moses, for the nine
and a half clans. Moses had 3
assigned the other two and a half
clans their property and inherit-
ance to the east of the Jordan,
and assigned nothing to the
Levites. The two clans of the 4
Josephites were Manasseh and
Ephraim; the Levites received
no share of the land, except some
towns to live in, with their
pasture-lands for the cattle and
substance of the Levites. The 5

Israelites, in dividing up the land, acted according to the orders given by the Eternal to Moses.

6 The Judahites came before Joshua at Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, "You know what the Eternal said to Moses the man of God about me and yourself at Kadesh-barnea.

7 I was forty years old when Moses the servant of the Eternal sent me from Kadesh-barnea to spy out the country, and I reported to him as best I could.

8 My kinsmen and companions made the heart of the people quiver, but I was devoted to the Eternal my God, and Moses swore that day that the land my feet had trodden should belong to me and to my children for all time, because I had been devoted to the Eternal my God.

10 Well now, the Eternal has kept me alive as he promised, all these forty-five years, ever since the Eternal said that word to Moses, all the time of Israel's wandering in the desert. To-

11 day I am eighty-five, and I am as strong to-day as I was when Moses sent me on that mission; as my strength was then, so my strength is now, for war or any

12 enterprise. Pray, then, let me have this hill-country of which the Eternal spoke that day. As you heard that day, the giants are there with great, fortified towns; but perhaps the Eternal will be with me and I shall evict them, as he promised."

13 So Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh as his property.

14 Hebron became the property of Caleb the son of Jephunneh, the

Kenizzite, and still is in his family—for he was devoted to the Eternal, the God of Israel. Hebron was formerly called 15 Kiriath-arba, or the city of Arba, Arba being the headman among the giants. So the land had rest from war.

The land allotted to the 15 clan of Judah, by septs, reached to the frontier of Edom, far south to the desert of Zin.

The southern frontier ran from 2 the foot of the Salt Sea, from the bay facing south; it went south 3 of the Scorpion Pass, right along to Zin, then up to the south of Kadesh-barnea as far as Hezron, up to Adar, round to Karka, and 4 on to Azmon, ending at the Wady-el-Arish; their southern frontier thus ended at the sea.

To the east their frontier was 5 the Salt Sea up to the mouth of the Jordan. The northern

frontier ran from the bay at the mouth of the Jordan up to Beth- 6

hoglah and north of Beth-arâbah, on to the Stone of Bohan-ben-Reuben, thence to 7

Debir from the valley of Achor and so north in the direction of Gilgal opposite the ascent to

Adummim on the south side of the river, then along to the waters of En-shemesh, ending at

En-rogel. Then the frontier ran 8 by the valley of Ben-Hinnom to the southern side of the Jebusite

ridge (that is, Jerusalem), westward to the top of the hill that lies in front of the valley of Ben-

Hinnom at the northern end of the valley of Rephaim; from the 9 top of this hill it ran to the fountain of the Waters of Neph-

toah and on to the towns of mount Ephron; it also extended 10 to Baalah (that is, Kiriath-

jeârim) and west of Baalah round to mount Seir, going on

to the north of the ridge of
 mount Jeàrim (that is, Kesà-
 lon), down to Beth-shemesh, and
 11 on to Timnah; it ran on to the
 ridge of Ekron on the north, ex-
 tending to Shikkeron and on to
 mount Baalah, ending at Jab-
 neël. Thus the frontier
 12 ended at the sea; the western
 frontier was the Mediterranean.
 Such were the entire frontiers of
 the Judahites, by their septs.
 13 He allotted Caleb the son of
 Jephunneh a share among the
 Judahites, by order of the Eter-
 nal; it was Kiriath-arba or the
 city of Arba (Arba being the
 14 father of Anak), otherwise He-
 bron. Caleb drove out the
 three giant sons of Anak, She-
 shai, Ahiman, and Talmi. Then
 15 he marched against the natives
 of Debir (formerly called
 16 Kiriath-sepher). Caleb declared,
 "Whoever attacks Kiriath-
 sepher and captures it, I will give
 him my daughter Achsah in
 17 marriage." Othniel, the son of
 Caleb's brother Kēnaz, captured
 it. So Caleb gave him his daugh-
 18 ter Achsah in marriage. When
 she arrived, Othniel induced her
 to ask her father for a tract of
 land as her dowry; so she
 alighted from her ass, and when
 Caleb asked her what she
 19 wanted, she said to him, "Give
 me a parting present; as you
 have settled me in the dry south
 country, let me have some
 springs of water." Then Caleb
 gave her the upper springs and
 the lower springs.
 20 Here is the inheritance of the
 clan of the Judahites according
 21 to their septs: The towns to the
 south in the Negeb, towards the
 frontier of Edom, were Kabzeël,
 22 Eder, Jagur, Kinah, Dimonah,
 23 Adadah, Kedesh, Hazor, Ithnan,
 24 Ziph, Telem, Beàloth, Hazor-had-

attah, Keriath-hezron (or, Haz- 25
 or,) Amam, Shema, Moladah, 26
 Hazar-gaddah, Heshmon, Beth- 27
 pelet, Hazar-shual, Beàrsheba 28
 and its villages, Baalah, Iim, 29
 Ezem, Eltolad, Kesil, Hormah, 30
 Ziklag, Madmannah, Sansannah, 31
 Lebaath, Shilhim, Ain, and Rim- 32
 mon, twenty-nine towns in all
 with their villages. In the 33
 lowlands, Eshtaol, Zorah, Ash-
 nah, Zanoah, En-gannim, Tap- 34
 puah, Enam, Jarmuth, Adullam, 35
 Sokoh, Azekah, Shaaraim, Adi- 36
 thaim, Gederah, and Geder-
 thaim, fourteen towns with their
 villages. Also Zenan, Hadashah, 37
 Migdalgad, Dilan, Mizpeh, Jok- 38
 theël, Lakhish, Bozkath, Eglon, 39
 Kabbon, Lahmam, Chithlish, 40
 Gederath, Beth-dagon, Naamah, 41
 and Makkedah, sixteen towns
 with their villages. Also Libnah, 42
 Ether, Ashan, Iphtah, Ashnah, 43
 Nezib, Keilah, Achzib, and Mar- 44
 eshah, nine towns with their
 villages. There was Ekron with 45
 its townships and villages from 46
 Ekron to the sea, all that lay
 alongside of Ashdod; Ashdod 47
 with its townships and villages,
 and Gaza with its townships and
 villages, to the Wady-el-Arish.
 The western frontier was the
 Mediterranean coast. In the 48
 highlands Shamir, Jattir, Sokoh,
 Dannah, Kiriath-sannah (which 49
 is Debir), Anab, Eshtemoh, 50
 Anim, Goshen, Holon, and Giloh,
 eleven towns with their villages. 51
 Also Arab, Dumah, Eshan, 52
 Janim, Beth-tappuah, Aphekah, 53
 Humtah, Kiriath-arba (which is 54
 Hebron), and Zior, nine towns
 with their villages. Also Maon, 55
 Karmel, Ziph, Jutah, Jezreël, 56
 Jokdeam, Zanoah, Kain, Gibeah, 57
 and Timnah, ten towns with their
 villages. Also Halhul, Beth-zur, 58
 Gedor, Maarath, Beth-anoth, 59
 and Eltēkon, six towns with

their villages: Tekoa, Ephratha (that is, Bethlehem), Pëor, Etam, Kolon, Tatam, Sores, Kerem, Gallim, Bether, and Manahath, eleven towns with
 60 their villages: Kiriath-baal (that is, Kiriath-jeàrim) and Rabbah, two towns with their villages.
 61 In the desert, Beth-arâbah, Mid-
 62 din, Sekakah, Nibshan, Salt City, and Engêdi, six towns with their villages.

63 But the men of Judah could not evict the Jebusites, who inhabited Jerusalem; the Jebusites lived among the men of Judah, as they do to this day, at Jerusalem.

16 The land allotted to the Josephites had a frontier starting from the Jordan at Jericho, east of the Waters of Jericho, near the desert, extending from Jericho up through the
 2 highlands to Bethel, then from Bethel to Luz, and along to Ataroth on the frontier of the
 3 Archites, from which it came down west to the frontier of the Japhletites, the frontier of Lower Bethhoron and Gezer,
 4 ending at the sea. Such was the property received by the Josephites, Manasseh and Ephraim, as their inheritance.

5 The territory of the Ephraimites, according to their septs, had a frontier to the east running from Ashtaroth to Upper
 6 Beth-horon; westward the frontier ran to Michmêthah on the north, then round east to Taa-nath-shiloh, and on to the east
 7 of Janoah, down to Ataroth and Naarah, and as far as Jericho, ending at the Jordan.
 8 Westward the frontier ran from Tappuah to the brook Kanah, ending at the sea. Such was the property inherited by the

clan of Ephraim, according to their septs, together with the 9 towns set aside for the Ephraimites in the territory of the Manas-sites, all these towns and their villages. They did not evict 10 the Canaanites who lived in Gezer; the Canaanites lived among the Ephraimites, as they do to this day, though they have had to slave for them.

The clan of Manasseh re- **17**
 ceived its share. Manasseh was the eldest son of Joseph, and as Machir the eldest son of Manasseh and the father of Gilead was a soldier, he had Gilead and Bashan. The rest of 2 the Manassites, according to their septs, were the Abiezrites, the Helekites, the Asrielites, the Shechemites, the Hephherites, and the Shemidaïtes, the male descendants of Manasseh the son of Joseph. However, Ze- 3 lophehad the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters; his daughters were called Mah-lah, Noah, Hoglah, Milkah, and Tirzah. They came before Elea- 4 zar the priest and Joshua the son of Nun and the chiefs, urging that the Eternal had told Moses to grant them an inheritance among their fellow-kinsmen. So, as the Eternal had ordered, Joshua gave them an inheritance among the kinsmen of their father. Ten 5 shares fell to Manasseh, apart from the land of Gilead and Bashan on the east of the Jordan 6 (for the daughters of Manasseh inherited along with their kinsmen, and the rest of the Manas-sites held the land of Gilead). The frontier of Manasseh ran 7 from Asher to Michmêthah east of Shechem, then south to

8 the natives of En-tappuah (the land of Tappuah belonging to Manasseh, but Tappuah on the frontier of Manasseh belonging
 9 to Ephraim). The frontier went down to the south of the brook of Kanah [[these towns belonged to Ephraim among the towns of Manasseh]], then ran along the north side of the brook as far as
 10 the sea, the land to the south being Ephraim's and the land to the north belonging to Manasseh, with the sea as the frontier to the west. They stretched to Asher on the north and to Issachar on the south-
 11 east. In Issachar and Asher, Manasseh held Beth-shean and its townships, Ibleam and its townships, the natives of Dor and its townships (the three heights of Dor), the natives of Endor and its townships, the natives of Taanak and its townships, the natives of Megiddo
 12 and its townships; but the Manassites could not evict the natives of these towns. The Canaanites clung to this coun-
 13 try. When Israel became a power, they forced the Canaanites to slave for them; they never evicted them entirely.
 14 Then the Josephites said to Joshua, "Why have you allotted us only one part as our inheritance, when we are a large clan, since the Eternal has been prospering us?" Joshua replied,
 15 "If you are a great clan, go up to the Forest and clear land for yourselves there, among the Perizzites and the Rephaim, since the highlands of Ephraim
 16 are too small for you." "The highlands are not large enough for us," said the Josephites, "and all the Canaanites who live in the valley country have iron chariots, both the natives

of Beth-shean and its townships and those who live in the valley of Jezreel." Then Joshua said 17 to the Josephites, to Ephraim and Manasseh, "You are a great clan, and a powerful clan, so you shall have more than one part allotted to you; the hill 18 country of Gilead shall be yours, for though it is a Forest you shall clear it and hold it to its full extent. For you shall evict the Canaanites, though they do have iron chariots and though they are strong."

Then the whole com- 18
 munity of the Israelites, having subdued the country, met at Shilo and set up the Trysting tent there. As there were still 2 seven clans of Israel which had not yet divided their inheritance, Joshua said to the Israelites, 3 "How long will you delay to enter and occupy the land which the Eternal, the God of your fathers, has given you? Appoint three men from each 4 clan, and I will send them to pass through the land and lay it out for their inheritance before they come back to me. They shall divide it into seven 5 parts, with Judah in the southern territory and Joseph in the northern. Mark out the land 6 into seven divisions and bring me the plan; then I will draw lots for you here before the Eternal our God. The Levites 7 do not share with you; their share is the priesthood of the Eternal. Gad and Reuben and the half-clan of Manasseh have already received their inheritance on the east of the Jordan, assigned them by Moses the servant of the Eternal."

Then the men started, charged 8 by Joshua to pass through the

land and map it out before they returned to him; then he would draw lots for them before the
 9 Eternal at Shilo. The men went and traversed the country, mapping it out by towns into seven parts, and brought their written report to Joshua at the
 10 camp in Shilo. Joshua then drew lots for them at Shilo before the Eternal, where he divided the land for the Israelites according to their divisions.
 11 When the lot was drawn for the clan of the Benjamites according to their septs, the territory allotted to them was to lie between the Judahites and
 12 the Josephites. Their frontier on the north stretched from the Jordan to the north of Jericho right through the highlands westward, ending at the desert
 13 of Beth-aven. Then the frontier ran to Luz, passing below Luz (which is Bethel) to the south, down to Ataroth-addar near the hill that lies south of Beth-
 14 horon the Lower. The frontier then turned from the hill south of Beth-horon the Lower and passed on to the south along the west, ending at Kiriath-baal (which is Kiriath-jeàrim), a Judahite town. This was the
 15 western frontier. The southern stretched from the end of Kiriath-jeàrim to mount Ephron and the fountain of the Waters
 16 of Nephtoah, going down to the end of the hill which lies in front of the valley of Ben-Hinnom at the north end of the valley of Rephaim, then down through the valley of Hinnom to the south of the Jebusite
 17 ridge as far as En-rogel, where it turned north and ran to En-shemesh, passing to Geliloth opposite the ascent to Adummim, from which it ran to the

Stone of Bohan-ben-Reuben and on to the ridge along the
 18 north of the Aràbah right down to the Aràbah and on to the
 19 north of the ridge of Beth-hoglah, ending at the northern bay of the Salt Sea at the southern end of the Jordan. This was the southern frontier; the Jor-
 20 dan was the eastern frontier. Such was the inheritance of the Benjamites according to their septs, frontier by frontier. Their towns were Jericho, Beth-
 21 hoglah, Emek-keziz, Beth-aràbah, Zemaraim, Bethel, Avim, 23 Parah, Ophrah, Chephar-ammoni, Ophni, and Geba, twelve
 22 towns with their villages; also 25 Gibeon, Ramah, Beèroth, Mizpeh, Kefirah, Mozah, Rekem, 27 Irpeël, Taralah, Zelah, Eleph, 28 the Jebusite capital (that is, Jerusalem), Gibeath, and Kiriath, fourteen towns with their villages. Such was the inheritance of the Benjamites according to their septs.

The second lot fell to the
 19 clan of the Simeonites by
 their septs; their inheritance lay inside the inheritance of the Judahites. They held as their
 2 inheritance Beèrsheba, Moladah, 3 Hazar-shual, Balah, Ezem, Eltolad, Bethul, Hormah, Ziklag, 4
 5 Beth-markaboth, Hazar-susah, 6 Beth-lebaoth, and Sharuhén, thirteen towns with their villages; also En-rimmon, Ether, 7
 8 Ashan, and Tochen, four towns with their villages, and all the 8 villages round these towns down to Baalath-beér and Ramah in the south. Such was the inheritance of the clan of the Simeonites; as the inheritance of
 9 the Judahites was too large for them, the Simeonites held their inheritance within the Judahite territory.

10 The third lot fell to the Zebu-
 lunites according to their septs.
 Their frontier reached as far as
 11 Sarid, then westward to Mara-
 lah, stretching to Dabbesheth
 and to the brook east of Jok-
 12 neam; from Sarid it turned east-
 ward to the frontier of Chisloth-
 tabor, on to Daberath, and up
 13 to Japhia; thence it ran east-
 ward to Gath-hepher and Eth-
 kazin, reaching Rimmon and
 14 turning towards Neah; the
 northern frontier wheeled round
 to Hannâthon, ending at the
 15 valley of Iphtahel. There were
 Kattath, Nahalal, Shimron, Ida-
 lah, Bethlehem . . . twelve
 16 towns with their villages. Such
 was the inheritance of the Zebu-
 lunites according to their septs,
 these towns with their villages.
 17 The fourth lot fell to the Issa-
 charites according to their septs.
 18 Their territory included Jezreël,
 19 Kesulloth, Shunem, Hapha-
 20 raim, Shihon, Anaharath, Rab-
 21 bith, Kishion, Abez, Remeth,
 En-gannim, En-haddah, and
 22 Beth-pazzez, their frontier
 touching Tabor, Shahazimah,
 and Beth-shemesh, and ending
 at the Jordan; sixteen towns
 they had with their villages.
 23 Such was the inheritance of the
 clan of the Issacharites accord-
 ing to their septs, these towns
 with their villages.
 24 The fifth lot fell to the clan
 of the Asherites according to
 25 their septs. Their territory
 held Helkath, Hali, Beten,
 Achshaph, Alammelek, Amael,
 26 and Mishal. Their frontier
 reached Karmel on the west
 27 and Shihor-libnath; it turned
 east to Beth-dagon, reaching
 Zebulun and the valley of
 Iphtahel on the north, Beth-
 emek, and Neiel; it kept on
 28 north to Kabul, Ebron, Rehob,

Hammon, and Kanah, as far as
 Sidon the Great, then turned to 29
 Ramah and the fortified city
 of Tyre, then to Hosah and so
 to the sea. Mahalab, Akko, 30
 Aphek, Rehob . . . twenty-
 two towns with their villages,
 these were the inheritance of the 31
 clan of the Asherites according
 to their septs.

The sixth lot fell to the Naph- 32
 talites according to their septs.
 Their frontier stretched from 33
 Heleph, from the sacred oak
 at Zaanannim (from Adami-
 nekeb and Jabneël) to Lakum,
 ending at the Jordan; it turned 34
 westward to Aznoth-tabor and
 on to Hukkok, touching Zebu-
 lun on the south and Asher on
 the west. The fortified towns 35
 were Ziddim, Zer, Hammath,
 Rakkath, Kinnereth, Adâmah, 36
 Ramah, Hazor, Kedesh, Edrei, 37
 En-hazor, Iron, Migdalel, Ho- 38
 rem, Beth-anath, and Beth-
 shemesh, nineteen towns with
 their villages. Such was the 39
 inheritance of the clan of the
 Naphtalites according to their
 septs, these towns with their
 villages.

The seventh lot fell to the 40
 clan of the Danites according to
 their septs. Their territory 41
 held Zorah, Eshtaol, Ir-she-
 mesh, Shaalabbin, Ajalon, Jeth- 42
 lah, Elon, Thimnathah, Ekron, 43
 Eltekê, Gibbethon, Baalath, 44
 Jehud, Bene-berak, Gath-rim-
 mon, Me-jarkon, and Rakkon, 45
 with the territory opposite
 Joppa. As the territory of the 47
 Danites was too small for them,
 they marched out and attacked
 Leshem, captured it, sacked it,
 took possession of it, and lived
 there, calling it Leshem-Dan
 after their ancestor Dan. Such 48
 was the inheritance of the clan
 of the Danites according to their

septs, these towns with their villages.

49 When the Israelites had finished distributing the various territories of the country, they gave an inheritance to Joshua the son of Nun among them; 50 by order of the Eternal, they gave him the town he asked, Timnath-serah in the highlands of Ephraim; he built the town and lived there.

51 Such were the inheritances which Eleazar the priest and Joshua the son of Nun and the headmen of the clans of Israel distributed by lot at Shilo before the Eternal at the entrance to the Trysting tent. They finished dividing up the country.

2 **20** Then the Eternal told Joshua to tell the Israelites to "Assign the towns of refuge of which I spoke to you by Moses, 3 so that any homicide who kills anyone by mistake, by accident, may run into one of them; they shall serve as a refuge from the 4 avenger of blood[. He shall flee to one of these towns and stand at the entry of the town-gate, telling his case to the sheikhs of that town; they shall let him have a place to stay in among them, and if the avenger of 5 blood pursues him, they shall not hand the homicide over, because he killed his neighbour by accident, having had no 6 feud with him previously. In that town he shall live] till he appears before the community for trial [[until the death of the then high priest. After that the homicide may return to his own town and his own home, from 7 which he ran away]]." So they consecrated Kedesh in Galilee, in the highlands of Naphtali, Shechem in the highlands of Ephraim, and Kiriath-arba

(that is, Hebron) in the highlands of Judah; on the eastern 8 side of the Jordan they assigned Bezor in the desert, on the table-land belonging to the clan of Reuben, Ramoth in Gilead from the clan of Gad, and Golan in Bashan from the clan of Manasseh. These were the 9 fixed towns for all Israel and also for the aliens resident among them, so that anyone who killed a person by mistake might flee thither and not die by the hand of the avenger of blood, till he appeared before the community.

Then the headmen of the **21** Levites appeared before Eleazar the priest and Joshua the son of Nun and the headmen of the clans of Israel at Shilo in 2 the land of Canaan, pleading, "The Eternal gave orders by Moses that we were to receive towns to live in, with the pasture-lands of the towns for our cattle." So the Israelites gave 3 the Levites, as the Eternal had commanded, the following towns and pasture-lands out of their inheritance. Thirteen towns 4 fell by lot to the Kohathite families, the sons of Aaron the priest, who were Levites, from the clan of Judah, the clan of the Simeonites, and the clan of the Benjamites. The rest 5 of the Kohathites were allotted ten towns from the septs of the clan of Ephraim, the clan of Dan, and the half-clan of Manasseh. The Gershonites 6 had thirteen towns allotted to them from the septs of the clan of Issachar, the clan of Asher, the clan of Naphtali, and the half-clan of Manasseh in Bashan. The Merarites had 7 twelve towns allotted to them according to their septs, from the

clan of Reuben, the clan of Gad,
and the clan of Zebulun.

- 8 These towns and their pasture-lands were allotted to the Levites by the Israelites, as the Eternal had given orders by Moses.
- 9 The towns to be mentioned were given from the clan of Judah and the clan of Simeon
- 10 to the sons of Aaron, the Kohathite families, who were Levites, since the lot fell to them
- 11 first. [[They also gave them Kiriath-arba, the town of Arba (the father of Anak) or Hebron, in the highlands of Judah, with the surrounding pasture-lands;
- 12 but the fields of that town and the villages were given to Caleb the son of Jephunneh as his property.]] To the sons of Aaron the priest they gave Hebron and its pasture-lands, the town of refuge for the homicide, Libnah and its pasture-lands, Jattir and its pasture-lands, Eshtemoa and its
- 14 pasture-lands, Holon and its pasture-lands, Debir and its pasture-
- 15 lands, Ashan and its pasture-lands, Juttah and its pasture-lands, Beth-shemesh and its pasture-lands, nine towns
- 17 out of these two clans; then, from the clan of Benjamin, Gibeon and its pasture-lands, Geba and its pasture-lands, Anâthoth and its pasture-lands, and Almon and its pasture-
- 18 lands, four towns, making thirteen towns in all with their pasture-lands for the sons of Aaron, the priests.
- 20 The Kohathite families of the Levites, that is, the Kohathite families who were Levites, had towns allotted to them from the
- 21 clan of Ephraim, Shechem and its pasture-lands in the highlands of Ephraim (the town of refuge for the homicide), Gezer

with its pasture-lands, Kibzaim 22
with its pasture-lands, and Beth-horon with its pasture-lands, four towns; from the 23
clan of Dan they got Eltekê with its pasture-lands, Gibbethon with its pasture-lands, Aijalon with its pasture-lands, 24
and Gath-rimmon with its pasture-lands, four towns, and from 25
the half clan of Manasseh Taanah with its pasture-lands and Ibleam with its pasture-lands, two towns. The rest of the 26
Kohathite families thus had ten towns with their pasture-lands. The Gershonites among the 27
Levites received Golan in Bashan with its pasture-lands (the town of refuge for the homicide) from the half-clan of Manasseh, and Beth-eshterah with its pasture-lands, two towns; from the clan of Issa- 28
char, Kishion with its pasture-lands, Daberath with its pasture-lands, Jarmuth with its 29
pasture-lands, and En-gannim with its pasture-lands, four towns; from the clan of Asher, 30
Mishal with its pasture-lands, Abdon with its pasture-lands, Helkath with its pasture- 31
lands, and Rehob with its pasture-lands, four towns; from the 32
clan of Naphtali, Kedesh in Galilee with its pasture-lands (the town of refuge for the homicide), Hammoth-dor with its pasture-lands, and Kartan with its pasture-lands, three towns. The Gershonite fam- 33
ilies received thirteen towns in all with their pasture-lands. The Merarite families, the rest 34
of the Levites, received from the clan of Zebulun Jokneam with its pasture-lands, Kartah with its pasture-lands, Dimnah 35
with its pasture-lands, and Nahalal with its pasture-lands,

36 four towns; from the clan of
 Reuben, Bezer with its pasture-
 lands, Jahaz with its pasture-
 37 lands, Kedemoth with its pas-
 ture-lands, and Mephaath with
 its pasture-lands, four towns;
 38 from the clan of Gad, Ramoth
 in Gilead with its pasture-lands
 (the town of refuge for the
 homicide), Mahanaim with its
 39 pasture-lands, Heshbon with its
 pasture-lands, and Jazer with
 its pasture-lands, four towns in
 40 all. All the towns allotted to
 the Merarite families, the rest
 of the Levites, numbered twelve.
 41 These towns of the Levites
 within the holdings of the Is-
 raelites numbered in all forty-
 eight, with their pasture-lands;
 42 every town had its own pasture-
 lands round it, every one.
 43 Thus did the Eternal give to
 Israel all the land he had sworn
 to give to their fathers; they
 44 occupied it and settled in it, and
 the Eternal gave them rest on
 every side, exactly as he had
 sworn to their fathers; not one
 of their enemies could hold
 their own against them, for the
 Eternal put all their enemies
 45 into their power. Not one of
 the good promises made by the
 Eternal to the house of Israel
 failed; all were fulfilled.

22 Then Joshua summoned
 the Reubenites, the Gad-
 ites, and the half-clan of Manas-
 seh. He said to them, "You
 2 have obeyed all that Moses the
 servant of the Eternal ordered
 you, and listened to what I have
 said by way of command to you;
 3 you have not abandoned your
 kinsmen all this time, but have
 obeyed the injunctions laid
 down for you by the Eternal
 4 your God. Now that the Eter-
 nal your God has granted rest

to your kinsmen, as he prom-
 ised, you may go home to your
 tents in the land of your hold-
 ing, assigned to you by Moses
 the servant of the Eternal on
 the east of the Jordan. Only be 5
 most careful to obey the com-
 mands and laws laid down for
 you by Moses the servant of
 the Eternal, mindful to love the
 Eternal your God, always to
 live his life, to obey his com-
 mands, to be loyal to him, and
 to serve him with all your mind
 and soul." So Joshua blessed 6
 them and sent them away home.

To the one half-clan of Manas- 7
 seh Moses had assigned an in-
 heritance in Bashan, but Joshua
 assigned the other half an in-
 heritance beside their kinsmen
 to the west of the Jordan. When
 Joshua sent them home he
 blessed them, and they re- 8
 turned home to their tents with
 great wealth, rich in cattle,
 silver and gold, bronze, iron,
 and raiment, the plunder of
 their enemies, which they di-
 vided among their kinsmen.

The Reubenites, the Gadites, 9
 and the half-clan of Manasseh
 went home, leaving the Israel-
 ites at Shilo in the land of
 Canaan, and returning to the
 land of Gilead which was their
 holding, assigned them by
 Moses under orders from the
 Eternal. When they reached 10
 the Gilgal district, inside the
 land of Canaan, the Reubenites,
 the Gadites, and the half-clan
 of Manasseh set up an altar
 there beside the Jordan, a large
 conspicuous altar.

The Israelites were told that 11
 the Reubenites, the Gadites, and
 the half-clan of Manasseh had
 set up an altar at Gilgal, on the
 western bank belonging to Is-
 rael, and on hearing this the 12

whole community of Israel mustered at Shilo to make war upon
 13 them. The Israelites sent a mission to the Reubenites, the Gadites, and the half-clan of Manasseh in Gilead, namely, Phinehas the son of Eleazar the priest, and
 14 ten chieftains, each a chieftain of his clan, a headman of his house among the septs of Israel.
 15 They went to Gilead and spoke to the Reubenites, the Gadites, and the half-clan of Manasseh,
 16 saying, "The whole community of the Eternal asks what you mean by breaking faith with the God of Israel and ceasing now to follow him by setting up an altar for yourselves? This is rebellion
 17 against the Eternal. Was it not enough to sin at Pěor?—a sin from which we have not even yet cleansed ourselves, though a death-stroke fell upon the community of the Eternal then.
 18 And here you cease to follow the Eternal now! You rebel to-day against the Eternal, and to-morrow he will be angry with the whole community of
 19 Israel. If the land you hold is defiled by pagans, then cross over to the land which the Eternal himself holds, where his Dwelling stands, and occupy a holding among us; but do not rebel against the Eternal, do not make us rebels against the Eternal, by setting up for yourselves an altar other than the altar of the Eternal
 20 our God. Was not Achan the son of Zerah guilty of a breach of faith in the matter of doomed spoil, till God's anger fell upon the whole community? He did not perish alone in his iniquity."
 21 The Reubenites, the Gadites, and the half-clan of Manasseh replied to the headmen of Israel:
 22 "The Mighty One, God,

the Eternal, the Mighty One, God, the Eternal, knows well, and Israel shall know, if we were rebels or broke faith (if we did, spare us not!) when we
 23 set up an altar for ourselves, if we meant to cease following the Eternal, or to sacrifice burnt-offerings, cereal-offerings, and recompense-offerings. Let the
 24 Eternal himself punish us, if we did not do this in the fear that, later, your sons might say to our sons, 'What have you to do with the Eternal the God of Israel? The Eternal made
 25 the Jordan the boundary between us and you, you Reubenites and Gadites. You have no share in the Eternal.' Your sons would thus make our sons give up the religion of the Eternal. So we thought we would
 26 prepare to build an altar for ourselves, not to sacrifice burnt-offerings or any sacrifice at all, but to stand as a witness be-
 27 tween us and you, and between our descendants and yours, attesting that we are to worship before the Eternal with our burnt-offerings and recompense-offerings, so that your sons may never taunt our sons in time to come by saying that we have
 28 no share in the Eternal. If ever that is said to us or to our descendants in time to come, we thought the answer would be, 'There is the pattern of the altar of the Eternal, the pattern made by our fathers, though not for burnt-offering or for sacrifice; it stands as a witness between us and you!' Far be it from us to rebel
 29 against the Eternal and cease now to follow him by setting up any altar for burnt-offerings, cereal-offerings, or any sacrifice, apart from the altar of the

Eternal our God in front of his own tent."

- 30 When Phinehas the priest and the headmen of the community, the chieftains of the septs of Israel who were with him, heard what the Reubenites, the Gadites, and the Manassites said, 31 they were quite satisfied; Phinehas the son of Eleazar the priest said to the Reubenites, the Gadites, and the Manassites, "Now we know that the Eternal is among us, since you have not broken faith here with the Eternal. You have delivered the Israelites from the hand of the 32 Eternal." Then Phinehas the son of Eleazar the priest and the chieftains withdrew from the Reubenites and the Gadites in the land of Gilead to the land of Canaan, and reported the 33 news to the Israelites. The Israelites were satisfied; they blessed God and said no more about making war upon them and destroying the land where the Reubenites and the Gadites 34 lived. The Reubenites and the Gadites called that altar Galed (Witness-heap), "For," they said, "it is a witness between us that the Eternal is God."

- 23** A long time afterwards, when the Eternal had given Israel rest from all its enemies round about, and when Joshua was old, far advanced in years, 2 he summoned all Israel, their sheikhs, their headmen, their judges, and their officers. "I am an old man," he said, "well 3 advanced in years. You have seen all that the Eternal your God has done for your sake to all these nations, for it is the Eternal your God who has been 4 fighting for you. Now, I allot you the remaining nations, after

those which I have wiped out, and you shall hold the land of these nations from the Jordan to the Mediterranean in the west. The Eternal your God 5 will push them out before you and evict them out of your sight, till you occupy their land, as the Eternal your God promised you. Be firm, then, to 6 carry out and obey all that is written in the law-book of Moses, never swerving from it to the right or to the left, never 7 mixing with those nations that remain beside you, never mentioning the names of their gods, never swearing by them nor serving them nor bowing down to them; be loyal to the Eternal 8 your God as you have been up till now. The Eternal has 9 evicted great, powerful nations in front of you; to this day, not a man has been able to hold his own against you. One of you 10 would often chase a thousand men, for it is the Eternal your God who fights for you, as he promised you. Be careful, then, 11 always to love the Eternal your God. Otherwise, if you turn to 12 ally yourselves with the remnant of nations left beside you, and intermarry with them, and have intercourse with them and they with you, be sure of this, 13 that the Eternal your God will no longer evict these nations before your eyes; they shall be a danger to you, they shall entrap you, they shall be a scourge for your sides and thorns in your eyes, till you perish off this fine country which the Eternal your God has assigned you.

I am now going the way of 14 all the earth; but you know in your own minds and souls, all of you, that not one good

promise made by the Eternal about you has ever failed; all have been fulfilled, and not
 15 one has failed. Well, as all the good promises have been fulfilled to you, of which the Eternal your God told you, so shall the Eternal fulfil all his threats to you, till he wipes you off this fine country which the Eternal your God has given
 16 to you. Whenever you break the compact of the Eternal your God, which he has enjoined upon you, and go to serve other gods, bowing down to them, then shall the anger of the Eternal blaze against you, till you perish quickly off the fine country which he has given you."

24 Joshua gathered all the clans of Israel to Shechem, summoning the sheikhs of Israel and their headmen, their judges, and their officers; they presented
 2 themselves before God, and Joshua said to all the people, "This is the message of the Eternal the God of Israel: In days of old your fathers lived east of the Euphrates, Terah, the father of Abraham and the father of Nahor, worshipping
 3 other gods; but I took your father Abraham from the other side of the Euphrates, I led him through all the land of Canaan, multiplying his family, and giving him Isaac. To
 4 Isaac I gave Jacob and Esau; to Esau I gave mount Seir as his holding, but Jacob and his
 5 sons went down to Egypt. I sent Moses and Aaron, and I plagued Egypt with wonders which I wrought among them; afterwards I brought you out,
 6 I brought out your fathers from Egypt, and when you reached the sea the Egyptians pursued your fathers with chariots and

cavalry as far as the Reed Sea; but when your fathers cried to
 7 the Eternal, he put darkness between you and the Egyptians, and brought the sea over them. You saw with your own eyes what I did in Egypt. You lived many days in the desert, 8 but I brought you to the land of the Amorites on the eastern side of the Jordan, and when they fought you I put them into your hands and you occupied their land, till I destroyed them before you. Then Balak the
 9 son of Zippor, king of Moab, made an attack upon Israel; he sent for Balaam the son of Beôr to curse you, but I would
 10 not listen to Balaam; he had to bless you instead, and so I saved you from him. You
 11 crossed the Jordan and reached Jericho, where the men of Jericho fought you, as did the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I put them all into your hands. I sent
 12 hornets before you to drive out these nations, even the two kings of the Amorites; it was not your sword nor your bow that beat them. I gave you a
 13 land on which you had never laboured, you live in towns you never built, and you now eat from vineyards and olive-yards that you never planted. So
 14 revere the Eternal and serve him honestly and loyally, put away the gods your fathers served on the east of the Euphrates and in Egypt, and serve the Eternal yourselves. If you are unwilling to serve
 15 the Eternal, then choose to-day whom you will serve, either the gods your fathers served on the east of the Euphrates or the

gods of the Amorites in whose land you are living. But as for me and my house, we will serve the Eternal."

- 16 The people replied, "Far be it from us to forsake the Eternal and serve other gods! It is the
17 Eternal our God who has brought us and our fathers out of the land of Egypt, out of that slave-pen, who wrought these great portents before our eyes, who preserved us wherever we went and among all the nations through whom we passed. The
18 Eternal drove out all the nations before us, all the Amorites who lived in the land; so we will serve the Eternal, for he is
19 our God." Joshua said to the people, "You cannot serve the Eternal; he is a dread God, a jealous God, he will not forgive any sinful disloyalty of yours.
20 If you forsake the Eternal and serve foreign gods, he will turn to do evil to you and consume you after he has been doing you
21 good." "Nay," said the people, "but we will serve the Eternal."
22 So Joshua said to the people, "Hereby you witness against yourselves that you have chosen
23 the Eternal to serve him. Then put away the foreign gods which are among you and give your hearts to the Eternal the God of
24 Israel." The people answered, "The Eternal our God will we serve, and we will listen to his voice."
25 So Joshua made a compact that day with the people, fixing

rules and laws for them at Shechem. Joshua wrote these terms 26 in the law-book of God; he took a large boulder and set it up there under the sacred oak in the sanctuary of the Eternal, saying to all the people, "This 27 stone shall be a witness against us, for it has heard all that the Eternal has said to us; so shall it be a witness against you, lest you deny your God." Then 28 Joshua sent the people away home, every man to his own inheritance.

After this Joshua the son of 29 Nun, the servant of the Eternal, died, at the age of a hundred and ten; they buried him on 30 his own estate at Timnath-serah in the highlands of Ephraim, north of mount Gaash.

Israel served the Eternal dur- 31 ing all the lifetime of Joshua and of the sheikhs who survived Joshua and who had known all the deeds done by the Eternal for Israel.

The bones of Joseph, which 32 the Israelites had brought up from Egypt, were buried at Shechem in the piece of ground which Jacob had bought for a hundred ingots from the sons of Hamôr the founder of Shechem and presented to the sons of Joseph as their own.

Eleazar the son of Aaron 33 also died, and they buried him at Gibeath-Phinehas, which had been given to his son Phinehas, in the highlands of Ephraim.

JUDGES

1 After Joshua died, the Israel-
ites asked the Eternal which
of them was to march up first
2 and attack the Canaanites. The
Eternal answered, "Judah is to
march up; I hand over the
3 country to him." So Judah said
to his brother Simeon, "March
with me into my allotted terri-
tory, to attack the Canaanites,
and then I will march with you
into your allotted territory."
4 Simeon accompanied him [[and,
when Judah marched up, the
Eternal handed over to them
the Canaanites and the Periz-
zites; they defeated ten thou-
5 sand of them at Bezek]]. At
Bezek they came upon Adoni-
bezek and attacked him, defeat-
ing the Canaanites and the
6 Perizzites. Adonibezek fled,
but they pursued him, cap-
tured him, and lopped off his
thumbs and his great toes.
7 "Seventy chiefs, with their
thumbs and great toes lopped
off, used to pick up their food
under my table," said Adoni-
bezek; "as I did, so has God
done to me in turn." He was
carried off to Jerusalem, and
there he died.

8 The Eternal was with the
Judahites; they gained posses-
sion of the highlands, although
they were unable to evict the
dwellers in the plain, who had
9 iron chariots. Neither did the
men of Judah evict the Jebu-
sites who inhabited Jerusalem;
the Jebusites lived among the
men of Judah as they do to this
day in Jerusalem.

10 [[The men of Judah attacked
and captured Jerusalem, giving
no quarter and burning up the
11 town. After that, the men of

Judah marched off to attack
the Canaanites who lived in
the highlands, the Negeb, and
the lowlands. Judah marched
12 against the Canaanites who
lived in Hebron (formerly called
Kiriath-arba); they vanquished
Sheshai, Ahiman, and Talmai.]]

Then they marched against
13 the natives of Debir (formerly
called Kiriath-sepher). Caleb
declared, "Whoever attacks
14 Kiriath-sepher and captures it,
I will give him my daughter
Achsah in marriage." Othniel,
15 the son of Caleb's younger
brother Kēnaz, captured it. So
Caleb gave him his daughter
Achsah in marriage. When she
16 arrived, Othniel induced her to
ask her father for a tract of land
as her dowry; so she alighted
from her ass, and, when Caleb
asked her what she wanted, she
17 said to him, "Give me a parting
present; as you have settled me
in the dry south country, let me
have some springs of water."
Then Caleb gave her the up-
per springs and the lower
springs.

When Hobab the Kenite, the
18 father-in-law of Moses, left
Palmtown to accompany the
men of Judah into the desert of
Judah near Arad, he went on to
settle among the Amalekites.
But Judah accompanied his
19 brother Simeon; they defeated
the Canaanites who inhabited
Zephath, and massacred them.
So the place came to be called
Sacredtown (Hormah). Judah
20 also captured Gaza and its terri-
tory, Ashkelon and its terri-
tory; and Ekron and its terri-
tory; Hebron they assigned to
Caleb, as Moses had ordered,

and Caleb ejected from it the three giants.

22 The clansmen of Joseph marched also against Bethel. The Eternal was with them.

23 When the clansmen of Joseph sent men to reconnoitre at Bethel (formerly called Luz),

24 the scouts saw a man leaving the town and caught him; "Come, tell us," they said, "how to get into the town, and we will treat you well." So he

25 showed them how to get into the town, and they stormed it, giving no quarter; they let the man and his family go free, and he went to the land of the Hittites, where he built a town, calling it Luz. That is its name to this day.

27 Manasseh did not gain possession of Beth-shean and its townships, nor of Taanak and its townships; they did not evict the inhabitants of Dor and its townships, nor of Ibleam and its townships, nor of Megiddo and its townships. The Canaanites clung to this country.

28 When Israel became a power, they forced the Canaanites to slave for them, but they never evicted them entirely. Eph-

29 raim did not evict the Canaanites who lived at Gezer; the Canaanites lived among them

30 in Gezer. Zebulun did not evict the inhabitants of Kitron or of Nahalal; the Canaanites lived among them and were

31 turned into labour-gangs. Asher did not evict the inhabitants of Acco or of Sidon or of Ahlab or of Achzib or of Helbah or of

32 Aphek or of Rehob; the Asherites lived among the native Canaanites, who could not be

33 evicted. Naphtali did not evict the inhabitants of Beth-shemesh or of Beth-anath, but lived

among the native Canaanites. The inhabitants of Beth-shemesh and Beth-anath, however, were turned into labour-gangs. As for 34 the Danites, they were forced into the highlands by the Amorites, who would not allow them down into the plain. The Amo- 35 rites clung to Harheres, Aijalon, and Shaalbim; but, as the clansmen of Joseph prevailed in power, they were turned into labour-gangs. [[The frontier of the 36 Edomites ran from the Scorpion Pass to Sela and beyond it.]]

Then the angel of the Eternal went from Gilgal up to 2 Bethel, and said: "... I brought you out of Egypt into the land I swore to your fathers that I would give to you. I said that I would never break my compact with you, and that you 2 must never make terms with the natives—you must pull down their altars. But you have not obeyed my orders. What is this you have done? So I add 3 this word: 'I will not dispossess them to make room for you: they shall be a scourge on your flanks, and their gods shall prove a danger to you.'" When 4 the angel of the Eternal said this to all the Israelites, the people burst into loud weeping. They called the place Bochim 5 (or Weepers), and there they sacrificed to the Eternal.

* * * *

When Joshua dismissed the 6 people, the Israelites went back, each to his own property, to take possession of the country. During all the lifetime of Joshua 7 and of the sheikhs who survived Joshua, who had seen all the great work done by the Eternal for Israel, the people continued to serve the Eternal. At the 8 age of a hundred and ten Joshua

the son of Nun, the servant of
 9 the Eternal, died. They buried
 him on his estate at Timnath-
 heres in the highlands of Eph-
 raim, north of mount Gaash.
 10 Then all that generation was
 gathered to their fathers, and
 another generation arose who
 knew nothing about the Eternal
 or the work he had done for
 11 Israel. These Israelites did
 what was evil in the sight of
 12 the Eternal, serving the Baals
 and forsaking the Eternal, the
 God of their fathers, who had
 brought them from the land of
 Egypt, running after other gods
 belonging to the gods of the
 nations around, and bowing
 13 down to them; they vexed the
 Eternal by forsaking the Eternal
 and sacrificing to Baal and
 14 Astartê. So the anger of the
 Eternal blazed against Israel;
 he handed them over to plun-
 derers who plundered them, he
 sold them into the power of
 their enemies around, till they
 could no longer hold their own
 15 against their enemies; wherever
 they marched, the Eternal's
 hand was against them for evil,
 as the Eternal had threatened
 and sworn. They were in a
 16 sore plight. The Eternal
 raised up heroes, who rescued
 17 them from their plunderers; but
 they would not listen even to
 their heroes. Faithlessly they
 went after other gods, bowing
 down to them; they soon
 swerved from the line of their
 fathers who obeyed the com-
 mands of the Eternal—which
 18 was not what they did. When
 the Eternal raised up heroes for
 them, the Eternal would be with
 the heroes and rescue them from
 the power of their enemies dur-
 ing all the days of the hero; for
 the Eternal was moved to pity

by their groans under the grip
 of their tyrants and oppressors.
 But whenever the hero died, 19
 they would relapse and behave
 worse than ever, running after
 other gods, sacrificing to them
 and bowing before them; they
 would not drop any of their
 practices or stubborn ways.

So the anger of the Eternal 20
 blazed against Israel; he said,
 "As this nation has violated the
 compact which I enjoined upon
 their fathers and has not listened
 to my orders, I will no longer 21
 evict for them any of the nations
 that Joshua left when he died"
 —his aim being to test Israel 22
 by means of them, to see
 whether or not they would live
 by the rules of the Eternal as
 their fathers did. So the 23
 Eternal left these nations, in-
 stead of evicting them all at
 once[; he did not hand them
 over to Joshua].

The following are the na- **3**
 tions left by the Eternal as a
 test for all the Israelites who had
 had no experience of the war
 of invasion in Canaan—sim- 2
 ply for giving lessons in war-
 fare to these generations of
 Israelites who hitherto knew
 nothing about fighting; there 3
 were the five tyrants of the
 Philistines, all the Canaanites,
 the Phœnicians, and the Hit-
 tites of mount Lebânôn, stretch-
 ing from mount Baal-hermon
 to the pass of Hamath. They 4
 served as a test, to show whether
 Israel would obey what the
 Eternal had commanded their
 fathers through Moses.

As the Israelites lived among 5
 the Canaanites, the Hittites,
 the Amorites, the Perizzites, the
 Hivites, and the Jebusites, they 6
 married their daughters, mar-

ried their own daughters to their sons, and sacrificed to their gods. The Israelites did what was evil in the sight of the Eternal, forgetting the Eternal their own God and worshipping the Baals and sacred poles.

So the anger of the Eternal flamed hot against Israel; he sold them into the power of Kushan-rishâthaim the king of Mesopotamia, and for eight years the Israelites were subject to Kushan-rishâthaim. Then the Israelites cried to the Eternal, and the Eternal raised up a champion for the Israelites, who rescued them; it was Othniel, the son of Caleb's younger brother, Kēnaz.

The spirit of the Eternal inspired him; he avenged Israel. When he marched out to battle, the Eternal handed over to him Kushan-rishâthaim the king of Mesopotamia, till he got the upper hand of Kushan-rishâthaim. For forty years the land lay safe. Then Othniel the son of Kēnaz died, and again the Israelites did what was evil in the sight of the Eternal. So the Eternal made Eglon the king of Moab gain the upper hand over Israel, since they had done what was evil in the sight of the Eternal. Eglon, collecting the Ammonites and the Amalekites, went and defeated Israel, seizing Palmtown; and for eighteen years the Israelites were subject to Eglon the king of Moab.

Then Israel cried to the Eternal, and the Eternal raised up a champion for them; it was Ehud the son of Gera, a Benjamite who was left-handed. He carried tribute from the Israelites to Eglon the king of Moab.

On his right thigh under his clothes, Ehud hung a dirk which he had made, a two-edged

weapon eighteen inches long. He presented the tribute to Eglon the king of Moab (Eglon was a very fat man), and when he had finished presenting the tribute, he dismissed the carriers. He himself halted at the sculptured stones near Gilgal, and went back, saying, "I have a private message for you, O king." "Silence!" said Eglon to his attendants, and they all left him. Then Ehud went to see him, as he sat alone in his cool upper room. "I have a message from God for you," said Ehud. As Eglon rose from his chair, Ehud put out his left hand, drew the dirk from his right thigh, and drove it into his belly; the hilt went in after the blade, and the fat closed over the blade, for he did not draw the dirk out of his belly. Ehud then went out into the vestibule, shutting the doors of the room and locking Eglon in. After he had gone, the king's servants came; they saw that the doors of the upper room were locked, but they thought that he must be relieving himself in the closet of the upper chamber. They waited, till they were at their wits' end. As he did not open the doors of the upper room, they opened them with a key—and there lay their lord dead on the floor! Meantime, as they were waiting, Ehud had escaped, past the sculptured stones, safe to Seirah. When he got there, he sounded the alarum through the highlands of Ephraim, and the Israelites accompanied him from the highlands as their leader. "Follow me down," he cried, "the Eternal has handed you over your enemies in Moab!" So they marched after him and

seized the fords of the Jordan, preventing any Moabite from crossing. They slew that day about ten thousand Moabites, stout warriors, all of them; not a man escaped. Moab was subdued that day by Israel, and for eighty years the land lay safe.

After him came Shamgar the son of Anath, who killed six hundred Philistines with an oxgoad; he also rescued Israel.

When Ehud died, the Israelites again did evil in the sight of the Eternal. So the Eternal sold them into the power of Jabin the king of Canaan, who reigned in Hazor; his general was Sisera, who lived at Harosheth-of-the-nations. And the Israelites cried to the Eternal, for Jabin had nine hundred iron chariots, and for twenty years he oppressed Israel cruelly.

At that time Israel was being managed by Debôrah a prophetess, the wife of Lapîdoth, who used to sit under the Debôrah palm-tree between Ramah and Bethel in the highlands of Ephraim, deciding cases brought to her by the Israelites. She sent to summon Barak the son of Abinoam from Kedesh in Naphtali, and told him, "Does not the Eternal, the God of Israel, order you to march on mount Tabor with ten thousand men from Naphtali and Zebulun, saying, 'I will draw Sisera, Jabin's general, to meet you at the Kishon wady with his chariots and his troops, and put him in your power?'" Barak said to her, "If you will come with me, I will go; but if you will not come with me, I will not." She answered, "I will certainly come with you. Only, the glory of the expedition will not be yours; for the Eternal

will sell Sisera into a woman's hand." Then Debôrah went with Barak to Kedesh. Barak summoned Zebulun and Naphtali to Kedesh; ten thousand men were at his back, and Debôrah marched with him. (Now Heber the Kenite had withdrawn from the Kenites, the sept of Hobab the father-in-law of Moses, pitching his tent as far north as the oak of Basaanim near Kedesh.)

Learning that Barak the son of Abinoam had marched to mount Tabor, Sisera summoned all his chariots, nine hundred iron chariots, and all his forces, from Harosheth-of-the-nations to the Kishon wady. Then said Debôrah to Barak, "Up! this is the day when the Eternal puts Sisera in your power! Is not the Eternal marching in front of you?" So Barak, with ten thousand men at his back, charged down from mount Tabor, and the Eternal routed Sisera and all his chariots and all his army before Barak. Sisera alighted from his chariot and fled on foot; but Barak pursued the chariots and the army as far as Harosheth-of-the-nations, killing the entire army of Sisera and giving no quarter; not a single man was left.

Sisera, however, fled on foot to the tent of Jael the wife of Heber the Kenite; for Jabin the king of Hazor and the family of Heber the Kenite were on friendly terms. Jael came out to meet Sisera, saying, "Turn in, my lord, turn into my tent; have no fear!" So he turned into her tent, and she covered him up with a rug. He said to her, "Pray give me a little water, for I am thirsty." So she opened her skin of milk,

gave him a drink, and covered
 20 him up again. He said to her,
 "Stand at the door of the tent,
 and then, if anyone comes and
 asks you if there is a man here,
 21 say no." But Jael the wife of
 Heber the Kenite took a tent-
 peg and a mallet in her hand,
 and, slipping quietly up to him,
 she drove the peg into his temple
 right through to the ground—
 for he was fast asleep and ex-
 22 hausted; so he died. Up came
 Barak in pursuit of Sisera; and
 Jael went out to meet him,
 saying, "Here, I will show you
 the man you are looking for!"
 So Barak went inside her tent,
 and there lay Sisera dead, with
 the tent-peg in his temple!

23 Thus did God that day subdue
 Jabin the king of Canaan before
 24 the Israelites; the Israelites bore
 harder and harder upon Jabin
 the king of Canaan, till they
 finally destroyed Jabin the king
 of Canaan.

5 On that day Debôrah sang with
 Barak the son of Abinoam:

2 That Israel's leaders took the lead,
 that the folk came forward freely,
 bless the Eternal!

3 Listen, O kings,
 O rulers, hear!
 I will sing to the Eternal,
 to Israel's God I chant, to the
 Eternal.

4 At thine advance from Seir, O
 Eternal,
 upon thy march from Edom's
 land,
 earth was shaking,
 the skies quaking,
 clouds dripped water,
 5 mountains streamed,
 in front of the Eternal, Israel's
 God.

6 In Shamgar's day, the son of
 Anath,
 in the years gone by,
 the caravans had ceased,
 wayfarers kept to the by-roads,

and Israel's hamlets were de- 7
 serted—
 till I arose, Debôrah,
 a matron within Israel.

Not one shield for five towns then! 8
 not a lance for Israel's forty thou-
 sand men!

But Israel had leaders—my heart 9
 goes out to them—
 folk who came forward!

Bless the Eternal!

Tell of them, you on your tawny 10
 asses,
 riding on your rugs,
 and you that tramp the roads!
 Far from the whizzing of arrows, 11
 where cattle are watered,
 men tell how the Eternal upholds
 the right,
 upholds it for Israel's hamlets.

Up, O Debôrah, 12
 up, up, with your war-cry!
 To your feet, O Barak son of
 Abinoam,
 and capture your captors!

Out the folk of the Eternal 13
 marched,
 out came all the nobles left,
 out for the Eternal marched his
 folk like heroes,
 wheeling from Ephraim into the 14
 glen—

"We follow you, Benjamin, your
 clan's men!"
 Out from Machir came com-
 manders,
 adjutants from Zebulun;
 Issachar's chieftains rallied to 15
 Debôrah,
 as Naphtali backed up Barak,
 tearing down at his heels to the glen.

But in the shires of Reuben
 were divisions and debates.
 Why did you lounge by shepherds' 16
 cotes,
 with only an ear for pastoral
 notes?
 East of the Jordan the Gileadites 17
 stayed;
 Dan held to his ships;
 Asher sat still by the seaboard,
 clinging to his creeks.

- 18 But Zebulun—the clan risked life
and death
with Naphtali out in the open
field!
- 19 On came the kings, came at them,
Canaan's kings came at them,
by Taānak, on Megiddo's streams;
and much they made of it!
- 20 The very stars in heaven were
fighting,
fighting Sisera from their spheres;
21 Kishon's torrent swept the foe off,
Kishon's torrent in their faces!
(Bless the Eternal's power,
my soul!)
- 22 Then thudded hoofs of horses,
as the chargers thundered away.
- 23 Curse Meroz, the Eternal's angel
cries,
blast her burghers with a curse!
They never came to the Eternal's
aid,
to the Eternal's aid, to join the
heroes!
- 24 But blest above women be Jael,
blest above Bedawin women!
- 25 Water he asked, and milk she gave
him,
brought him curds in a lordly
bowl,
- 26 laid her hand upon a tent-pin,
laid her right hand on a mallet,
and pounded Sisera, shattered his
head,
smashed him, crashed his tem-
ple in;
- 27 he sank at her feet, he fell down
dead,
and where he sank he fell—her
victim!
- 28 Out of the window she leans and
peers,
Sisera's mother, out of the lattice:
"Why are his chariots lingering?
Why?
Why is the sound of his wheels so
long?"
- 29 And her ladies (so knowing)
reply—
nay, she answers herself as they
answer—
- 30 "They must be dividing the spoil
they have taken,
a wench or two wenches apiece,

died robes for Sisera's share,
and brocade and brocades, for
my neck!"

So be thy foes, Eternal, all un- 31
done!

But may thy friends fare like the
rising sun!

For forty years the land lay 6
safe. But the Israelites did
what was evil in the sight of
the Eternal, and the Eternal
handed them over to Midian for
seven years. Midian gained the 2
upper hand over Israel; it was
to escape Midian that the Israel-
ites made hiding-places among
the mountains, caves, and
strongholds. Whenever Israel 3
had sown their crops, Midian
and Amālek and the Bedawin
would come up raiding, and, 4
entrenching themselves, would
destroy the produce of the
country as far south as Gaza;
they left Israel nothing to live
on, neither sheep nor ox nor ass.
For they would come up with 5
their cattle, tents and all,
swarming like locusts; they
and their camels were past num-
bering, and their coming was
the ruin of the country. So 6
Israel was greatly reduced,
owing to Midian. The Israel- 7
ites cried to the Eternal, and,
when the Israelites cried to the
Eternal on account of Midian,
the Eternal sent the Israelites a 8
prophet, who gave them this
message from the Eternal, God
of Israel: "I brought you out of
Egypt, I brought you from that
slave-pen, I rescued you from 9
the power of Egypt and from the
grip of all your oppressors, I dis-
possessed your foes in front of
you and gave you their land, and
I said to you, I am the Eternal, 10
your God; you must not revere
the gods of the Amorites in whose

land you are living. But you have not heeded what I said."

- 11 Now the angel of the Eternal came and sat down under the sacred tree at Ophrah, which belonged to Joash the Abiezrite. His son Gideon was beating out some wheat inside the winepress, to save it from Midian; and to him the angel of the Eternal appeared, saying, "You stalwart hero, the Eternal is with you!" "The Eternal is with us, my lord?" said Gideon. "Then why has all this happened to us? Where are all his deeds of wonder that our fathers recounted to us? They said, 'Did not the Eternal bring us out of Egypt?' But now the Eternal has thrown us aside, he has abandoned us to Midian!"
- 14 The Eternal turned to him and said, "Go with this strength of your own, and rescue Israel from Midian. Am I not sending you?" "But, my lord," said Gideon, "how am I to rescue Israel? My sept is the weakest in Manasseh, and I have least weight in my family."
- 16 The Eternal said to him, "I will be with you, and you shall defeat Midian, every man of them."
- 17 Gideon said to him, "If I find favour with you, pray let me have a proof that you
- 18 are speaking to me; pray do not leave until I come back and offer you my present." "I will wait till you return," he
- 19 answered. So Gideon went indoors, prepared a kid, and made a bushel of flour into unleavened cakes; the meat he put in a basket, the broth in a pot, and then he brought out the food and presented it to him
- 20 under the sacred tree. But the angel of God said to him, "Take

the meat and the unleavened cakes, and put them on the rock yonder; pour the broth over them." He did so; and the angel of the Eternal, reaching out the tip of the stick in his hand, touched the meat and the unleavened cakes. Then fire spurted out of the rock and burned up the meat and the unleavened cakes. So Gideon realized it was the angel of the Eternal. "Alas! my lord the Eternal!" he cried, "I have seen the angel of the Eternal face to face!" But the Eternal said to him, "All is well, have no fear; you are not to die!" Then the angel of the Eternal vanished from his sight, and Gideon erected an altar to the Eternal on the spot, calling it "Allswell-Eternal." It stands to this day at Ophrah, which belongs to the Abiezrites.

That very night the Eternal said to him, "Take ten of your servants, and take a seven-year-old bull; pull down the altar of Baal that belongs to your father, cutting down the sacred pole beside it, and then erect an altar in due form to the Eternal your God on the summit of this stronghold, burning the bull in sacrifice with the wood of the sacred pole that you are to cut down."

So Gideon took ten of his servants and did as the Eternal told him; but he did it by night; so terrified was he of his father's family and of the townsfolk, that he dared not do it by day. When the townsfolk rose in the morning, there was Baal's altar broken down, the sacred pole cut down, and the bull sacrificed on the altar that had been erected! They said to each other, "Who has

done this?" And after making strict inquiry they found that Gideon the son of Joash had done it.

30 The townsfolk said to Joash, "Bring out your son; he must die. He has broken down Baal's altar and cut down the sacred pole beside it." But 31 Joash said to all his opponents, "And are you going to fight Baal's battles? Are you to be his champions? Whoever fights for him shall be put to death next morning! If he is a god, 32 let him fight for himself!" So Gideon was called that day "Jerubbaal" (or Baalfight), meaning, "Let Baal fight with him, since he broke down his altar!"

33 Then all the Midianites and the Amalekites and the Bedawin mustered, crossed the Jordan, and encamped on the plain of 34 Jezreël. But the spirit of the Eternal took hold of Gideon; he sounded the alarum, calling 35 the Abiezrites to arms, and sent messengers all through Manasseh, calling them to arms, and also through Asher, Zebulun, and Naphtali, who marched out to battle.

36 Then Gideon said to God, "If thou art going to rescue Israel by 37 me, as thou hast said—here I lay a fleece of wool upon the threshing-floor; if dew falls only on the fleece, and all the ground is dry, then I shall be sure that thou art going to rescue Israel by me, as thou hast 38 said." This did happen. When he rose next morning, he wrung the fleece and squeezed out dew 39 enough to fill a bowl. And Gideon said to God, "Let not thine anger blaze hotly against me; I will ask only one thing more. Pray let me try one

more test with the fleece: pray let the fleece alone be dry, with dew on all the ground." That 40 night, God did it; the fleece alone was dry, and dew lay on all the ground.

So Jerubbaal (that is, 7 Gideon) and all his men rose early and encamped beside the spring of Harod, the Midianite camp lying north of Gibeath-Hammôreh on the plain. But 2 the Eternal said to Gideon, "There are too many men with you, for me to hand over the Midianites; Israel might glory over me by claiming, 'My own hand has won the victory.' Come now, issue this procla- 3 mation to the people, that 'anyone who is terrified and trembling must go home.'" Gideon applied this test, and twenty-two thousand went home, leaving ten thousand. 4 "There are still too many," said the Eternal to Gideon; "take them down to the water, and let me sift them there; whenever I tell you, 'this man shall go with you,' he is to go with you, and whenever I tell you, 'this man shall not go with you,' he is not to go." So 5 Gideon took them down to the water. And the Eternal said, "Place on one side everyone who laps up the water with his tongue like a dog, and place on the other side everyone who 6 kneels down to drink." The men who lapped numbered three hundred; all the others knelt down to drink the water, putting their hands to their lips. Then the Eternal said 7 to Gideon. "By the three hundred men who lapped I will rescue you and put Midian into your hands; let all the rest go home." So he sent all the 8

Israelites home, every man of them, keeping only the three hundred, who took the pitchers belonging to the others and their trumpets.

The Midianite camp lay below
 9 him in the valley. And that very night the Eternal said to him, "Get away down and attack the camp; I put it in
 10 your hands. If you are afraid to make an attack, steal down to the camp with your page Purah,
 11 and listen to their talk; that will encourage you to attack the camp." So down he stole with his page Purah to the outposts of armed sentries round
 12 the camp. The Midianites and the Amalekites and all the Bedawin were lying along the valley in swarms, like locusts, and their camels were past counting, as numerous as the
 13 sand on the sea-shore. When Gideon arrived, one man was telling his comrade a dream. "I had a dream," he was saying; "there was a barley-cake rolling into the camp of Midian! It reached one tent and knocked
 14 it right over!" His comrade replied, "That is the men of Israel! God puts Midian and all the camp into their hands!"
 15 When Gideon heard the dream told and explained, he knelt down. Getting back to the camp of Israel, he said, "Up to your feet! The Eternal puts the camp of Midian into your
 16 hands!" Then he divided the three hundred men into three companies, furnishing them all with trumpets and empty
 17 pitchers and torches inside the pitchers. "Watch me," he said, "and do as I do; whenever I reach the outskirts of the camp, then you must do as
 18 I do; whenever I blow the

trumpet, I and all my men, blow you the trumpet also all round the camp, crying, 'For the Eternal and for Gideon!'" So, when 19 Gideon and his hundred men reached the outskirts of the camp at the beginning of the middle watch, just when the guard had been posted, they blew their trumpets and smashed the pitchers in their hands. All three companies 20 blew their trumpets and shattered their pitchers, holding the torches in their left hands and the trumpets in their right, and shouting, 'A sword for the Eternal and for Gideon!' They 21 stood where they were, all round the camp, and the whole army, wakening up, fled with a wild cry; when the three hundred 22 blew their trumpets, the Eternal set every man's sword against his fellow throughout all the army, and they fled as far as Beth-shittah, in the direction of Sererah, as far as the edge of Abel-mehôlah near Tabbath.

From Naphtali and Asher 23 and all Manasseh the Israelites were summoned to pursue Midian, and Gideon sent 24 messengers all over the highlands of Ephraim, saying, "Come down against Midian and seize the streams as far as Beth-bârah, seize the Jordan against them." So all the men of Ephraim mustered, seized the streams as far as Beth-bârah, seized the Jordan also, and cap- 25 tured the two chiefs of Midian, Oreb and Zeêb; Oreb they killed at Oreb's Rock, Zeêb at Zeêb's winepress, in their pursuit of Midian, and they brought the heads of Oreb and Zeêb to Gideon on the east side of the

8 Jordan. The men of Ephraim then asked him, "What do you mean by treating us like this?—you never summoned us when you started the attack on Midian!" Bitterly did they up-
 2 braid him. But he replied, "What have I done, after all, compared to what you have? Surely what Ephraim has gleaned is richer than the full
 3 vintage of Abiezer. God has put the chiefs of Midian into your hand, Oreb and Zeêb. What have I been able to achieve, compared with you?" As he said that, their anger at him melted.

4 When Gideon reached the Jordan and crossed it, he and his three hundred men, they were
 5 worn out and famishing. So he asked the men of Sukkoth, "Pray give my followers some loaves of bread, for they are worn out; we are in pursuit of Zebah and Zalmunna, the Mid-
 6 ianite kings. "Give bread to your forces?" said the headmen of Sukkoth. "Are Zebah and Zalmunna already in your
 7 hands?" Gideon answered, "Very well, as soon as the Eternal has put Zebah and Zalmunna into my hands I will trample you naked among
 8 thorns of the desert and thistles!" He then marched
 9 up to Penûel and asked the men of Penûel for the same food; but they answered like
 9 the men of Sukkoth. So he told the men of Penûel, "When I come back in triumph, I will demolish this hold of yours!"

10 Zebah and Zalmunna were at Karkor with their troops, about fifteen thousand of them—all that was left of the nomad host; for a hundred and twenty thousand warriors had fallen.

Gideon marched up by the 11 caravan route east of Nobah and Jogbehah, and attacked the army, which lay off its guard. Zebah and Zalmunna took to 12 flight, but he pursued them and captured Midian's two kings, Zebah and Zalmunna, while their whole army was panic-stricken. Then Gideon the 13 son of Joash returned from the battle, from the pass of Heres. He caught a lad belonging to 14 Sukkoth, who, on being questioned, wrote down for him a list of the headmen of Sukkoth and its sheikhs, seventy-seven of them; and on reaching the 15 men of Sukkoth he said, "Here are Zebah and Zalmunna! You taunted me about them, saying, 'Give bread to your forces? Are Zebah and Zalmunna already in your hands?'" Whereupon he laid the sheikhs 16 of the town upon thorns of the desert and thistles, and trampled down these men of Sukkoth. He also demolished the hold 17 of Penûel and killed the men of the town. Then he asked Zebah 18 and Zalmunna, "Who were the men you killed at Tabor?" "Men like yourself," they retorted, "each like a monarch!" "They were my own brothers," 19 he said, "the sons of my mother. By the Eternal, if you had spared them, I would not be slaying you." Then he told 20 his eldest son Jether to go and slay them. But the lad did not draw his sword; he was afraid, for he was still a lad. "Come 21 and slay us yourself," said Zebah and Zalmunna; "a man strikes a man's blow!" So Gideon went and killed Zebah and Zalmunna; he also took the collars from their camels.

The Israelites then said to 22

Gideon, "Rule over us, you and your son, and your son's son, for you have rescued us from
 23 Midian." But Gideon said to them, "I will not rule over you, nor shall my son rule over you; the Eternal shall rule over you."
 24 Gideon said to them, "But let me ask a favour; let every man of you give me the ear-rings from his booty" (they were golden ear-rings, for the men had
 25 been Ishmaelites). "Gladly," they answered. So they spread out a mantle, and every man
 26 threw his ear-rings into it. The weight of the golden ear-rings which he had asked amounted to seventy pounds, in addition to the collars and pendants and the purple robes worn by the kings of Midian and the
 27 collars from their camels. Gideon made out of this an ornamental idol, which he set up in his native town of Ophrah; all Israel faithlessly resorted to it, until it proved a danger to Gideon and his house.
 28 Thus were the Midianites subdued by Israel; they never raised their heads again. During the lifetime of Gideon the land lay safe.
 29 Jerubbaal (or, Gideon) the son of Joash went to reside in his own house at Ophrah; he
 30 had seventy sons of his body, for he had many wives, and his concubine, who lived at Shechem, also bore him a son,
 32 whom he called Abimelek. At a good old age Gideon the son of Joash died, and was buried in the tomb of his father Joash at Ophrah, which belongs to
 33 the Abiezrites. [[No sooner had Gideon died than the Israelites again went faithlessly astray after the Baals, and made Baal-berith their god.

The Israelites forgot the Eter- 34
 nal their God, who had rescued them from all their foes on every side, and they ill-treated 35
 the family of Jerubbaal (or Gideon), after all the good service he had rendered to Israel.]]

Abimelek the son of Jerub- 9
 baal went to his kinsmen at Shechem and talked to them and to the whole sept of his mother's family; he said, "Pray 2
 ask all the citizens of Shechem whether it is better for them to have seventy men ruling over them, all the sons of Jerubbaal, or to have one man; also remind them that I am their own flesh and blood." When his 3
 kinsmen repeated all this on his behalf to all the citizens of Shechem, their hearts inclined to Abimelek. "He is our brother," they said, and they 4
 gave him ten pounds in silver from the temple of Baal-berith.

With this money Abimelek hired some worthless and reckless followers; he went to his 5
 father's house at Ophrah and there, on a single stone, he murdered seventy men, his brothers, the sons of Jerubbaal. Jotham, the youngest son of Jerubbaal, alone survived, for he hid himself. Then all the citizens of 6
 Shechem and Beth-millo gathered and made Abimelek king beside the sacred tree at the standing-stone in Shechem.

Jotham was told of this; he 7
 went and stood on the top of mount Gerizim, shouting aloud to them: "Citizens of Shechem, listen to me, that God may listen to you! Once upon a 8
 time the trees set out to elect themselves a king. They said to the olive, 'Reign over us'; but the olive answered, 'What! 9

am I to give up my rich oil, with which men honour God, and sway trees?' Then the trees said to the fig-tree, 'Come you and reign over us.' But the fig-tree answered, 'What! am I to give up my sweetness and rare produce, and sway trees?' Then the trees said to the vine, 'Come you and reign over us.' But the vine answered, 'What! am I to give up my juice that gladdens God and men, and sway trees?' So all the trees said to the thorn, 'Come you and reign over us.' The thorn said to the trees, 'If you are electing me king in good faith, come and shelter under my shadow; if not, then fire shall blaze from the thorn to burn up the very cedars of Lebanon!' Now then, if you have acted in good faith and honour by making Abimelek your king, if you have acted fairly to Jerubbaal and his family and treated him as he deserved—ay, my father fought for you and risked his life to rescue you from Midian, and you have risen against my father's family this very day and killed his sons, seventy of them, on a single stone, and elected Abimelek, the son of his slave-girl, king over the citizens of Shechem, because he is your kinsman—if, I say, you have acted in good faith and honour towards Jerubbaal and his family to-day, then I wish you joy of Abimelek, and I wish you joy of you! But if not, fire shall blaze from Abimelek and burn up the citizens of Shechem and Beth-millo; fire shall blaze from the citizens of Shechem and Beth-millo and burn up Abimelek."

Then Jotham ran off and made his way to Beër, and there he

stayed for fear of his brother Abimelek.

For three years Abimelek held sway over Israel. Then God sent an evil spirit to make mischief between Abimelek and the citizens of Shechem—the citizens of Shechem playing false to Abimelek—that the bloody murder of the seventy sons of Jerubbaal might be avenged upon their brother Abimelek who had murdered them, and upon the citizens of Shechem who had aided him in the murder of his brothers.

The citizens of Shechem damaged him by setting men in ambush on the hill-tops, who robbed all passers-by along the road. And Abimelek was told about it. Now Gaal the son of Obed moved into Shechem with his kinsmen. The citizens of Shechem put their confidence in him, and, after going out into the fields and cutting the grapes and treading them in the winepress, they held a festival, entering the house of their god, eating and drinking, and reviling Abimelek. Said Gaal the son of Obed, "Who is Abimelek, that we of Shechem should be subject to him? Were not Jerubbaal's son and his lieutenant Zebul once subject to the family of Hamôr the founder of Shechem? Why, then, should we be subject to him? Would that I had command of this people! I would get rid of Abimelek! I would challenge Abimelek to come out and fight, with all his troops!"

When Zebul the governor of the town heard what Gaal the son of Obed was saying, his anger blazed; he sent messengers to tell Abimelek at Arûmah, "Here are Gaal the son of Obed and his kinsmen at Shechem,

and they are stirring up the town
 32 against you! Now march by
 night, you and your men, and
 lie hid in the open country;
 33 then, in the morning, at sun-
 rise, rise and rush on the town;
 when he and his men come out
 to face you, you can handle him
 as occasion demands."

34 So Abimelek and all his men
 made a night-march and lay
 round Shechem in ambush, four
 35 divisions of them. Gaal the son
 of Obed was standing at the
 gate of entry into the town, and
 when Abimelek and his men left
 36 their ambuscade, Gaal saw them
 and said to Zebul, "Look, there
 are men coming down from the
 hill-tops!" "It is the mountain-
 shadows," said Zebul, "they look
 37 to you like men!" But Gaal
 said again, "Look, there are men
 coming down from the Height!
 One division is marching by the
 road from Augur's Oak!"
 38 Then said Zebul, "What about
 your boasting now? You said,
 'Who is Abimelek, that we
 should be subject to him?' Are
 not these the very men you
 scoffed at? March out now and
 fight them!"

39 So Gaal marched out, in front
 of the citizens of Shechem; he
 40 fought Abimelek, but Abimelek
 pursued him, and he ran away,
 while many of his men fell down
 slain right up to the gate of the
 41 town. Abimelek remained at
 Arûmah; meantime Zebul drove
 out Gaal and his kinsmen from
 Shechem.

42 Next day, the citizens moved
 into the open. Abimelek was
 43 told of it; so he took his men,
 divided them into three compa-
 nies and lay in ambush in the
 open country. He looked out,
 and there were the citizens leav-
 ing the town! So he started up

and attacked them, Abimelek 44
 and his company dashing for-
 ward to occupy the entrances to
 the town, while the two other
 companies rushed to engage
 those who were in the open. All 45
 that day Abimelek fought
 against the town; he captured
 the town and killed the people
 in it, demolishing the town and
 sowing the site with salt.

When the citizens of Tower- 46
 Shechem heard this, they all got
 into the crypt of the temple of
 El-berith. Abimelek was told 47
 that all the citizens of Tower-
 Shechem had gathered there; so 48
 Abimelek and all his men
 marched up to mount Zalmon,
 where Abimelek, taking an axe,
 cut a bundle of brushwood and
 shouldered it, telling his men,
 "Quick, do just what you have
 seen me do!" Each man then 49
 cut his bundle; they followed
 Abimelek, piled their bundles at
 the crypt, and set the crypt on
 fire. Thus died all the citi-
 zens of Tower-Shechem, inside
 the crypt, about a thousand men
 and women.

Marching on Tabez, Abime- 50
 lek invested Tabez and captured
 it. Inside the town there was 51
 a castle, where all the citizens,
 both men and women, fled for
 refuge; they shut themselves in,
 and went up on the roof. When 52
 Abimelek reached the castle, he
 attacked it, and went up to the
 door in order to set it on fire.
 But a woman flung an upper 53
 millstone on Abimelek's head,
 and broke his skull. Hastily he 54
 called to the page who bore his
 armour, "Draw your sword and
 despatch me, lest men say of me,
 'A woman killed him!'" So
 the page ran him through, and
 he died. When the Israelites 55

saw that Abimelek was dead, they each went home.

56 Thus did God punish the crime of Abimelek against his father, in murdering his seventy
57 brothers; God also punished the citizens of Shechem for their crime, and the curse of Jotham the son of Jerubbaal came true for them.

10 After Abimelek, Tola the son of Puah and grandson of Dodo, a man of Issachar, rose to rescue Israel; he resided at Shamir in the highlands of Eph-
2 raim. For twenty-three years he governed Israel, and, when he died, he was buried at Shamir.
3 After him Jair the Gileadite rose; he governed Israel for
4 twenty-two years. He had thirty sons, who rode on thirty saddles-
asses and who possessed thirty towns in the land of Gilead (which are called to this day
5 Havvothjair). Jair died and was buried at Kamon.

6 The Israelites again did what was evil in the eyes of the Eternal, worshipping the Baals and Astartês, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines; they forsook the Eternal and
7 would not worship him. So the anger of the Eternal blazed against Israel; he sold them into the hands of the Philistines and into the hands of the Ammonites for eighteen years.
8 They broke and crushed the Israelites, that is, all the Israelites east of the Jordan in the land of the Amorites, which is
9 Gilead. The Ammonites even crossed the Jordan to fight Judah and Benjamin and the house of Ephraim. So Israel
10 was hard put to it. Then the Israelites cried to the Eternal,

"We have sinned against thee; we have forsaken the Eternal our God and worshipped Baals!" The Eternal answered the Is- 11
raelites, "When the Egyptians and the Amorites and the Am-
monites and the Philistines and 12
the Phœnicians and the Ama-
lekites and the Maonites op-
pressed you, and you cried to me, did I not rescue you from
their power? Yet you have 13
forsaken me and worshipped
other gods; therefore I will de-
liver you no more. Go and cry 14
to the gods you have chosen! Let them deliver you in your
hour of woe!" Then said the 15
Israelites to the Eternal, "We
have sinned; do to us what
thou wilt, only do rescue us this
day!" And they put the for- 16
eign gods away from them, they
worshipped the Eternal, till he
could no longer bear the misery
of Israel.

Now the Ammonites had gath- 17
ered for war and encamped in
Gilead, while the Israelites had
mustered and encamped at Miz-
pah. Every man in the force 18
of Israel said to his fellow, "Who
will begin the war against the
Ammonites? That man shall be
head over all the inhabitants of
Gilead."

Now Jephthah the Gil- **11**
eadite was a stalwart hero; he
was the son of a harlot, and
Gilead was his father. Gilead's 2
wife had borne him sons, and
when his wife's sons grew up,
they had expelled Jephthah, tell-
ing him, "You shall not inherit
anything in our father's house,
for you are the son of another
woman." So Jephthah fled from 3
his brothers and stayed in the
land of Tob, where he gathered
round him a number of worth-

less fellows, who used to go raid-
 4 ing with him. After a while,
 when the Ammonites were fight-
 5 ing Israel, the sheikhs of Gilead
 went to fetch Jephthah from
 6 the land of Tob. "Come,"
 they said to Jephthah, "be our
 commander, that we may fight
 7 the Ammonites." But Jeph-
 thah said to the sheikhs of
 Gilead, "Are not you the men
 who hated me and expelled me
 from my father's house? Why
 come to me now, when you are
 8 in straits?" The sheikhs of
 Gilead said to him, "That is
 why we have come back to you;
 come and fight the Ammonites,
 and you shall be our head, the
 head of all the inhabitants of
 9 Gilead." Said Jephthah to the
 sheikhs of Gilead, "If you take
 me back to fight the Ammonites,
 and if the Eternal hands them
 over to me, shall I be your
 10 head?" "The Eternal shall be
 our witness," said the sheikhs
 of Gilead to Jephthah; "we
 11 swear to do as you say." So
 Jephthah went along with the
 sheikhs of Gilead; the people
 appointed him as their head
 and commander, and Jephthah
 made all his claims in presence
 of the Eternal at Mizpah.
 12 Jephthah then sent messengers
 to the king of the Ammonites,
 saying, "What business have you
 here, coming to me to attack my
 13 country?" The king of the
 Ammonites told the messengers
 of Jephthah, "When Israel came
 up from Egypt, they took away
 my land, from the Arnon as far
 as to the Jabbok and the Jordan.
 Now, then, restore it peace-
 14 ably." Then Jephthah sent
 messengers again to the king of
 15 the Ammonites, saying, "This
 is what Jephthah says: Israel
 did not take away the land of

Moab and the land of the Am-
 monites. When Israel came 16
 up from Egypt, they marched
 through the desert to the Reed
 Sea and reached Kadesh. They 17
 sent messengers to the king of
 Edom, saying, 'Pray let us pass
 through your country'; but the
 king of Edom would not listen
 to them. They also sent to
 the king of Moab, but he would
 not consent. So Israel halted
 at Kadesh, and then passed 18
 through the desert, round the
 land of Edom and the land of
 Moab, keeping east of the land
 of Moab, till they camped north
 of the Arnon; they did not
 enter the territory of Moab,
 for the Arnon is the boundary
 of Moab. Israel then sent mes- 19
 sengers to Sihon king of the
 Amorites, the king of Heshbon,
 saying, 'Pray let us pass
 through your country to our
 own land.' But Sihon refused 20
 to let Israel pass through his
 territory; Sihon gathered all his
 forces and encamped at Jahaz,
 where he fought Israel. But 21
 the Eternal the God of Israel
 put Sihon and all his forces into
 the hand of Israel, who defeated
 them. Then Israel occupied
 all the land of the Amorites,
 the inhabitants of that country;
 Israel gained possession of all 22
 the territory of the Amorites,
 from the Arnon to the Jabbok,
 and from the desert to the Jor-
 dan. Well, then, the Eternal, 23
 the God of Israel, dispossessed
 the Amorites in favour of his
 people Israel; and are you to
 claim possession? Is it not for 24
 you to claim possession of those
 dispossessed by your own god
 Kemôsh, and for us to claim
 possession of all whom the
 Eternal our God has evicted in
 our favour? What! are you any 25

stronger than Balak, son of Zippor, king of Moab? Did he ever quarrel with Israel? Did he ever fight them? Israel has occupied Heshbon and its dependencies, Arôer and its dependencies, and all the towns adjoining the Arnon, for three hundred years. Pray, why have you never recaptured them during all that time? No, I have done no wrong to you; it is you who are injuring me by fighting me! Let the Eternal as Judge decide to-day the issue between Israelites and Ammonites!"

However, the king of the Ammonites would not listen to the message which Jephthah sent him. Then the spirit of the Eternal inspired Jephthah; he went across to Gilead and Manasseh, went over to Mizpah in Gilead, and from Mizpah in Gilead crossed over to meet the Ammonites. Jephthah made a vow to the Eternal. "If thou wilt hand me over the Ammonites," he vowed, "then whoever comes out of my house to meet me when I come back victorious from the Ammonites, he shall be the Eternal's; I will offer him up as a burnt-offering!" So Jephthah crossed to fight against the Ammonites, and the Eternal put them into his hands; he routed them with terrible slaughter from Arôer as far as Minnith, capturing over twenty towns, even as far as Abel-kerânim. Thus were the Ammonites subdued by the Israelites.

Then Jephthah went home to Mizpah. And there was his daughter coming out to meet him with girls dancing to the tambourine! She was the one and only child he had; besides her he had neither son nor daughter. When

he saw her, he tore his clothes and cried, "Alas, my daughter, you have struck me down! Low, low have you laid me! For I made my promise to the Eternal, and I cannot go back upon my word!" "My father," she said to him, "if you have made your promise to the Eternal, do to me whatever you have vowed, since the Eternal has given you full vengeance on your foes, upon the Ammonites." She said to her father, "But grant me this: spare me for two months, that I may go and wander free among the hills, bewailing my maidenhood—I and my companions." "Go," he said, and he sent her away for two months. So she went, she and her companions, to bewail her maidenhood among the hills. At the end of the two months she returned to her father, and he did to her what he had vowed to do—to her a virgin! It became a custom in Israel for the women to lament the daughter of Jephthah the Gileadite four days every year.

The men of Ephraim gathered and crossed to Zaphon, to ask Jephthah, "Why did you cross to fight the Ammonites without summoning us to go with you? We will burn down your house over your head." But Jephthah said to them, "I and my men were engaged in a sharp struggle, the Ammonites were pressing us hard; we summoned you, but you never rescued us from their power. So when I saw that there was no one to rescue us, I risked my life, I crossed to meet the Ammonites, and the Eternal gave them over to me. Why, then, have you come forward

4 to-day to fight me?" Then Jephthah mustered all the men of Gilead, and fought Ephraim; the men of Gilead routed Ephraim, and Gilead seized the fords of the Jordan to check Ephraim; whenever a fugitive from Ephraim said, "Let me cross," the men of Gilead would ask him, "Are you an Ephraimite?" If he said, "No," they said to him, "Then say, 'Shibboleth'"; if he said, "Sibboleth," if he could not pronounce the word correctly, they seized him and slew him at the fords of Jordan. So perished forty-two thousand men of Ephraim.

7 Jephthah governed Israel for six years. Then Jephthah the Gileadite died and was buried in his town, at Mizpah belonging to Gilead.

8 After him Ibzan of Bethlehem governed Israel. He had thirty sons, he married thirty daughters into other families, and brought in thirty daughters of other families for his sons. For seven years he governed Israel. 10 Then Ibzan died and was buried at Bethlehem.

11 After him Elon the Zebulunite governed Israel; he governed 12 for ten years. Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun.

13 After him Abdon the son of Hillel from Pirathon governed 14 Israel. He had forty sons and thirty grandsons, who rode on seventy saddle-asses. He governed Israel for eight years. 15 Then Abdon the son of Hillel from Pirathon died, and was buried at Pirathon in the land of Ephraim, in the Amalekite highlands.

13 Again the Israelites did what was evil in the sight

of the Eternal, and the Eternal handed them over to the Philistines for forty years.

There was a man of Zorah, be- 2 longing to the Danite clan, whose name was Manoah. His wife was barren, she had borne no children; but the angel of 3 the Eternal appeared to the woman and said, "You are barren, you have borne no children. Now, then, pray be careful to 4 drink no wine or any liquor and to eat no unclean food, for you 5 are with child and you will bear a son, whose head will never know a razor; the lad shall be consecrated to God from his birth, and he will begin the deliverance of Israel from the Philistines." So the woman went 6 and told her husband. "A man of God came to me," she said; "his look was like the look of the Eternal's angel, awe-inspiring. I did not ask him where he came from, nor did he tell me his name, but he said 7 to me, 'You are with child, and you will bear a son; now, then, drink neither wine nor liquor, and eat no unclean food, for the lad shall be consecrated to God from birth to death.'"

Then Manoah besought the 8 Eternal. "O Lord," he said, "pray let the man of God whom thou didst send come back to tell us how we are to train the boy that is to be born." God listened to 9 what Manoah said, and the angel of God again came to the woman. She was sitting out-of-doors; her husband Manoah was not with her. So she ran 10 in a hurry to tell her husband that the man of God who appeared to her the other day had just appeared again. Manoah 11 started to follow his wife, and when he reached the man he

said, "Are you the man who spoke to this woman?" He
 12 answered, "Yes." Then Manoah asked, "When your words come true, how is the lad to be trained? What is he to be?"
 13 The angel of the Eternal said to Manoah, "Let the woman pay careful heed to all that I said.
 14 She must never taste any produce of the vine, no wine, no liquor; she must never eat any unclean food. All that I commanded her, she must observe."
 15 Then said Manoah to the angel of the Eternal, "Let us press you to stay till we prepare a kid
 16 for you" (for Manoah did not realize that he was the angel of the Eternal). But the angel of the Eternal said to Manoah, "You may press me, but I will not eat your food; if you make a burnt-offering, offer it to the
 17 Eternal." Manoah said to the angel of the Eternal, "What is your name?—so that we may honour you when your words
 18 come true." "Why ask my name?" said the angel of the Eternal; "it is not to be uttered."
 19 Then Manoah took the kid [[with the offering of cereals]] and sacrificed it on the rock to the Eternal, who works
 20 wonders, and as the flame rose to heaven from the altar, the angel of the Eternal went up to heaven in the flame of the altar. Manoah and his wife, who were looking on, dropped on their
 21 faces to the ground. (But the angel of the Eternal never appeared again to Manoah and his wife.) Then Manoah realized that it had been the angel of
 22 the Eternal. And Manoah said to his wife, "We are certain to die, for it is a god we have seen!"
 23 But his wife said to him, "If the Eternal had meant to kill us, he

would not have accepted a burnt-offering from us [[and an offering of cereals]], nor would he have let us see all this, nor would he have told us all this."

The woman did bear a son; she 24 called him Samson, and the child grew up and the Eternal blessed him. The spirit of the 25 Eternal first began to stir him at Mahaneh-Dan, between Zorah and Eshtaol.

Samson went down to 14 Timnath, and at Timnath he saw a woman belonging to the Philistines. When he came back, 2 he said to his father and mother, "I saw a woman at Timnath who belongs to the Philistines; get her for me as a wife." His 3 father [[and mother]] said to him, "Is there no woman among your own clansfolk or among my people, that you must go and take a wife from the uncircumcised Philistines?" "Get her," said Samson to his father, "get her for me; I like her!" (Little 4 did his father and mother know that this was due to the Eternal; for the Eternal was seeking some occasion against the Philistines, who then were in power over Israel.) Then Samson went 5 down to Timnath [[with his father and mother]], and there, at the vineyards of Timnath, a young lion came growling at him. The spirit of the Eternal 6 came over him, and he tore the creature in pieces as easily as one might tear a kid, though he had no weapon in his hands. [[But he did not tell his father or his mother what he had done.]] When he went down, 7 he talked to the woman, and liked her. On his way back, 8 after a while, he stepped aside to look at the carcase of the lion; and there was a swarm of bees

inside the lion's body, and some
 9 honey! So he scraped it out
 into his hands and ate it as he
 went along. When he reached
 his father and mother he gave
 them some of it to eat, but he
 did not tell them that he had
 taken it from the lion's body.
 10 Samson went down to the
 woman and held a feast there
 (for so bridegrooms used to do).
 11 Samson took thirty companions,
 12 who kept beside him. To them
 Samson said, "Let me give you
 a riddle; if you can tell me the
 answer during the seven days of
 the feast, I will give you thirty
 fine linen shawls and thirty gala
 13 robes; but if you cannot tell me
 the answer, then you must give
 me thirty fine linen shawls and
 thirty gala robes." "Propound
 your riddle," they said, "let us
 14 hear it." So he said to them,
 From the eater came something
 to eat,
 from the strong came something
 sweet.
 15 As they could not guess the
 riddle, they said to Samson's
 wife, "Coax your husband to
 give away the answer, or we
 will burn you and your father's
 house. Did you invite us here
 16 to beggar us?" So Samson's
 wife irritated him by weeping
 and crying, "You simply hate
 me, you do not love me; you
 have propounded a riddle to my
 countrymen, and you have
 never told me the answer!"
 "Why," he said, "I have not
 told my father or my mother!
 17 and am I to tell you?" All the
 seven days that the feast lasted,
 she irritated him by weeping.
 At last, on the seventh day, he
 did tell her—she pressed him so
 18 hard. She told the riddle to
 her countrymen, and just as he
 was entering the bridal chamber

on the seventh day the men of
 the town said to him,

What is sweeter than honey?

What is stronger than a lion?

He retorted,

Had you not used my heifer for
 your plough,

you never would have guessed
 my riddle now!

The spirit of the Eternal in- 19
 spired him mightily; he went
 down to Ashkelon, where he
 killed thirty of the citizens,
 plundered them, and handed
 the gala robes to those who had
 guessed his riddle. Then in
 blazing fury he went away to his
 father's house. And Samson's 20
 wife was given to one of his
 companions, who had been his
 best man.

Later on, during wheat 15
 harvest, Samson went to
 visit his wife with the present of
 a kid. He said, "I am going into
 the bridal chamber to my wife."
 But her father would not allow
 him to enter; her father said, 2
 "I thought you must hate her,
 so I gave her to your companion.
 But her younger sister is more
 beautiful, is she not? Take her
 instead." Samson said to him, 3
 "I shall be quits with the Phil-
 istines this time; I shall do them
 a mischief." Then Samson 4
 went and caught three hundred
 foxes; turning them tail to tail
 and putting a torch between
 each pair of tails, he lit the 5
 torches and set the foxes loose in
 the fields of the Philistines, till
 both the shocks and the stand-
 ing corn were burned, and even
 the vineyards and the olive-
 orchards.

"Who has done this?" said the 6
 Philistines. When they were told
 it was Samson, the Timnite's
 son-in-law, who had done it, be-
 cause his wife had been taken

from him and given to his com-
rade, the Philistines went up and
burned her and her father's
7 house. Samson said to them,
"If this is what you do, I will
have my revenge on you before
8 I am done!" He routed them
headlong with heavy slaughter;
then he went down and stayed
at the cliff of Etam, in the
fissure there.

9 The Philistines came up and
camped in Judah, making a raid
10 on Lehi. The men of Judah said,
"Why have you come up against
us?" "To seize Samson," they
said; "to do to him what he has
11 done to us." So three thousand
men of Judah went to the fissure
in the cliff of Etam and said to
Samson, "Don't you know the
Philistines are our over-lords?
What is this that you have
brought upon us?" "As they
did to me," said Samson, "so
12 I did to them." They said to
him; "We have come here to
seize you and hand you over to
the Philistines." "Well," said
Samson, "swear to me that you
will not murder me yourselves."
13 "No," they answered, "we will
not kill you; we will simply bind
you and hand you over to
them." So they tied him fast
with two new ropes and brought

14 him away from the cliff. When
he reached Lehi, the Philistines
met him with loud shouts; but
the spirit of the Eternal in-
spired him mightily, the ropes
round his arms became like flax
that has caught fire, the bonds
15 melted off his hands, and catch-
ing up the fresh jaw-bone of an
ass he felled a thousand men.

16 Said Samson,
With the jaw-bone of an ass I
have piled them in a mass!
With the jaw-bone of an ass I
have assailed assailants!

When he had said this, he threw 17
aside the jaw-bone, and so the
spot was called Jawbonethrow
(Ramath-lehi). He was ter- 18
ribly thirsty; so he called to the
Eternal, "Thou hast granted
thy servant this great victory,
and am I now to die of thirst
and fall into the hands of the
uncircumcised?" Then God 19
split the hollow at Lehi, and
water poured from it; when he
drank, his spirits rose, and he
revived. Hence the spot was
named Caller-spring (Enhak-
kore); it is at Lehi to this day.

He governed Israel for twenty 20
years during the period of the
Philistines.

Samson once went to 16
Gaza, where he saw a har-
lot and had intercourse with her.
When the folk of Gaza learned 2
that Samson had come, they
[[surrounded the house and lay
in wait for him all day at the
gate of the town; they]] kept
quiet all the night, saying, "Wait
till morning, then we can kill
him!" Samson lay till midnight. 3
At midnight he got up, seized the
doors of the town-gate and the
two door-posts, pulled them up,
bar and all, and, after shoul-
dering them, carried them to the
hill-top in front of Hebron.

After that he fell in love with 4
a woman in the wady of Sorek,
who was called Delilah. The 5
Philistine tyrants went and said
to her, "Coax him and find out
why he is so strong; find out
how we can master him and
tie him up to be tortured, and
we will each give you a hundred
and fifty pounds in silver." So 6
Delilah asked Samson, "Do tell
me why you are so strong.
How could one tie you up to
be tortured?" Samson said to 7
her, "If I am tied with seven

- fresh bowstrings that have never been dried, my strength will fail, and I shall be like any
 8 other man." Then the Philistine tyrants brought her seven fresh bowstrings which had never been dried, and with these
 9 she tied up Samson. (She had men concealed in the inner room.) She said to him, "The Philistines are on you, Samson!" But he snapped the bowstrings like a strand of tow at the touch of fire. So the secret of his strength was not disclosed.
- 10 Then said Delilah to Samson, "There, you have cheated me! You have told me a lie! Do tell me how you could be tied
 11 up." He said to her, "If I am tied tight with new ropes that have never been used, my strength will fail, and I shall be
 12 like any other man." So Delilah took new ropes and tied him; she said, "The Philistines are on you, Samson!" (Men were lying concealed in the inner room.) But he snapped them off his arms as if they had been threads.
- 13 Then Delilah said to Samson, "You have been cheating me all the time, telling me lies! Tell me how you could be tied up." He said to her, "If you weave the seven plaits of my head into the web of the loom and twist them in with the pin, my strength will fail, and I shall be
 14 like any other man." So, as he slept, Delilah took the seven plaits of his head, wove them into the web of the loom, and twisted them in with the pin. Then she said, "The Philistines are on you, Samson!" He woke up, and pulled out both loom and web.
- 15 She said to him, 'How can you say, 'I love you,' when you do not trust me? Three times already you have cheated me; you have never told me why you are so strong." At last, 16 as she pressed him every day and urged him, he got tired to 17 death and told her all the secret; he said to her, "No razor has ever been used on my head, for I have been consecrated to God from birth. If I am shaved, then my strength will leave me, and I shall be like any other man." When Delilah saw that 18 he had trusted her with all the secret, she summoned the Philistine tyrants, saying, "Come up, this once; he has told me everything." So the Philistine tyrants came, with the money in their hands. She made Sam- 19 son sleep on her lap, and then called for a man, who shaved off the seven plaits of his head; his strength began to weaken, and then left him. She cried, 20 "The Philistines are on you, Samson!" He woke up, thinking, "I shall get off as I have done over and over again, and shake myself free"—not knowing that the Eternal had left him. The Philistines seized 21 him; they bored out his eyes, and took him down to Gaza, where he was shackled in bronze chains and employed to grind corn in the prison. But 22 no sooner had his head been shaved than the hair began to grow again.
- The Philistine tyrants had 23 gathered for a great sacrifice to their god Dagon and for merry-making. "Our god," they said, "has put Samson our enemy into our hands!" They were in 25 high spirits, and shouted, "Call for Samson, that he may make sport for us!" So Samson was called from prison and he made

sport before them. Then they put him between the pillars.
 24 When the people saw him, they shouted in honour of their god,
 Our god has now put
 the foe in our hands,
 who wasted our lands
 and slew us in bands!

26 Samson said to the lad who held his hand, "Let me touch the pillars that support the house, let me lean against
 27 them." Now the building was filled with men and women; all the Philistine tyrants were there, and there were about three thousand men and women on the roof, watching Samson
 28 at his sport. Then Samson called upon the Eternal: "Lord Eternal, O remember me; pray strengthen me, O God, only for this once, to avenge myself upon the Philistines for one of
 29 my two eyes!" And Samson grasped the two middle pillars that supported the house; he braced himself against them, holding one with his right hand and the other with his left.
 30 "Let us die together, myself and the Philistines!" said Samson, and he pulled with all his might; down fell the temple on the tyrants and on all the people who were inside! So those he killed in death were more than he had killed in life.

31 His kinsmen and all his family came down and took him away to be buried, between Zorah and Eshtaol, in the grave of his father Manoah. He had governed Israel for twenty years.

an oath in my hearing you sol- 3
 emnly devoted to the Eternal as your own gift, to make a carved metal idol—I have that money, it was I who took it; I will return it to you now." His mother said, "May the Eternal bless my son!" So he returned the hundred and fifty pounds in silver to his mother. His mother 4
 took twenty-eight pounds of it, and gave it to a silversmith who made a carved metal idol, which stood in Micah's house.

This man Micah had a shrine; 5
 he made an ephôd and household gods, and installed one of his sons as priest. (In those 6
 days there was no king in Israel, and everyone did exactly as he pleased.) Now there was a 7
 young man from Bethlehem in Judah, a Levite who belonged to the clan of Judah, residing in the neighbourhood; he had 8
 left the town of Bethlehem in Judah to stay wherever he could find a place, and in the course of his wanderings he had reached Micah's house, in the highlands of Ephraim. Micah asked him, 9
 "Where do you come from?" He said, "I am a Levite from Bethlehem in Judah, and I am travelling to find some place to stay in." "Stay with me," 10
 said Micah, "be my father and priest; I will give you a pound in silver every year, a suit of clothes, and your food." So 11
 the Levite agreed to live with the man; he became like one of his own sons. Micah installed 12
 the Levite, and the young man became his priest and lived in his house. "Now," said Micah, 13
 "I know the Eternal will prosper me, since I have got a Levite as my priest." (In those days there was no king in Israel.)

17 In the highlands of Ephraim there lived a man
 2 called Micah. He said to his mother, "The hundred and fifty pounds in silver which were stolen from you, and which with

- 18** In those days the Danite clan was in search of territory, for up till then no territory had fallen to them among the clans of Israel. So the Danites sent five men out of their whole clan, men of prowess from Zorah and Eshtaol, to explore and examine the country; their orders were to go and examine the country. They reached Micah's house in the highlands of Ephraim, and halted there for the night.
- When they were near the house, they recognized the voice of the young Levite; they stepped aside and said to him, "Who brought you here? What are you doing in a place like this? What is your business here?"
- He told them what Micah had done for him; "He hired me and I became his priest." So they said, "Pray consult God, that we may know whether or not our errand will be a success."
- The priest said to them, "Go and prosper, your errand is under the Eternal's favour."
- So the five men passed on to Laish, where they found the folk living in perfect security, like the Sidonians, quiet and unsuspecting; there was no lack of anything in the land, and they were far from the Phoenicians and had no intercourse with Aram.
- When the scouts came back to their kinsmen at Zorah and Eshtaol, their kinsmen asked them for their report. They said, "Let us be up and off to Laish! We have seen the country; it is a fine country. And you sit idle here! Lose no time in entering and occupying the country, for God has put it into your hands. When you go, you will find an unsuspecting people; besides, the land is large, and there is no lack of anything in that region."
- So six hundred armed men of the Danite clan set out from Zorah and Eshtaol. They marched up and encamped at Kiriath-jeârim in Judah. Hence the name of the spot to this day is Dans-camp (Mahaneh-Dan); it lies west of Kiriath-jeârim. From this they moved on to the highlands of Ephraim and reached the house of Micah. The five men who had explored the country of Laish then said to their kinsmen, "Do you know there is an ephôd in these buildings, and household gods and a carved metal idol? What are you going to do? Make up your minds." They stepped aside to the house of the young Levite, by Micah's house, and greeted him. But while the six hundred armed warriors of the Danite clan were standing at the gate of the yard, the five scouts made their way inside and took the ephôd, the household gods, and the metal idol; the priest was standing at the gate of the yard with the six hundred armed warriors, while these others entered Micah's house and took the carved metal idol, the ephôd, and the household gods. The priest said to them, "What are you doing?" "Hold your tongue," they answered, "clap your hand on your lips, and come along with us; be father and priest to us. Is it better for you to be priest for one man's household or priest for a whole division and clan in Israel?" The priest was glad at heart; he took the ephôd and the household gods and the carved idol, and accompanied the force, which moved away, putting the children and the

cattle and the goods in front of
 22 them. When they had gone
 some distance from Micah's
 house, the men in the houses
 near Micah's residence must-
 23 ered and pursued the Danites.
 They called out to the Danites,
 who turned their heads and said
 to Micah, "What ails you, that
 24 you are up in arms?" He
 answered, "You steal the gods
 I made, and my own priest, and
 off you go! What have I left?
 And then you ask what ails me!"
 25 The Danites said to him, "Don't
 shout at us! Some hot spirit
 in our company might turn on
 you, and you might lose your
 own life and the lives of your
 household!"
 26 Then the Danites went their
 way, and, as Micah saw they
 were too strong for him, he
 27 turned home. Taking with them
 the articles that Micah had
 made and Micah's private priest,
 they went to Laish, a people
 living quiet and unsuspecting;
 the inhabitants they killed with-
 28 out giving quarter, and the town
 they burned; there was no one to
 succour the people, for Laish was
 far from Sidon (it lies in the val-
 ley of Beth-rēhob), and the peo-
 ple had no intercourse with
 29 Aram. The Danites rebuilt the
 town and settled there, calling
 it Dan, after their ancestor Dan;
 but Laish was the original name
 30 of the town. The Danites set
 up the carved idol for them-
 selves, and the Danite priests,
 down to the day when the land
 was depopulated, were Jona-
 than the son of Gershom, a
 grandson of Moses, and his de-
 31 scendants. They maintained
 the carved idol made by Micah,
 all the time that the temple of
 God stood at Shilo.

In those days, when **19**
 there was no king in Israel,
 a Levite who stayed in the re-
 mote highlands of Ephraim took
 to himself a concubine from
 Bethlehem in Judah. The con- 2
 cubine in a fit of anger left him
 for her father's home at Beth-
 lehem in Judah, where she
 stayed some time, indeed four
 months. Her husband then went 3
 after her to woo her back, tak-
 ing with him his servant and a
 pair of asses. When he reached
 her father's house, the girl's
 father saw him and came out
 gladly to meet him. His father- 4
 in-law, the girl's father, pressed
 him to stay; so for three days
 he remained with him, eating
 and drinking and lodging there.
 On the fourth day, as they rose 5
 in the morning, he stood up to
 go, but the girl's father said to
 his son-in-law, "Refresh yourself
 with a bite of food, and then you
 can leave." So down the two 6
 men sat; they ate and they
 drank, till the girl's father said
 to him, "Agree to spend the
 night here, and enjoy your-
 self." The man stood up to 7
 go, but his father-in-law pressed
 him, and again he spent the
 night there. On the morning of 8
 the fifth day he got up to go;
 but the girl's father said, "Do
 take some refreshment"; so they
 stayed on till the afternoon, the
 two men at their food. Then 9
 the man rose to leave, with his
 concubine and his servant. His
 father-in-law, the girl's father,
 said to him, "Look, the sun is
 setting, do stay the night; the
 day is closing, do stay the night
 and enjoy yourself. You can
 get up to-morrow morning for
 your journey home." How- 10
 ever, the man would not stay
 the night; he started off, and

reached a point opposite Jebus (that is, Jerusalem), he and his two saddle-asses and his concubine.

- 11 As they were near Jebus, and as it was far on in the day, the servant said to his master, "Come on, let us turn in to this town of the Jebusites and spend
12 the night there." "No," said his master, "we will not turn in to a town of foreigners, who do not belong to Israel; we will
13 keep on to Gibeah." He said to his servant, "Come and let us make for one of these places, Gibeah or Ramah; let us put
14 up there." So they kept on their road. The sun set as they were close to Gibeah, which be-
15 longs to Benjamin, and they turned aside to enter Gibeah and spend the night there.

- He entered and sat down in the open square of the town, but no one took them into his house
16 to spend the night. However, an old man was coming in from his work in the fields at eventide; he belonged to the highlands of Ephraim, but he was residing in Gibeah (the inhabitants being
17 Benjamites). As he looked up, the old man noticed a wayfarer in the open square of the town; he said, "Where are you going? Where have you come from?"
18 The man said to him, "We are on our way from Bethlehem in Judah to the remote highlands of Ephraim, where I belong; I was travelling as far as Bethle-
19 hem in Judah, and now I am going home. No one offers to take me into his house. And yet we have ample supplies of everything, straw and fodder for our asses, bread and wine for myself and this woman and the young man who is with us."
20 "You are welcome," said the

old man, "all your needs shall be my charge; only, do not spend the night in the open."

So he took them home, and 21 foddered the asses; after they had washed their feet, they ate and drank and were enjoying 22 themselves, when the rascally citizens beset the house, pounding on the door and shouting to the master of the house, the old man, "Bring out your visitor, that we may rape him." The old 23 man, the master of the house, went outside and said to them, "No, my friends, no vice! The man has entered my house; do not commit this wanton crime. Look, here is my daughter, a 24 virgin, and here is the man's concubine! I will bring them out; you can ravish them and do what you like with them, but do not commit so wanton a crime against this man." However, they would not listen 25 to him. So the man seized his concubine and thrust her out to them in the street, where they violated her all night till the morning. At dawn they 26 let her go, and as morning broke the woman made her way to the man's house where her master was, and lay at the door till daylight. When her master 27 rose and opened the door in the morning to go on his way, there was his concubine lying at the door with her hands on the step! "Get up," he said, "let us be 28 off!" But there was no answer. So he lifted her on his ass and started home.

When he got home, he took a 29 knife and cut up his concubine's body, limb by limb, into twelve pieces, which he sent all over the territory of Israel, telling his 30 messengers to ask all the Israelites, "Was ever such a crime

committed since the Israelites left Egypt? Think of it, and decide what is to be done."

20 Then all the Israelites mustered, the community gathered to the Eternal at Mizpah like one man, from Dan to Beersheba, along with the
 2 Gileadites. The leaders of all the nation, from all the clans of Israel, came forward in the gathering of God's people (four hundred thousand infantry
 3 armed with swords), and the Israelites asked, "Tell us, how did
 4 this crime happen?" The Levite, the husband of the murdered woman, said, "I and my concubine entered Gibeah of Benjamin, to stay the night. The
 5 citizens of Gibeah attacked me, surrounding the house in the night; they meant to kill me, and they ravished my concu-
 6 bine till she died. Then I took and cut up her body, and sent the pieces all over the country occupied by Israel, since the
 7 Benjamites had committed a foul and wanton crime in Israel. Men of Israel, you are
 8 all here; declare your mind and purpose."
 9 The people all started up like one man and said, "Not a man of us will go back to his tent, not a man of us will return
 10 home; no, this is what we will do to Gibeah: we will draw lots for an attack upon it; we will
 11 choose ten men from every hundred in all the clans of Israel, a hundred from every thousand, and a thousand from every ten
 12 thousand, to secure provisions for the army that is to punish Gibeah of Benjamin, as it deserves, for all its wanton crime."

of Israel sent messengers all through the clan of Benjamin, saying, "What crime is this that has occurred among you? Come, hand over these rascals
 13 in Gibeah, that we may put them to death and so root the crime out of Israel." But the Benjamites would not listen to their fellow-Israelites. And
 14 as the Benjamites heard that the Israelites had marched to Mizpah, they gathered from
 15 their towns to engage the Israelites at Gibeah. Twenty-five thousand swordsmen of the Ben-
 16 jamites mustered that day from the towns, not including the inhabitants of Gibeah, who mustered seven hundred picked men, left-handed warriors, each of
 17 whom could sling a stone at a hair and not miss it. The Israelites, apart from the Ben-
 18 jamites, mustered four hundred thousand swordsmen, all of them warriors; they marched to Bethel to consult God as to which of
 19 them was to march up first and attack the Benjamites. "Judah first," said the Eternal. So the
 20 Israelites started next morning and invested Gibeah. The Israelites marched out to fight Benjamin, and the Benjamites
 21 drew up in battle array against them at Gibeah. When the Benjamites issued from Gibeah, they laid low twenty-two
 22 thousand Israelites that day. The forces of Israel rallied and again drew up in battle array where they had fought on the
 23 first day; and the Israelites went up to Bethel and wept before the Eternal till evening, asking the Eternal, "Shall we again
 24 advance to fight our kinsmen, the Benjamites?" "Attack them," said the Eternal. So

the Israelites advanced against the Benjamites on the second day, and when the Benjamites marched out from Gibeah to meet them on the second day they again laid low eighteen thousand men of Israel, all swordsmen. Then all the Israelites, all the army, went up to Bethel, where they sat weeping before the Eternal, fasting all that day till evening and offering burnt-sacrifices and recompense-sacrifices before the Eternal. As the ark of God's compact was there in those days, served by Phinehas the son of Eleazar, a grandson of Aaron, the Israelites asked the Eternal, "Shall we again go out to fight with our kinsmen, the Benjamites, or shall we stop?" "Go and fight," said the Eternal, "for I will put them into your hands to-morrow." The Israelites laid an ambush all round Gibeah. The men of Israel marched against the Benjamites on the third day, and as before they drew their battle lines against Gibeah. The Benjamites sallied out to encounter them, and were drawn away from the town. The Benjamites started as before to attack the enemy on the roads, one of which runs up to Bethel and the other to Gibeah, killing about thirty Israelites in the open country. "We are routing them as we did before," said the Benjamites. But the Israelites said, "Let us run away and draw them from the town to the roads." Then the main body of the Israelites moved from their position and formed up at Baaltamar; meantime, ten thousand picked men of all Israel rushed from an ambush west of

Geba to a position in front of Gibeah. It was a hard fight. The Benjamites did not realize that disaster was overtaking them, but the Eternal routed Benjamin before Israel, and on that day the Israelites laid low twenty-five thousand one hundred men of Benjamin, all swordsmen. Then the Benjamites saw that they were routed.

The Israelites gave way before the Benjamites, relying on the men whom they had set in ambush against Gibeah. The ambuscade hurried to rush upon Gibeah. The men in ambush deployed and massacred all the citizens of the town, giving no quarter. The arrangement with the army of Israel was that whenever the ambushed party sent up a column of smoke from the town as a signal, the men of Israel were to wheel round. Now the Benjamites had started to attack the men of Israel, killing about thirty of them, and saying to themselves, "We are routing them completely, as in the first battle." But when the signal began to rise from the town, in a column of smoke, the Benjamites looked back, and there was the whole town going up in flames to the sky! Then the men of Israel wheeled round, and the men of Benjamin were dismayed; they saw that disaster had overtaken them, so they ran away from the Israelites in the direction of the desert. But the enemy were at their heels, and the ambuscade from Gibeah were among them killing.

Benjamin was cut to pieces, and chased eastward from Nobah to a point opposite Geba. Eighteen thousand men of Benjamin fell, all of them fighting men. As they retreated, they

ran in the direction of the desert, to the Cliff of Rimmon; five thousand of them were gleaned on the roads, and in the hot chase to Geba two thousand
 46 were slain. Thus, twenty-five thousand in all perished that day, swordsmen of Benjamin,
 47 all of them fighting men. Six hundred, however, made their escape to the desert, to the Cliff of Rimmon, and at the Cliff of Rimmon they held out for four
 48 months. Meanwhile the men of Israel turned back to exterminate the inhabitants of Benjamin, destroying man and beast and everything they came across; the towns they set on fire.

21 Now the men of Israel had
 1 sworn at Mizpah that none of them would marry his daughter to a Benjamite. But the
 15 people were sorry for Benjamin, because the Eternal had made a gap in the clans of Israel.
 16 The sheikhs of the community said, "Where are we to get wives for the survivors, when the women of Benjamin have been
 17 destroyed?" They said, "How can we save a nucleus for Benjamin, to prevent a clan from being
 18 wiped out of Israel? We cannot let them have our daughters as their wives" (for the Israelites had sworn a curse on anyone who gave a wife to
 19 any Benjamite!) But they bethought them of the festival of the Eternal which was held every year at Shilo (north of Bethel, east of the road running from Bethel to Shechem, and
 20 south of Lebónah). They told the Benjamites to go and lie hid in the vineyards and watch;
 21 "When the girls of Shilo come out to dance, run out from the vineyards, seize each a wife from

the girls of Shilo, and be off to the land of Benjamin. If
 22 their fathers or kinsmen come and complain to us, we will say, 'Pardon the men for carrying off their wives by force, for, if you had given them the girls, you would be guilty of breaking your oath!'"

The men of Benjamin did so. 23 They married the same number of wives as themselves, from the dancers whom they carried off; back they went to their own territory, built their towns, and
 24 peopled them.

The people went to Bethel, 2 where they sat before God till evening, wailing and weeping aloud. "O Eternal, God of Is- 3 rael," they cried, "why has this happened to Israel? Why is one clan missing from Israel to- 4 day?" Next day the people rose early and built an altar there, offering burnt-sacrifices and recompense-sacrifices; then the Israelites asked, "Who out of all the clans of Israel has not attended the assembly of the Eternal?" (They had sworn a 5 solemn oath that anyone who did not come up to the Eternal at Mizpah was to be put to death.) They said, "Which of 8 the clans of Israel has not come up to the Eternal at Mizpah?" Now, not a man had come to the 9 camp, to the assembly, from Jabesh in Gilead. So the 10 assembled nation sent twelve thousand of their bravest men with orders to "Go and massacre the inhabitants of Jabesh in Gilead, along with the women and children. This is what 11 you are to do. Every male and every woman who has lain with a male you are to destroy, but spare the maidens."

They did so. They found four 12

hundred maidens among the inhabitants of Jabesh in Gilead, girls who had never had intercourse with a man, and these they brought to the camp at Shilo in the land of Canaan.

6 Then, as the Israelites were sorry for their kinsmen of Benjamin, saying, "One clan is cut off from

7 Israel to-day! What are we to do about wives for the survivors, since we have sworn by the Eternal never to let them marry our

own daughters?" the entire assembly sent word to the Benjamites at the Cliff of Rimmon, announcing peace. Whereupon the Benjamites returned, and the Israelites gave them the women they had spared from Jabesh in Gilead—although even so they could not provide for them all.

In those days there was no king in Israel, and everyone did exactly as he pleased.

RUTH

- 1 In the days when the heroes governed, there was a famine in the land, and a man of Bethlehem in Judah went to reside in the country of Moab, along with his wife and his two
2 sons; the man's name was Elimelek, his wife's name was Naömi, and his two sons were called Mahlon and Kilion, all Ephrathites belonging to Bethlehem in Judah. They went to the country of Moab and remained there.
- 3 Elimelek the husband of Naömi died, leaving her with
4 her two sons, who married women of Moab, the one called Orpah and the other Ruth. After they had stayed there for
5 about ten years both Mahlon and Kilion died, so that Naömi was bereft of her two children
6 and her husband. Then, as she heard in the country of Moab that the Eternal had remembered kindly to give his people food, she started home with her daughters-in-law from the coun-
7 try of Moab. She went from the place where she was, along with her two daughters-in-law; but, as they were setting out to go back to the land of Judah,
8 Naömi said to her two daughters-in-law, "You go back, each of you, to her mother's house. May the Eternal treat you kindly, as you have treated the
9 dead and myself! May the Eternal let each of you find a settlement in the house of a husband!" Then she kissed them. But they wept loudly
10 and said to her, "No, we will go back with you to your people." Naömi said, "Turn back, my daughters, why will you
come with me? Have I any more sons in my womb to be husbands for you? Turn back, 12 my daughters, go your way; I am too old to have a husband. Were I to say that I had hopes of marrying, if I even had a husband this night and bore sons, would you wait on 13 till they had grown up? Would you let that debar you from marrying? No, my daughters, my plight is worse than yours, for the Eternal is against me." Again they wept aloud; Orpah 14 kissed her mother-in-law, but Ruth clung to her. Naömi 15 said, "Look, your sister-in-law is going back to her people and to her gods; turn back after her." But Ruth said, "Entreat me 16 not to leave you and to turn back from following you; wherever you go, there will I go; wherever you stay, there will I stay; your people shall be my people, and your God shall be my God; wherever you die, 17 there will I die, and beside you will I be buried. May the Eternal kill me and worse, if anything but death part you and me." So when Naömi saw 18 that she was determined to accompany her, she said no more.
- The two went on till they 19 reached Bethlehem. And the whole town was stirred by their arrival. The women said, "Is this Naömi?" "Call me not 20 Naömi," she said, "call me Mara, for the Almighty has cruelly marred me; I left this 21 place full, and the Eternal has brought me back empty-handed. Why call me Naömi, when the Eternal has turned against me, and the Almighty has afflicted

22 me?" This was how Naömi came back, with Ruth the Moabitess her daughter-in-law, from the country of Moab; the barley harvest was beginning when they reached Bethlehem.

2 Naömi had a kinsman of her husband's, a man of large property, who belonged to the family of Elimelek; his name was Boaz. Now Ruth the Moabitess said to Naömi, "Let me go to the field and glean among the grain after some man with whom I may find favour." So she said, "Go, my daughter." And when she went and gleaned in the field behind the reapers, it was her fortune to come upon that part of the field which belonged to Boaz, who was connected with the family of Elimelek. Just then Boaz came out from Bethlehem, and said to the reapers, "May the Eternal be with you!" They replied, "May the Eternal bless you!" Then he asked the foreman of the reapers in his service, "Whose girl is this?" The foreman replied, "It is the Moabitish girl who came back with Naömi from the country of Moab; she asked to be allowed to glean and gather behind the reapers among the sheaves, and she has been working ever since morning, without stopping for a moment." Then Boaz said to Ruth, "Now listen, my daughter. Glean in no other field, never leave this one, but stay here close to my girls. Keep your eyes on the field they are reaping and follow them up; I have strictly forbidden the young men to molest you. Whenever you are thirsty, go to the cans and drink what the young men have drawn." Then

she fell upon her face, bowing to the ground; she said to him, "Why have I found favour with you, that you should take notice of me? I am a foreigner." But Boaz replied, "I have been well informed of all you have done for your mother-in-law since your husband died, of how you left your father and mother and your native land and came to a people who were strange to you. May the Eternal reward your services! May you receive a rich recompense from the Eternal, the God of Israel, under whose wings you have sought shelter!" She answered, "I am finding favour with you, my lord, for you have comforted me and spoken kindly to your maid-servant, even though I do not belong to your own maid-servants."

When the time came for the meal, Boaz said to her, "Come here, eat some of our bread, and dip your slice in the vinegar." So she sat beside the reapers, and he handed her roasted grain; she ate till she was satisfied, and had some left over. When she got up to glean, Boaz ordered his young men, "Let her glean even among the sheaves, and never hinder her. Pull out some stalks for her from the bundles and leave them for her to glean; do not check her."

So she gleaned in the field till evening. Then she beat out what she had gleaned (it was about a bushel of barley), and took it away with her to the town. She showed her mother-in-law what she had gleaned, and she also produced for her the food she had left over, after her hunger had been satisfied. Her mother-in-law asked her,

"Where did you glean to-day? Where were you working? A blessing on the man who took some notice of you!" So she explained to her mother-in-law whom she had been working with. "The name of the man with whom I worked to-day," she said, "was Boaz."

20 And Naömi said to her, "May the Eternal bless him, the Eternal who has not ceased to be kind to the living and to the dead! The man is a relative of our own," added Naömi; "he is one of our near kinsmen."

21 "Yes," said Ruth the Moabitess, "and he told me to keep close to his young men till they had finished his harvesting."

22 But Naömi said to Ruth her daughter-in-law, "My daughter, you had better accompany his girls, so that the reapers may not attack you in some other field." So she kept close to the girls of Boaz as she gleaned, till the barley and the wheat were all harvested. She stayed with her mother-in-law.

3 Then Naömi her mother-in-law said to her, "My daughter, I must see you settled in life, that you may fare well. Now here is our kinsman Boaz, with whose girls you have been working. To-night he is winnowing barley in the threshing-floor.

4 Come, wash and anoint yourself, dress yourself, and go down to the threshing-floor, but do not disclose yourself to the man before he has done eating and drinking. When he lies down, you must note the place; you must slip in, uncover his waist, and lie down there; and then he will tell you what is to be done next." She said, "I will do whatever you say."

6 She went down to the

threshing-floor and did exactly as her mother-in-law had told her. When Boaz had eaten and drunk, and had a merry time, he went to lie down at the end of the grain-heap. Then she crept in noiselessly, uncovered his waist, and lay down there. At midnight the man started up and bent forward; there was a woman lying at his feet! "Who are you?" he asked. She replied, "I am Ruth your maid-servant; now spread your robe over your maidservant, for you are a near kinsman." And he said, "May the Eternal bless you, my daughter! This last kindness of yours is more than all you ever did before, for you have not run after the young men, poor or rich. Have no fear, my daughter! I will do all you ask; the folk of my town know you are a woman of worth. It is true I am a near kinsman, but there is a nearer kinsman than myself. Wait over this night, and in the morning, if he does his duty to you as a kinsman, good and well; let him do a kinsman's duty. But if he will not do his duty to you as a kinsman, as surely as the Eternal lives, I will do a kinsman's duty to you. Lie down till morning." So she lay at his feet till morning, and got up before anyone's face could be seen—for Boaz had said, "No one must know that a woman came to the threshing-floor." He told her to bring her mantle and hold it open. So she held it open, and he measured out six pecks of barley for her to carry.

Then she went to the town; and when she arrived, her mother-in-law said, "How have you fared, my daughter?" She

told her all that Boaz had done
 17 about her; "and he gave me
 these six pecks of barley," she
 said, "for he said that I must
 not go empty-handed to my
 18 mother-in-law." Then said
 Naömi, "My daughter, wait
 until you see how things go, for
 the man will not rest till he
 settles the matter this very
 day."

4 Boaz had gone up to the
 town Gate and sat down.
 And there was the near kinsman
 of whom Boaz had spoken, pass-
 ing by! So Boaz cried to him,
 "Ho, you! step aside and sit
 down here!" The man stepped
 2 aside and sat down. Then Boaz
 got ten of the sheikhs of the
 town and bade them sit down
 3 also. They sat down, and then
 he said to the near kinsman,
 "Naömi, who has come back
 from the country of Moab, is
 selling the plot of land which
 belonged to our kinsman Elime-
 4 lek, and I thought I would
 lay the matter before you. Buy
 it in presence of those who are
 sitting here and in presence of
 the sheikhs of my people. If
 you will take up the property,
 take it up; but if you will not
 take it up, tell me, that I may
 know how things stand; for
 there is no one to take it up
 except yourself, and I come
 after you." The man said, "I
 5 will take it up." Then Boaz
 said, "When you buy the field
 from Naömi, you are also buy-
 ing Ruth the Moabite, the
 widow of a dead man, so as to
 carry on the name of the dead
 along with his inheritance."
 6 But the near kinsman said, "I
 cannot take it up, for fear of
 injuring my own inheritance.
 Take over my rights yourself.
 I cannot take up the property."

Now to make any transaction 7
 valid, in the matter of taking
 up property and exchanging
 rights, the ancient custom in
 Israel was that a man drew off
 his shoe and handed it to the
 other party; this was how ex-
 changes were attested in Israel.
 So when the near kinsman said 8
 to Boaz, "Buy it for yourself,"
 he drew off his shoe. Then said 9
 Boaz to the sheikhs and all the
 people, "You are witnesses to-
 day that I have bought from
 Naömi all that belonged to
 Elimelek and Kilion and Mah-
 lon. Also I have purchased 10
 Mahlon's wife, Ruth the Moab-
 itess, to be my wife, that the
 name of the dead may be car-
 ried on along with his inherit-
 ance, lest the name of the dead
 perish from among his kinsmen
 and from the Gate of his native
 place: you are witnesses of this
 to-day!" And all the people in 11
 the Gate and the sheikhs an-
 swered, "We are witnesses!
 May the Eternal make the
 woman who is coming into your
 house like Rachel and Leah,
 who together built up the
 house of Israel! Prosperity be
 yours in Ephrathah, and re-
 nown in Bethlehem! May your 12
 house flourish like the house of
 Perez, whom Tamar bore to
 Judah, with the offspring which
 the Eternal shall give you from
 this young woman!"

So Boaz took Ruth, and she 13
 became his wife; when he went
 in to her, the Eternal gave her
 conception, and she bore a son.
 Then said the women to Naömi, 14
 "Blessed be the Eternal! He
 has this day provided you with
 a near kinsman. May his name
 be renowned in Israel! He will 15
 revive your life and nourish
 your old age, for he is born of

your daughter-in-law, who loves
you, who is better than seven
16 sons to you." Naömi took the
baby and laying it in her bosom
17 nursed it; and the women, her
neighbours, gave it a name. "A
son is born for Naömi," they
said, and they called its name
Obed. He was the father of

Jesse, the father of David.

These are the descendants of 18
Perez: Perez was the father of
Hezron, Hezron of Ram, Ram 19
of Amminadab, Amminadab of 20
Nahshon, Nahshon of Salmon,
Salmon of Boaz, Boaz of Obed, 21
Obed of Jesse, and Jesse of 22
David.

1 SAMUEL

1 There was a man of Ramah, a Zuphite from the highlands of Ephraim, whose name was Elkanah—the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph. He was an Ephraimite, and he had two
2 wives, one called Hannah and the other Peninnah; Peninnah had children, but Hannah had
3 no children. Now this man used to go up from his town, year by year, to worship and to sacrifice to the Lord of hosts at Shilo, where Eli and his two sons, Hophni and Phinehas, were priests to the Eternal.
4 He used to give his wife Peninnah and all her sons and daughters shares of the sacrificial meat, but, though he loved
5 Hannah, he gave her only a single share, because the Eternal
6 had shut up her womb. Her rival used to taunt her bitterly, to irritate her, because the Eternal had shut up her
7 womb; and this went on year after year—whenever she went up to the house of the Eternal, she taunted Hannah.
8 One day when Elkanah was sacrificing, Hannah wept and
9 would not eat. So her husband Elkanah said to her, “Hannah, why are you weeping? Why are you not eating? Why is your heart sad? Am I not more
10 to you than ten sons?” But after they had eaten the boiled flesh and had drunk, Hannah rose and stood before the Eternal where Eli the priest was sitting on his chair at the doorposts of the temple of the Eternal.
11 With a sore heart she prayed to the Eternal, weeping bitterly, and she made this vow:

“O Lord of hosts, if thou wilt indeed look upon the plight of thy servant and remember me and not forget thy servant, but wilt give thy servant a son, then I will give him to the Eternal for the whole of his life; and no razor shall ever touch his head.”

As she went on praying before the Eternal, Eli noticed her mouth—for Hannah was speaking to herself; only her lips moved, her voice was not heard. Eli thought she was drunk. So Eli said to her,
12 “How long will you go on, you drunken creature? Away with you, go and sleep off your drunkenness!” But Hannah
13 replied, “No, sir, I am a sorely tried woman, I have drunk neither wine nor liquor; I have been pouring out my soul before the Eternal. Do not take
14 your servant for a depraved woman; it is under my stress of grief and provocation that I have been speaking all the time.” Then Eli answered, “Go
15 and prosper; may the God of Israel grant you what you have asked him!” And she said,
16 “May your servant find favour in your eyes!”

So the woman went away; she ate, and her face was sad no longer. In the morning they
17 rose, worshipped before the Eternal, and returned home to Ramah. Elkanah had intercourse with Hannah his wife, and the Eternal remembered her; so Hannah conceived, and at the
18 turn of the year she bore a son, calling his name Samuel or “God-asked.” “For,” she said,
19 “I asked the Eternal for him.”

Elkanah went up with all

his household to offer to the Eternal the yearly sacrifice and what he had vowed, but Hannah did not go up. "Once the child is weaned," she told her husband, "then I will bring him; we shall appear before the Eternal, and he shall remain there for ever." Elkanah her husband said to her, "Do whatever you think right; wait till you have weaned him, and may the Eternal let you carry out your purpose." So Hannah waited and suckled her son till she weaned him. Then, after weaning him, she took him with her, along with a three-year-old bullock, a bushel of flour, and a bottle of wine; she entered the house of the Eternal at Shilo, accompanied by the boy, and, after the bullock had been slain, she brought the boy to Eli. "As sure as you live, sir," she said, "I am the woman who stood beside you here, praying to the Eternal. I prayed about this boy, and the Eternal has granted me what I asked. So I have lent him to the Eternal; as long as he lives he is loaned to the Eternal." [[Hannah sang this prayer:

My heart thrills to the Eternal,
my powers are heightened by my God,

my lips exult over my foes,
for I joy in thy deliverance.

None is divine like the Eternal,
no Power is steadfast like our God.

No more of your proud vaunts!
No mouthing of your taunts!

For the Eternal is a God who knows it all,

and what men do he judges.

The strong man's bow is broken,
and the stumbling are braced up;

those who had plenty have to work for bread,

and hungry people have to toil no more;

the barren woman has seven children now,
and the mother of many is pining.
The Eternal kills, the Eternal life bestows,

he lowers to death and he lifts up,
the Eternal makes poor, the Eternal makes rich,

he lays low and he raises,
he lifts the poor out of the dust,
he raises beggars from the rubbish heap,

seating them next to nobles,
to give them thrones of splendour.

[[For the pillars of the earth belong to the Eternal,

and on them he set the world.]]
He will guard the steps of his godly folk,

but evil men shall perish in the dark

(for no man's strength makes him mighty).

The Eternal will crush his enemies,

the Most High in heaven will shatter them

(the Eternal's judgments shall cover the wide world),

to add power to his king,
to heighten the strength of his anointed one.]]

Then Hannah left him there before the Eternal, and went to Ramah; but the boy ministered to the Eternal in presence of Eli the priest.

Now the sons of Eli were depraved creatures; they cared nothing for the Eternal nor for the regular dues of a priest.

Whenever a man offered sacrifice, the priest's servant would come, as the flesh was being boiled, with a three-pronged fork in his hand, which he plunged into the pot or kettle or basin or dish; whatever the fork brought up, the priest took for himself. So they treated all the Israelites who came to sacrifice at Shilo to the Eternal. In fact, even before the fat was burned, the priest's servant

would come and tell the man who was sacrificing, "Let the priest have some flesh for roasting; he wants raw flesh from you, not boiled." If the man said to him, "First let the fat be burned, and then take as much as you want," he would answer, "No, you must give it to me at once, or I will take it by force."

The sin of the young men was very great before the Eternal, for it meant disdain of what was offered to the Eternal.

Samuel, a boy girl with a linen apron, ministered before the Eternal, and his mother used to make him a little robe, which she brought to him year by year when she came up with her husband to offer the yearly sacrifice. Eli would bless Elkanah and his wife, saying, "May the Eternal repay you with offspring from this woman, for the loan she has made to the Eternal!" Then they would go home. And the Eternal remembered Hannah, so that she conceived and bore three sons and two daughters. Meantime the boy Samuel grew up before the Eternal.

Now Eli was very old. Whenever he heard how his sons were behaving towards all Israel, and how they lay with the women caretakers at the door of the Trysting tent, he said to them, "Why are you behaving like this? I hear of it from all the people. No, my sons, it is no good report that I hear the people of the Eternal repeating. If one man sins against another man, God will mediate for him, but if a man sins against the Eternal, who can intercede on his behalf?" However, they would not listen to what their father said, for the Eternal was

resolved to slay them. Meantime Samuel grew up to be a fine boy in the eyes of the Eternal and of men.

Now a man of God came to Eli and gave him this message from the Eternal. "Did I not reveal myself to your father's household when they were in Egypt, slaves to the court of the Pharaoh? Did I not choose him from all the clans of Israel to be my priest, to go up to my altar, to burn sacrifice, and to bear the ephôd in my presence? Did I not assign to your father's household as food all that the Israelites offer by fire? Why, then, do you cast an envious eye upon my sacrifices and offerings, letting your sons override me and fattening yourselves under my very eyes upon the first-fruits of all that Israel my people offers? Therefore the Eternal, the God of Israel, declares, I had meant your household and your father's household to live in my favour for ever; but now, says the Eternal, far be that from me; those who honour me I will honour, and those who despise me shall be derided. The day is coming when I will cut off your offspring and the offspring of your father's household till there is not an old man left in your household; then in your straits you shall look enviously on all the prosperity I award to Israel. One of your family I will not cut off from my altar, I will spare him to consume his eyes with longing and to wear out his heart; but the greater part of your household shall die by the sword of men. What is to befall your two sons Hophni and Phinehas shall be an omen for you; both are to die on the

35 same day. But I will raise up for myself a faithful priest, who is to do whatever I plan and desire; I will found a family for him that lasts; he shall live in the favour of my anointed king
36 for ever, and any survivor of your household shall come and do him obeisance for a pittance of money and a piece of bread, crying, 'Do put me in some priestly position, that I may get a bite of food to eat.'

3 The boy Samuel was ministering to the Eternal in presence of Eli. A word from the Eternal was rare in those days; 2 visions were not common. But one day, after Eli had lain down in his place (his eyes had begun to grow dim, so that he 3 could not see), when the lamp of God was still burning, and Samuel was lying in the temple of the Eternal beside the ark of 4 God, then the Eternal called, "Samuel! Samuel!" He answered, "Here I am," and ran 5 to Eli, saying, "Here I am; you called me." But he said, "I did not call you; lie down again." 6 So he went and lay down. Once more the Eternal called, "Samuel! Samuel!" Then Samuel got up and went to Eli; "Here I am," he said; "you did call me." But he answered, "I did 7 not call you, my son; lie down again." Now Samuel did not yet know the Eternal, and the word of the Eternal had not 8 yet been disclosed to him. So when the Eternal called Samuel again, the third time, he got up and went to Eli, saying, "Here I am; you did call me." Eli now saw that the Eternal was 9 calling the lad; so Eli told Samuel, "Go and lie down; if you are called, you must say,

'Speak, O Eternal; thy servant is listening.'

 Then Samuel went and lay down in his place, and the Eternal came and 10 stood, calling as usual, "Samuel! Samuel!" Samuel said, "Speak, thy servant is listening"; and the Eternal said to 11 Samuel, "I am about to do a deed in Israel that will make the ears of all who hear it ring; on that day I will execute 12 against Eli all that I have said about his household from beginning to end. You must tell 13 him that I will punish his household for ever, because he knew that his sons were blaspheming God and yet he did not check them. Therefore have I sworn 14 to the household of Eli that the guilt of Eli's household shall never be expiated, neither by sacrifices nor by offering."

Samuel lay till morning; in the 15 morning he rose and opened the doors of the house of the Eternal, but he was afraid to let Eli know the vision. Eli called 16 Samuel, however, and said, "Samuel, my son." "Here I am," he said. And he said, 17 "What was it that the Eternal told you? Come, do not hide it from me. God kill you and worse, if you hide from me a single word of what he told you!" So Samuel told him 18 everything, and hid nothing from him. "It is the Eternal," said Eli, "let him do what he thinks good!"

Now Samuel grew up, and the 19 Eternal was with him and let none of his words prove a failure; all Israel from Dan to 20 Beërsheba knew that Samuel was accredited as a prophet of the Eternal. Once more the 21 Eternal was to be seen at Shilo, for at Shilo the Eternal re-

4 vealed himself to Samuel, and Samuel's word reached all Israel.

In those days the Philistines mustered to make war on Israel; Israel marched out to fight the Philistines and camped at Helppstone, while the Philistines 2 camped at Aphek. The Philistines drew up in battle array against Israel; it was a stiff fight, but Israel was routed before the Philistines, who slew four thousand of their army in the open country.

3 When the troops returned to their camp, the sheikhs of Israel said, "Why has the Eternal routed us to-day before the Philistines? Let us fetch the ark of our God from Shilo, that he may come among us and rescue us from the power of our enemies."

4 So the people sent to Shilo and brought away the ark of the Eternal (throned on the kherubs), and, along with the ark of God, Eli's two sons Hophni and 5 Phinehas. When the ark of the Eternal reached the camp, all Israel raised a mighty shout, till

6 the earth resounded; and when the Philistines heard the noise of the shout, they said, "What is this noise of mighty shouting in the camp of the Hebrews?"

When they learned that the ark of the Eternal had arrived in the

7 camp, the Philistines were afraid. "These are their gods,"

they said, "who have come to 8 them in camp!" "Woe to us!"

they said, "This has never happened before. Woe to us!

Who can rescue us from the power of these mighty gods? These are the gods that struck

the Egyptians with all manner 9 of plagues and pestilence. But

courage, Philistines! Be men, that you may not be slaves to

the Hebrews as they have been slaves to you." So the Philistines fought, and Israel was 10 beaten—every man scurried home, and there was a terrible slaughter, for thirty thousand infantry of Israel fell, the ark 11 of God was captured, and Eli's two sons perished, Hophni and Phinehas. A Benjamite ran 12 from the ranks and reached Shilo on the same day, with his clothes torn and earth scattered over his head. When he arrived, 13 Eli was sitting on his seat beside the gate of the temple, watching the road; his heart was trembling for the ark of God. All the town made an outcry when the man came into 14 the town with the news; and when Eli heard the noise of the outcry, he said, "What is the meaning of this uproar?" The man hurried on his way to tell Eli [[Eli was ninety-eight years 15 old, and his eyes were so dim that he could not see]]. The 16 man said to Eli, "I am the man who has come from the camp; I fled from the ranks to-day." He asked, "And how did things go, my son?" The 17 messenger said, "Israel fled before the Philistines, there was a terrible slaughter of the troops, your two sons are dead, and the ark of God has been captured." When he mentioned 18 the ark of God, Eli fell back from his seat beside the gate; his neck was broken, and he died—for he was old and heavy. He had been over Israel for forty years. His daughter-in- 19 law, the wife of Phinehas, was pregnant and on the point of being delivered; when she heard the news about the capture of the ark of God and the death of her father-in-law and of her

husband, she bent forward and bore a child, for her birth-pangs came on her. As she was dying, the women standing round her said to her, "Fear not, you have borne a son." But she said nothing, she never heeded them. So they named the child Ichabod, or Noglory, saying, "The glory is gone from Israel"—on account of the capture of the ark of God, and on account of her father-in-law and her husband.

5 The Philistines took the ark of God and brought it from Helpstone to Ashdod; then the Philistines took the ark of God and brought it into the temple of Dagon, placing it beside Dagon. But when the folk of Ashdod rose next morning, and went to the temple of Dagon and looked in, there lay Dagon flat on his face on the ground, in front of the ark of the Eternal! They lifted up Dagon and put him in his place again. But when they rose next morning, there lay Dagon flat on his face on the ground in front of the ark of the Eternal—the head and both the hands of Dagon severed on the threshold, and only the trunk of Dagon left! (This is why the priests of Dagon, and all who enter the temple of Dagon, to this day, never step on the threshold of Dagon in Ashdod, but leap over it.)

6 Then the Eternal laid a heavy hand upon the folk of Ashdod; he wasted them, striking both Ashdod and all its territory with tumours. When the men of Ashdod saw this, they said, "The ark of the God of Israel must not remain among us any longer, for his hand is severe on us and on Dagon our God." So

they sent and summoned all the Philistine tyrants, saying, "What are we to do with the ark of the God of Israel?" They replied, "Let the ark of the God of Israel be brought round to Gath." They brought the ark of the God of Israel round to Gath, but, after they had brought it round, the hand of the Eternal struck that town; there was a terrible panic, for he struck the men of the town, both young and old, till tumours broke out upon them. So they sent the ark of God to Ekron. But when the ark of God came to Ekron, the Ekronites cried out, "They have brought round the ark of the God of Israel to us, to slay us and our people!" So they sent and summoned all the Philistine tyrants, saying, "Send the ark of the God of Israel away back to its own place, that it may not slay us and our people." For there was a deadly panic all over the town; God laid a heavy hand upon them there; the men who did not die were struck down with tumours, and the wail of the town rose up to heaven.

For seven months the ark of the Eternal remained in the land of the Philistines. Then the Philistines summoned their priests and magicians. "What are we to do with the ark of the Eternal?" they asked; "tell us how we should send it to its own place." And they replied, "If you are sending away the ark of the God of Israel, you must not send it away empty; you must render him some reparation. Then you will be cured, and you will learn why his hand still presses on you." They asked, "What is the rep-

aration we must offer to him?"
 "Five golden tumours," they
 said, "and five golden mice, ac-
 cording to the number of the
 Philistine tyrants, for one
 plague was upon you all and
 5 upon your tyrants. So you
 must make images of your tu-
 mours and images of your mice
 that are spoiling the country,
 and thus do honour to the God
 of Israel; perhaps he will take
 his hand off you and your gods
 6 and your land. Why will you
 stiffen yourselves, as the Eryp-
 tians and the Pharaoh stiffened
 themselves? Was it not only
 after God had made fools of
 them, that they let Israel de-
 7 part? Now then, make a new
 cart and take two milch cows
 which have never been in har-
 ness; fasten the cows to the
 cart, and leave their calves be-
 8 hind them at home; then take
 the ark of the Eternal and
 place it on the cart, putting
 into a box beside it the golden
 objects you are offering by way
 of reparation. Send the cart
 9 away on its journey, and if it
 takes the road in the direction
 of Israel's territory, towards
 Beth-shemesh, then it is the
 Eternal who has inflicted this
 great damage upon us; but if
 not, then we shall understand it
 was not his hand that struck us
 —it was an accident that befell
 10 us." The men did so. They
 took two milch cows and fasten-
 ed them to the cart, shutting
 11 their calves up at home, and
 on the cart they placed the ark
 of the Eternal and the box
 with the golden mice and the
 12 images of their tumours. The
 cows made straight along the
 road to Beth-shemesh; they
 kept to the one high-road, low-
 ing as they went, and turning

neither to the right nor to the
 left, while the Philistine tyrants
 followed them up to the frontier
 at Beth-shemesh. The folk of 13
 Beth-shemesh were harvesting
 their wheat in the valley, and
 when they looked up and saw
 the ark, they went joyfully to
 meet it. The cart moved into 14
 the field of Joshua the Beth-
 shemeshite and stopped there.

A large altar-stone was there;
 so they split up the wood of
 the cart and offered the cows
 as a burnt-offering to the Eter-
 nal. [[The Levites took down 15
 the ark of the Eternal and the
 box containing the golden ob-
 jects, and placed them on the
 large altar-stone, and the men
 of Beth-shemesh offered that
 day burnt-offerings and ordi-
 nary sacrifices to the Eternal.]]
 When the five Philistine 16
 tyrants saw this, they re-
 turned that very day to Ekron.
 [[These are the golden tumours 17
 which the Philistines gave up as
 reparation to the Eternal; there
 was one for Ashdod, one for
 Gaza, one for Ashkelon, one for
 Gath, and one for Ekron; the 18
 golden mice also corresponded
 to the number of all the Philis-
 tine towns belonging to the five
 tyrants, both fortified towns
 and country villages]]. And
 still to this day the large altar-
 stone, beside which they set
 down the ark of the Eternal,
 stands in the field of Joshua the
 Beth-shemeshite.

The sons of Jeconiah, however, 19
 did not rejoice along with the
 men of Beth-shemesh when they
 saw the ark of the Eternal; so he
 struck [[fifty thousand and]]
 seventy of them. And the folk
 mourned because the Eternal
 had smitten the folk with a
 heavy slaughter. The men of 20

Beth-shemesh said, "Who can stand before the Eternal, this dread God? Whither can we have him sent, to leave us alone?" So they sent messengers to the inhabitants of Kir-iath-jearim, saying, "The Philistines have brought back the ark of the Eternal. Come down and take it to be with you."

7 The men of Kiriath-jearim came and took the ark of the Eternal, bringing it to the house of Abinadab on the hill and consecrating Eleazar his son to look after the ark of the Eternal.

2 From the day that the ark of the Eternal remained at Kir-iath-jearim (the days lengthened out into twenty years), all the house of Israel turned after the Eternal. Samuel said to all the house of Israel, "If you are returning with all your heart to the Eternal, then put away from yourselves the foreign gods and the Astartês, set your hearts on the Eternal and worship him alone, and he will rescue you from the power of the Philistines." So the Israelites did put away the Baals and the Astartês, and worshipped the Eternal alone. Then Samuel said, "Gather all Israel at Mizpah, and I will pray to the Eternal for you." They gathered at Mizpah, drew water and poured it out before the Eternal, and fasted on that day, confessing that they had sinned against the Eternal. (It was at Mizpah that Samuel managed the affairs of Israel.)

7 When the Philistines heard that the Israelites had gathered at Mizpah, the Philistine tyrants proceeded to attack Israel. On hearing of this, the Israelites were terrified of the Philistines; and the Israelites said to Sam-

uel, "Do not cease crying to the Eternal our God for us, to save us from the power of the Philistines." So Samuel took a suckling-lamb and offered it up to the Eternal as a whole burnt-offering; he cried to the Eternal for Israel, and the Eternal answered him, for when the Philistines approached to fight against Israel just as Samuel was offering up the burnt-offering, the Eternal thundered loudly that day against the Philistines and routed them; they were crushed before Israel, and the men of Israel, pouring out of Mizpah, pursued the Philistines and routed them, till the chase passed under Beth-horon. Then Samuel took a stone and erected it between Mizpah and Jeshanah, naming it Helpstone. "This is witness," he said, "that the Eternal has helped us." So the Philistines were subdued; they no longer crossed the frontiers of Israel. Indeed, all the days of Samuel the hand of the Eternal was against the Philistines; the towns which the Philistines had taken from Israel were handed back to Israel, from Ekron to Gath, and their territory was also freed by Israel from the power of the Philistines. (Also there was peace between Israel and the Amorites.)

Samuel managed the affairs of Israel all the days of his life; he went on circuit every year to Bethel, Gilgal, and Mizpah, deciding the affairs of Israel at all those places, and returning to Ramah, where his home was, where he ruled Israel and where he built an altar to the Eternal.

When Samuel grew old, he made his sons manage Israel; the name of his eldest son was

Joel, the name of his second
 3 was Abijah, and they ruled at
 Beërsheba. But his sons did
 not follow his footsteps; they
 turned aside for money, they
 took bribes and tampered with
 4 justice. So all the sheikhs of
 Israel gathered and went to
 5 Samuel at Ramah, saying, "You
 are old, and your sons are not
 following your footsteps. Now
 appoint a king for us, to rule
 6 us like all other nations." It
 displeased Samuel to hear them
 asking for a king to rule them.
 So Samuel prayed to the Eter-
 7 nal; the Eternal said to Samuel,
 "Listen to the voice of the peo-
 ple, listen to whatever they say
 to you; for it is not you whom
 they have rejected, it is I whom
 they have rejected as their king.
 8 They are treating you exactly
 as they have treated me, ever
 since I brought them up out of
 Egypt, forsaking me and wor-
 9 shipping foreign gods. So listen
 to their voice; only, give them a
 solemn warning, and explain to
 them the methods of the king
 who shall reign over them."

17 **10** Then Samuel called the
 18 people together to the
 Eternal at Mizpah and gave the
 Israelites this message from the
 Eternal, the God of Israel. "I
 brought up Israel from Egypt, I
 rescued you from the power of
 the Egyptians and from the
 power of all the realms that were
 10 oppressing you; and to-day you
 have rejected your God, who
 has himself saved you from all
 your calamities and distresses;
 you have said 'no' to me and
 11 **8** claimed a king." Then he
 added, "Here are the methods
 of the king who shall reign over
 you; your sons he will take and
 place them in his chariots and
 among his horsemen and to

run before his chariots; he will
 12 put them in command of his
 regiments and companies; some
 will have to plough his ground
 and reap his harvest, to make
 his arms and construct his char-
 iots; your daughters he will 13
 take for perfumers and cooks
 and bakers; he will take the 14
 pick of your fields and vine-
 yards and olive-yards and pre-
 sent them to his courtiers; a 15
 tenth part of your arable land
 and vineyards he will present
 to his officers and courtiers;
 your slaves, male and female, 16
 and the pick of your cattle and
 your asses, he will take and use
 for his own ends; a tenth part 17
 of your flocks he will take; and
 you yourselves shall be slaves
 to him. Then you will cry out 18
 on account of the king whom
 you have chosen for yourselves,
 but the Eternal will not answer
 you then."

However, the people would not 19
 listen to the voice of Samuel.
 "No," they said, "we must have
 a king over us, to be like all the
 other nations, that our king may 20
 rule us and march in front of us
 and fight our battles." When 21
 Samuel heard all that the people
 said, he repeated it in the hear-
 ing of the Eternal, and the Eter- 22
 nal said to Samuel, "Listen to
 their voice and make them a
 king." So Samuel said to the
 men of Israel, "Well then, **10** 19
 present yourselves before
 the Eternal in your clans and
 septs." And Samuel made all 20
 the clans of Israel approach; the
 clan of Benjamin was selected by
 lot, and when he made the clan 21
 of Benjamin approach in their
 families, the family of the Ma-
 trites was selected by lot, and
 when he made the family of the
 Matrites approach man by man,

Saul the son of Kish was selected by lot. But when they looked for him, he was not to be found.
 22 So they asked the Eternal again, "Is the man here yet?" The Eternal answered, "He has hidden himself among the baggage."
 23 Then they ran and brought him forward, and as he stood among the people he was a head taller than any of them.
 24 And Samuel told all the people, "Do you see whom the Eternal has chosen? There is not a man like him among all the people!" Then all the people shouted aloud, "Long live the king!"

12 Then said Samuel to all Israel, "I have listened to your voice, to whatever you said to me, and I have put a king over you. There, the king marches in front of you; but as for me, I am old and grey-headed, and my sons are grown-up men among you. I have gone in front of you from my youth to this day. Here I am! Testify against me in presence of the Eternal and of his anointed king; whose ox have I seized, whose ass have I seized, whom have I maltreated, whom have I defrauded, from whom have I accepted a bribe or even a pair of sandals? Testify against me, and I will restore it to you."
 4 They said, "You have never maltreated us, nor defrauded us, nor accepted any bribe from anyone." So he said to them, "The Eternal is witness and his anointed king is witness this day against you, that you have found nothing to accuse me of!"
 5 "He is witness," they replied.
 6 And Samuel said to the people, "The Eternal is witness, he who equipped Moses and Aaron, and brought up your fathers from

the land of Egypt! Now stand 7 there, that I may argue with you before the Eternal and recount all the saving deeds done by the Eternal for you and for your fathers. When Jacob went to 8 Egypt, the Egyptians oppressed them, and your fathers cried to the Eternal; then the Eternal sent Moses and Aaron to bring your fathers out of Egypt, and settled them in this place. But 9 they forgot the Eternal their God. So he sold them into the hand of Sisera, commander of the army of Jabin king of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, who fought against them. Then they cried 10 to the Eternal, saying, 'We have sinned, for we have forsaken the Eternal and worshipped the Baals and the Astartês; but rescue us from the power of our enemies, and we will worship thee.' So the 11 Eternal sent Jerubbaal and Barak and Jephthah and Samuel, and rescued you from the power of your enemies on every side, till you lived in safety. Yet, when you saw Nahash 12 king of Ammon coming to attack you, you said to me, 'No, we must have a king to reign over us'—though the Eternal your God is your king. See, 13 here is the king you have chosen! See, the Eternal has set a king over you! If you will 14 reverence the Eternal and worship him and listen to his voice and not rebel against the command of the Eternal, if both you and the king who reigns over you are followers of the Eternal your God, well and good. But 15 if you will not listen to the voice of the Eternal, if you rebel against the command of

the Eternal, then shall the hand of the Eternal be against you
 16 and your king. Now then, stand and see this wonder which the Eternal is about to per-
 17 form before your eyes. Is it not wheat harvest to-day? Well, I will call upon the Eter-
 nal to send thunder and rain, and you shall know and see what a wicked thing you have done in the sight of the Eternal by asking a king."

18 So Samuel called to the Eter-
 nal, and that day the Eternal did send thunder and rain, till all the people were terrified of the Eter-
 19 nal and of Samuel. Then all the people said to Samuel, "Pray to the Eternal your God for your servants, lest we die; for, in addition to all our sins, we have
 20 wickedly asked a king." Samuel said to the people, "Fear not; you have done this wrong indeed; only, do not swerve from following the Eternal, but worship the Eternal with all
 21 your heart, and never swerve in search of vain idols which cannot profit you nor save you
 22 —vain they are! For the sake of his own great credit, the Eternal will not abandon his people; for the Eternal has undertaken to make you a peo-
 23 ple for himself. Besides, for my part, far be it from me to sin against the Eternal by ceasing to pray for you; I will instruct you in the good and
 24 right path. Only reverence the Eternal and serve him loyally with all your heart; for you see what a wonder he has performed in your presence.
 25 But if you persist in doing wrong, both you and your king will be swept away."

25 **10** Thus did Samuel explain to the people the methods

of the kingdom; he wrote them on a scroll, which he deposited in the presence of the Eternal. Then Samuel dismissed all the people, every man to his house. Saul too went to his house at 26
 Gibeah, followed by the brave men of the nation, whose hearts God had touched. But a num- 27
 ber of low characters said, "How can this fellow deliver us?" They despised him and they did not offer him any present.

* * *

There was a man belonging 9
 to Gibeah in Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Becôrath, the son of Aphiah; he was a Benjamite, a man of substance, and he had a son 2
 whose name was Saul, a man in the prime of life and stalwart—there was not a man among the Israelites more stalwart than he was; he was a head taller than any of the people.

Now some asses of Kish, Saul's 3
 father, were lost. So Kish told Saul his son to take one of the servants with him and go off in search of the asses. They 4
 made their way through the highlands of Ephraim and through the district of Shalishah, but failed to find them; they made their way through the district of Shaalim, but the asses were not there; they made their way through the district of the Benjamites, but failed to find them. When they reached 5
 the district of Zuph, Saul said to his servant who was with him, "Come, let us go back, in case my father ceases to care about the asses and is anxious about us." The servant said to 6
 him, "But there is a man of God in this town, a man who is highly respected; whatever he

says is sure to come true. Let us go there; perhaps he can tell us something about the errand we are on." "But suppose we go," said Saul to his servant,

"what shall we offer the man? Our sacks are empty of bread, and there is no present to offer the man. What have we got?"

The servant answered Saul again, "I have ninepence here for you to give the man of God, that he may tell us about our errand." "Good," said Saul to his servant, "come, let us go."

So they went to the town where the man of God lived.

As they were climbing the ascent to the town, they met some young girls coming out to draw water, and asked them,

"Is the seer here?" (Formerly in Israel, when a man went to consult God, he said, "Come, let us go to the seer," for the prophet of to-day used formerly to be called a "seer.") The

girls answered, "Yes, there he is in front of you: he has just come into the town this moment, for the people are sacrificing to-day on the height.

As soon as you enter the town you will find him, before he goes up to the height; for the people will not eat till he comes; he is to bless the sacrifice, and after that the guests partake. Go up, then, for you will meet him this moment." So they went up to the town.

They had just entered the gate-house, when there was Samuel, coming out in their direction, on his way up to the height!

(Now, the day before Saul arrived, the Eternal had whispered to Samuel, "About this time to-morrow I will send you a man from the district of Benjamin, and you shall anoint him to be

prince over my people Israel; he is to rescue them from the power of the Philistines, for I have seen the affliction of my people, and their cry has reached me." So, when Samuel saw Saul, the Eternal reminded him, "Here is the man of whom I told you, 'this man shall wield authority over my people.'") Saul up to Samuel in the gate-house and said, "Pray tell me where the seer's house is." And Samuel answered Saul, "I am the seer. Go up to the height in front of me, for you must eat with me to-day; in the morning I will let you go, telling you all that is in your mind. As for your asses that were lost three days ago, do not worry about them; they have been found. But the honours of Israel, to whom do they belong? Are they not for you and for all your father's household?" Saul answered, "Am I not a Benjamite, a member of the smallest clan in Israel? Is not my family the humblest of all the septs in the clan of Benjamin? Why, then, do you talk to me in this way?" But Samuel took Saul and his servant and brought them into the dining-hall, where he seated them at the head of the guests (who were about thirty in number); then Samuel said to the cook, "Bring the portion I gave you, the portion I told you to put aside." So the cook lifted the leg and the rump and put them before Saul, and Samuel said, "There, the flesh is put before you! Eat; it has been reserved for you till the hour appointed, that you might eat this among the guests."

So Saul ate with Samuel that day, and after they went down

from the height to the town, a couch was spread for Saul upon the house-top, and he lay down
 26 to sleep. At day-break Samuel called to Saul upon the house-top, "Arise, that I may speed you on your way." So Saul got up, and he and Samuel went out
 27 into the street. They were walking down to the outskirts of the town, when Samuel said to Saul, "Tell the servant to go on ahead; but stop here yourself, that I may unfold to you God's message." Then Samuel, taking a flask of oil, poured it over his head and kissed him, saying, "Has not the Eternal anointed you to be prince over his people Israel? You shall wield authority over the people of the Eternal and rescue them from the power of their enemies. And this shall be the sign that the Eternal has anointed you to
 2 be prince over his heritage; when you leave me to-day you will find two men near Rachel's tomb on the frontier of Benjamin; they will tell you that the asses you went in search of have been found, and your father has ceased to care about the asses but is anxious about you; he says, 'What am I to do about my
 3 son?' Then, as you pass forward and reach the oak at Tabor, you will be met by three men going up to God at Bethel, one carrying three kids, one carrying three loaves of bread, and one carrying a bottle of
 4 wine; they will salute you and give you two loaves of bread, which you must accept from
 5 them. After that you will reach God's Gibeah, where the prefect of the Philistines is stationed; and as you approach the town, you will meet a band of dervishes coming down from

the height with lutes, drums, flutes, and lyres playing in front of them while they prophesy; the spirit of the Eternal will 6 then inspire you till you prophesy along with them and become a different man. Now, as these 7 signs befall you, do whatever the occasion demands, for God is with you. [[You must go 8 down to Gilgal before me, and I will come down to join you there, to offer burnt-offerings and sacrifice recompense-offerings; you must wait for seven days till I join you and tell you what to do.]]"

And after he had turned to 9 leave Samuel, God did change his nature. All these signs occurred, that day. Just as he 10 reached Gibeah, a band of dervishes met him; he prophesied along with them, and when people 11 who knew him of old saw him prophesying along with the dervishes, they all said to each other, "Whatever has come over the son of Kish? Saul among the dervishes!" "Among men of no 12 family!" as one local man observed. (So it passed into a proverb, "Saul among the dervishes!") When he had finished 13 prophesying, he went home. Saul's uncle asked him and his 14 servant, "Where have you been?" "In search of the asses," said he, "and when we saw they were not to be found, we went to Samuel." Then 15 Saul's uncle asked, "Now tell me what Samuel said to you." And Saul said to his uncle, 16 "Why, he told us that the asses had been found!" He said nothing about the matter of the kingdom.

About a month later, **11** Nahash the Ammonite marched up and besieged

Jabesh-gilead, and the men of Jabesh-gilead all said to Nahash, "Make terms with us, and we
 2 will be your servants." Nahash the Ammonite said to them, "I will make terms with you upon this condition, that I gouge out every man's right eye. So shall I stamp disgrace upon all Is-
 3 rael." "Give us seven days' respite," said the sheikhs of Jabesh, "that we may send messengers through all the territory of Israel. Then, if there is no one to rescue us, we will come out to
 4 you." The messengers came to Saul's town of Gibeah and told their story to the people. All the people wept aloud. Saul,
 5 who was just coming home behind the oxen from the field, asked, "What is the matter with the people? Why are they weeping?" So they told him what the
 6 men of Jabesh said. The spirit of the Eternal inspired Saul mightily, when he heard this; his
 7 anger blazed up. He took a yoke of oxen, cut them in pieces, and sent them by the hand of messengers all over the territory of Israel, saying, "Whoever does not come forward to follow Saul [[and Samuel]], so shall his oxen be treated!" The terror of the Eternal fell upon the people, and they gathered as one man.

8 He numbered them at Bezek, three hundred thousand Israelites and thirty thousand men of
 9 Judah; then he told the messengers to tell the men of Jabesh-gilead, "You will be delivered tomorrow, when the sun grows hot." The messengers went and told the men of Jabesh, who were
 10 delighted; they said to Nahash, "We will come out to you tomorrow, and you can do what-
 11 ever you like to us." But on the

tomorrow Saul arranged the people in three columns, and they made their way into the camp during the morning watch and routed the Ammonites till noon-day; the survivors were so scattered that no two men were left together. [[Then said the people
 12 to Samuel, "Who says Saul shall not reign over us? Bring such men, that we may put them to death." But Saul said, "Not a
 13 man shall be put to death this day, for the Eternal has done a saving deed in Israel this
 14 day." Then Samuel said to the people, "Come, let us go to Gilgal and ratify the kingdom there."]]

And all the people went to Gil- 15 gal, and at Gilgal they made Saul king in presence of the Eternal; there they sacrificed recompense-offerings in presence of the Eternal, and there Saul and all the men of Israel rejoiced exceedingly. [[Saul was . . . years
 16 old when he began to reign, **13** and he reigned for . . . years over Israel.]] Saul picked 2 three thousand men of Israel; two thousand were with Saul at Michmash and in the highlands of Bethel, one thousand were with Jonathan at Geba in Benjamin; the rest of the people he sent home, each man to his own tent.

Jonathan defeated the prefect 3 of the Philistines at Gibeah, and the Philistines heard a rumour that "the Hebrews had revolted," while Saul had the alarum sounded throughout all the land, till Israel heard a ru- 4 mour that Saul had defeated the prefect of the Philistines and that Israel was in bad odour with the Philistines. Then the people rallied to Saul at Gilgal. The Philistines mustered to fight 5

against Israel with three thousand chariots, six thousand cavalry, and infantry as numerous as the sand on the sea-shore; they marched up and camped at Michmash, east of Beth-aven.

6 And when the men of Israel saw they were in straits (for the people were hard pressed), the people hid in caves and holes and rocks and tombs and pits; many crossed the Jordan into the land of Gad and Gilead.

[[Saul was still at Gilgal, and the people were trembling and deserting him. He waited seven days, according to the time fixed by Samuel; but Samuel did not come to Gilgal, and meantime the people were scattering from him. So Saul said, "Bring the burnt-offering and the recompense-offerings here to me!" And he offered the burnt-offering. No sooner had he finished offering the burnt-offering than Samuel arrived. Saul went out to meet and greet him, but Samuel said, "What have you done?" Saul answered, "I saw the people were scattering from me, and you did not come at the time fixed, and the Philistines were massing at Michmash; so I thought, the Philistines will now pounce on us at Gilgal, and I have not appeased the Eternal. Hence I forced myself to offer the burnt-offering."]

13 "You have done a senseless thing," said Samuel to Saul; "if you had obeyed the command of the Eternal your God, which he commanded you, then the Eternal would have established your kingdom over Israel for ever. But now your kingdom shall not stand. The Eternal has discovered a man to his mind, and the Eternal has ap-

pointed him to be prince over his people, because you have not obeyed what the Eternal commanded you." Then Samuel went on his way from Gilgal.]

Saul numbered the people who were left with him, about six hundred men. Saul, Jonathan his son, and the people with them, remained at Geba in Benjamin, while the Philistines camped at Michmash. And raiders issued from the Philistine camp in three columns; one column took the road to Ophrah in the district of Shual, another column went in the direction of Beth-horon, and another column in the direction of the hill overlooking the wady of Hyenas and facing the open country. [[No blacksmith was to be found anywhere in the land of Israel; for the Philistines were afraid of the Hebrews making swords or spears for themselves. The Israelites all went down to the Philistines, each to get his ploughshare, his coulter, his axe, and his mattock sharpened . . . Thus, on the day of the battle of Michmash, none of the people with Saul and Jonathan had sword or spear—though Saul and Jonathan had weapons.]] The main body of the Philistines then moved to the pass of Michmash.

One day Jonathan the son of Saul said to his young armour-bearer, "Come on, let us cross over to the Philistine garrison on the other side." But he did not tell his father (Saul was on the outskirts of Geba, sitting under the pomegranate-tree beside the threshing-floor; the people with him numbered about six hundred men, and Ahijah the son of Ahitub, the

brother of Ichabod, the son of Phinehas, the son of Eli, the priest of the Eternal at Shilo, bore the ephôd). Nor did the people know that Jonathan had gone.

4 Between the passes where Jonathan planned to cross over to the Philistine garrison, there was a rocky crag on the one side and a rocky crag on the other: the name of the one was Bozez, the name of the other 5 Seneh; the one crag rose to the north in front of Michmash, the other to the south in front of 6 Geba. "Come on," said Jonathan to his young armour-bearer, "let us cross over to this uncircumcised garrison; perhaps the Eternal will do something for us, for the Eternal never has any difficulty about delivering his people, by means of many 7 or by means of few." His armour-bearer said to him, "Do whatever you have a mind to; I am with you; your mind is my 8 mind." Then Jonathan said, "Look here, we will cross over and show ourselves to the men. 9 If they say to us, 'Stand where you are, till we get at you!' then we will stand still, we will 10 not go up to them; but if they say, 'Come up to us!' then up we go, for that will be the sign that the Eternal puts them into 11 our hands." So the pair of them showed themselves to the Philistine garrison, and the Philistines said, "Look at the mice creeping out of their hiding-holes!" The men of the 12 garrison called out to Jonathan and his armour-bearer, "Come up to us, and we will tell you something!" Then Jonathan said to his armour-bearer, "Climb up behind me, for the Eternal has put them into the hand of Is-

rael." Up Jonathan climbed on 13 his hands and his feet, his armour-bearer after him; the Philistines fell before Jonathan, his armour-bearer despatched them after him, and in the first 14 attack of Jonathan and his armour-bearer they slew about twenty men . . . A panic spread 15 in the camp, over the open country and among all the troops, till both the garrison and the raiders were panic-stricken; there was an earthquake, and then a divine access of panic.

Saul's sentinels on the outlook 16 at Geba in Benjamin noticed the camp swaying hither and thither, 17 and Saul said to the troops with him, "Search and see who has left us?" When they had searched, Jonathan and his armour-bearer were not present. So Saul said to Ahijah, "Bring 18 the ephôd here" (for at that time he bore the ephôd in front of Israel). While Saul was talking to 19 the priest, the tumult in the Philistine camp grew worse and worse. So Saul said to the priest, "Take your hand off it"; then Saul and all the troops 20 with him mustered and went into battle; every Philistine's sword was turned against his fellow, there was a mighty confusion, and even Hebrews 21 who had hitherto been on the side of the Philistines and had accompanied them to the camp, now turned to side with the Israelites who accompanied Saul and Jonathan. Besides 22 that, as soon as all the men of Israel who were hiding in the highlands of Ephraim, heard that the Philistines had taken to flight, they too pursued them in the battle. So the Eternal 23 delivered Israel that day. The battle swept past Beth-horon;

24 all the troops with Saul numbered about ten thousand men, and the fighting spread over the highlands of Ephraim.

On that day Saul made a vow and laid an oath on the troops, saying, "A curse on any man who eats any food before evening, till I take vengeance on my enemies!" There was honey on the surface of the ground, but when the troops came to the honeycombs, no man put his hand to his mouth, although the bees had gone; the troops were in terror of the oath. But Jonathan had not heard his father laying an oath on the troops; so he stretched out the tip of the club in his hand and dipped it in the honey, and when he put his hands with honey to his mouth, his eyes brightened. One of the men spoke up and said, "Your father strictly bound the troops by an oath, saying, 'A curse on the man who eats any food to-day,' and the troops agreed to the oath!" Then Jonathan said, "My father has undone the nation! Look how my eyes have brightened, because I tasted this morsel of honey! How much greater then would have been the slaughter of the Philistines this day, had the troops only eaten freely of the spoil of their enemies!"

31 From noon to nightfall, they struck down the Philistines that day, till the troops were exhausted; then the troops rushed on the spoil, seizing sheep, oxen, and calves, and felling them to the earth; the troops ate them, blood and all. But when Saul was told, "the troops are sinning against the Eternal by eating flesh with the blood in it," he said to his informants, "Roll a large

altar-stone here." Saul added, 34 "Go through the troops and tell them that every man is to bring me his ox or sheep and slay it here; they are not to sin against the Eternal by eating flesh with the blood in it." So all the troops brought to the Eternal what each had in his hand, and slew it there. Thus Saul put 35 up an altar to the Eternal; it was the first altar that he had built to the Eternal.

Then Saul said, "Let us go 36 down to pursue the Philistines by night and harry them till morning; let us not leave a man of them alive." The troops said, "As you please." But the priest 37 said, "Let us consult God here." So Saul asked God, "Shall I go down to pursue the Philistines? Wilt thou hand them over to Israel?" God did not answer him that day. So Saul said, 38 "Come here, all you chieftains of the army, discover and detect the man in whom the sin lies to-day. By the life of the 39 Eternal, Israel's deliverer, though it were Jonathan my son, he shall be put to death!" Not one of all the soldiers said a word. Then he said to all Is- 40 rael, "You stand on one side, and Jonathan and I will take the other side." The army said to Saul, "As you please." Then 41 Saul prayed, "O thou Eternal, God of Israel, why hast thou not answered thy servant to-day? If the sin lies in me or in Jonathan my son, then, O Eternal, God of Israel, let the lot be 'urim'; but if the sin lies in thy people Israel, let the lot be 'thummim.'" Saul and Jona- 42 than were taken by the lot; the army escaped. Then Saul said, "Throw the lot between me and Jonathan my son. Whichever

of us the Eternal takes, he shall die." The army said to Saul, "This must not be," but Saul overruled the army, and when the lot was thrown between himself and his son Jonathan, Jonathan was taken. "Tell me," said Saul to Jonathan, "what have you done?" Jonathan told him, "I did taste a morsel of honey on the tip of the club I was carrying. Here I am! I am quite ready to die!" "God kill me and worse, Jonathan," said Saul, "but die you must." However, the army said to Saul, "Jonathan die!—Jonathan who won this great victory for Israel? Never! By the life of the Eternal, not a hair of his head shall fall to the ground, for he has conquered by God's help this day." So the army rescued Jonathan from death. Saul gave up his pursuit of the Philistines, and the Philistines went back to their own land.

[[When Saul took the kingdom over Israel, he fought against all his enemies on every side, against Moab, against the Ammonites, against Edom, against the king of Zobah, and against the Philistines; wherever he turned, he was victorious; he did great exploits, defeating the Amalekites and rescuing Israel from the power of their plunderers.

Saul's sons were Jonathan, Ishbaal, and Malchishua; the names of his two daughters were Merab, the elder, and Michal the younger; the name of Saul's wife was Ahinoam, the daughter of Ahimaaz, and the name of his commander-in-chief was Abner the son of Ner, Saul's uncle (Kish, Saul's father, and Ner, Abner's father, were sons of Abiel).]

But all through the reign of Saul there was hard fighting with the Philistines, and whenever Saul saw a man of valour or vigour, he attached him to his retinue.

Samuel said to Saul, **15** "The Eternal sent me to anoint you king over his people Israel. Now listen to the voice of the Eternal's words. This is what the Lord of hosts says: 'I intend to punish Amâlek for what he did to Israel, when he opposed them on their way up from Egypt. Go and defeat Amâlek; massacre him and all that belongs to him, do not spare him, slay both men and women, child and infant, ox and sheep, camel and ass.'" So Saul summoned the troops, mustering them at Telem, to the number of two hundred thousand infantry and ten thousand men of Judah. When he reached the town of Amâlek, he lay in wait in the valley. Then Saul told the Kenites, "Be off, withdraw from the Amalekites lest I destroy you along with them; for you acted kindly to all the Israelites as they came up from Egypt." So the Kenites withdrew from the Amalekites, and Saul routed the Amalekites from Telem as far as to Shur on the east of Egypt; he took Agag king of Amâlek alive, and massacred all the people, giving no quarter.

But Saul and the troops spared Agag and the best, the fattest, of the flocks and herds, and the lambs, though they destroyed whatever property was common and worthless. Then a message from the Eternal came to Samuel: "I am sorry that I ever made Saul king, for he has given up following me, he has not carried out my orders." Samuel

was angry with the Eternal and
 12 protested to him all night. Then
 in the morning Samuel went to
 meet Saul. Samuel was told,
 "Saul went to Karmel, where he
 has just erected a trophy; he
 has gone down to Gilgal."
 13 When Samuel came to him,
 Saul said, "The Eternal bless
 you! I have carried out the
 14 Eternal's orders." "Then,"
 Samuel asked, "what is this
 bleating of sheep in my ears?
 What is this lowing of cattle
 15 that I hear?" Saul said, "They
 have been taken from the Amal-
 ekites; the troops spared the
 best of the sheep and oxen for
 a sacrifice to the Eternal your
 God; the rest we have de-
 16 stroyed." "Silence!" said Sam-
 uel, "let me tell you what the
 Eternal told me last night."
 17 "Say on," said Saul. And Sam-
 uel proceeded, "You may think
 little of yourself, but are you
 not at the head of the clans of
 Israel? The Eternal anointed
 18 you king over Israel, and the
 Eternal sent you on a mission,
 saying, 'Go and destroy these
 sinners of Amalekites; fight
 against them till they are wiped
 19 out.' Why, then, have you not
 obeyed the voice of the Eter-
 nal? Why have you darted on
 the spoil and done wrong in the
 eyes of the Eternal?"
 20 Saul said to Samuel, "I have
 obeyed the voice of the Eternal.
 I have gone on the mission
 which the Eternal sent me. I
 have caught Agag king of
 Amâlek, and I have destroyed
 21 the Amalekites. But the
 troops took some of the sheep
 and oxen, the best of what
 had been doomed to destruc-
 tion, for a sacrifice to the Eter-
 22 nal your God." Then Samuel
 said,

Does the Eternal delight in burnt-
 offering and sacrifice
 as he does in obedience to his
 word?

Obedience is better far than sac-
 rifice,

to heed him better than fat
 flesh of rams.

For rebellion is as bad as the sin 23
 of divination,
 and self-will as bad as the in-
 iquity of idols.

Because you have set the Eter-
 nal's word aside,
 he has set you aside from being
 king.

Then said Saul to Samuel, "I 24
 have done wrong: I have broken
 the command of the Eternal and
 your instructions. It was be-
 cause I was afraid of the troops,
 that I did what they demanded.
 Pray pardon my sin, come back 25
 with me that I may worship the
 Eternal." But Samuel said to 26
 Saul, "No, I will not come back
 with you, for you have set aside
 the word of the Eternal, and the
 Eternal has set you aside from
 being king over Israel."

As Samuel turned away, Saul 27
 caught at the skirt of his robe,
 and it tore. Then Samuel said 28
 to him, "The Eternal has to-day
 torn the kingdom of Israel from
 you, and given it to a neighbour
 of yours, a better man than
 yourself. The Splendour of 29
 Israel, he will never lie nor
 change his mind; he is not a
 man, to change his mind." "I 30
 have done wrong," said Saul,
 "but pray, show me respect be-
 fore the sheikhs of my people
 and before Israel; come back
 with me that I may worship
 the Eternal your God." So 31
 Samuel turned back after Saul,
 and Saul worshipped the Eter-
 nal. Then said Samuel, "Bring 32
 Agag the Amalekite king here
 to me." Agag came to him with

33 tottering steps; "Death is a bitter thing," said Agag. But Samuel said, "As your sword has bereaved women, so shall your mother be most bitterly bereaved"; and Samuel hacked Agag at pieces before the Eternal at Gilgal.

34 Then Samuel went to Ramah, while Saul went home to his native town of Gibeah. Samuel never saw Saul again before he died, for Samuel grieved over Saul.

Now the Eternal was sorry he had ever made Saul king over Israel; and the Eternal
 16 said to Samuel, "How long are you going to grieve over Saul, when I have set him aside from being king over Israel? Fill your horn with oil; come, I will send you to Jesse the Bethlehemite, for I have looked out a king
 2 among his sons." "How can I go?" said Samuel; "Saul will hear about it and kill me." But the Eternal said, "Take a calf with you and say that you have come
 3 to sacrifice to the Eternal. Invite Jesse to the sacrifice—I will tell you what to do—and anoint the man whom I point out to you."

4 Samuel did what the Eternal told him, and when he came to Bethlehem, the sheikhs of the town came trembling to meet him; they said, "Does your
 5 visit mean good?" "Yes," he replied, "I have come to sacrifice to the Eternal. Consecrate yourselves and rejoice with me at the sacrifice." He consecrated Jesse and his sons himself, inviting them to the sacrifice; and when they came, and he saw Eliab, he said, "Surely the Eternal's anointed is before
 6 him now!" But the Eternal said to Samuel, "Do not look at

his appearance or at the height of his stature; I have passed him by, for the Eternal does not see as man sees; man looks at the outward appearance, but the Eternal looks at the heart." Then Jesse called Abinadab, and 8 put him before Samuel; but he said, "The Eternal has not chosen this one either." Then 9 Jesse made Shammah walk past; but Samuel said, "The Eternal has not chosen this one either." Jesse made seven of his sons 10 walk past Samuel, and Samuel said to Jesse, "The Eternal has not chosen these." Then 11 Samuel asked Jesse, "Are all your sons here?" He answered, "There is still the youngest, but he is a shepherd with the flock." "Send and fetch him," said Samuel; "we must not sit down to our banquet till he is here." Jesse sent and brought him in; 12 he was ruddy, a lad with fine eyes and of a handsome appearance. And the Eternal said, "Go and anoint him; this is the man!" So Samuel took 13 the horn of oil and anointed him among his brothers; and from that day onward the spirit of the Eternal inspired David strongly. Then Samuel rose and went to Ramah.

Now the spirit of the Eternal 14 departed from Saul, and an evil spirit from the Eternal scared him. So Saul's courtiers said to 15 him, "Here is an evil spirit from God scaring you! Let your serv- 16 ants now before you offer a suggestion: let them discover some skilful player on the lyre; then, whenever the evil spirit overpowers you, he can play music, and you will get better." Saul answered his courtiers, 17 "Look me out a man who plays well, and bring him to me."

18 One of the young men put in,
 "I have noticed a son of Jesse
 the Bethlehemite, who is a skil-
 ful player, a brave man, a sol-
 dier, quick-witted, a man of good
 presence, and the Eternal is with
 19 him." So Saul sent messengers
 to Jesse, saying, "Send me your
 son David, who is with the
 20 flock." Jesse took ten loaves of
 bread, a bottle of wine, and a
 kid, and sent them by his son
 21 David to Saul; and when David
 came to Saul and presented
 himself, Saul loved him and
 made him one of his armour-
 22 bearers. Then Saul sent to
 Jesse, saying, "Let David enter
 my service; he has won my
 favour."

23 Whenever the evil spirit from
 God overpowered Saul, David
 would take the lyre and play
 music, till Saul breathed freely;
 then all would be well, and the
 evil spirit would depart from him.

17 Now the Philistines must-
 17 ered their forces for war;
 they mustered at Sokoh, which
 belongs to Judah, camping be-
 tween Sokoh and Azekah at
 2 Ephesdammim. Saul and the
 men of Israel mustered and
 camped in the valley of Elah,
 where they drew up in battle
 3 array against the Philistines, the
 Philistines occupying the hills
 on one side and the Israelites oc-
 cupying the hills on the other
 side, with the valley between
 4 them. From the ranks of the
 Philistines a champion walked
 forward called Goliath of Gath;
 5 he was about ten feet high, he
 had a bronze helmet on his head,
 and he wore a bronze breast-
 plate of scaled armour, weighing
 6 about two hundred pounds; he
 had bronze greaves on his legs,
 and a bronze javelin slung be-
 7 tween his shoulders; the shaft of

his spear was as large as a weav-
 er's beam, and the head of his
 iron spear weighed twenty-five
 pounds. (His shield-bearer went
 in front of him.) He stood and 8
 shouted to the forces of Israel,
 "Why form up in line of battle?
 Am not I a Philistine, and you
 are slaves of Saul? Choose a
 man for yourselves, and let him
 come down to me; if he can fight 9
 with me and kill me, then we will
 be your slaves, but if I overcome
 him and kill him, then you shall
 be our slaves and serve us." The 10
 Philistine added, "I thus defy
 this day the forces of Israel!
 Give me a man, and let us have
 a fight!" When Saul and all 11
 Israel heard these words of the
 Philistines, they were dismayed
 and daunted.

[[David was the son of an 12
 Ephrathite belonging to Bethle-
 hem in Judah, whose name was
 Jesse; he had eight sons, and,
 by the time Saul reigned, he
 was an old man, too old to
 enlist with his three eldest sons,
 who had followed Saul to war.
 The names of his three sons 13
 who had gone to the war were,
 Eliab the eldest, next to him
 Abinadab, and thirdly Sham-
 mah. David was the youngest; 14
 the three eldest had followed
 Saul.]] David used to go to 15
 and fro, attending Saul and
 pasturing his father's sheep at
 Bethlehem. For forty days the 16
 Philistine champion went for-
 ward and took his stand, morn-
 ing and evening.

[[Now Jesse said to his son 17
 David, "Take your brothers a
 bushel of this roasted grain and
 these ten loaves; quick, carry
 them to your brothers in the
 camp. Also, take these ten 18
 milk-cheeses to the commander
 of their regiment. Ask how

your brothers are, and bring me
 19 news of them. Saul and they
 and all the men of Israel are in
 the valley of Elah, fighting the
 Philistines."

20 So David got up next morning,
 and, leaving the flock in charge
 of a herdsman, he took what
 Jesse had told him and went as
 he was bidden. Just as he
 reached the entrenchment, the
 army going out to the battle-line
 21 was shouting the war-cry, and
 Israel and the Philistines drew
 22 up in battle array, army against
 army. So David left his pack-
 ages in the hands of the man
 who kept the stores, and ran into
 the ranks, to find out how his
 23 brothers were. As he was talk-
 ing to them, up came the cham-
 pion from the ranks of the
 Philistines; he was a Philistine
 of Gath, called Goliath. He
 uttered his usual challenge, and
 24 David heard it. All the men of
 Israel fled from the man in
 terror, as soon as they saw him;
 25 said the men of Israel, "Have
 you seen the man who has come
 forward? He has come forward
 to defy Israel! The king will
 richly endow any man who kills
 him; he will give him his daugh-
 ter, and make his father's house-
 hold free in Israel."

26 David said to the bystanders,
 "What shall be done for the man
 who kills yonder Philistine and
 wipes off the disgrace from Is-
 rael? For who is this uncircum-
 cised Philistine, to dare insult
 the armies of the living God?"

27 The troops answered him as
 above, telling him what would
 be done for the man who killed
 28 the Philistine. But Eliab his
 eldest brother heard him talking
 to the men, and Eliab's anger
 blazed against David. "Why
 have you come here?" he asked.

"Whom did you leave in charge
 of that poor flock in the open
 country? I know your forward-
 ness and your self-will; you came
 to see the battle!" "What have
 29 I done now?" said David; "I
 merely asked a question." Then
 30 turning to another quarter he
 made the same inquiry as before,
 and the troops replied as they
 had done at first.

On hearing what David said, 31
 people repeated it to Saul; then
 they took and brought him to
 Saul.] And David said to Saul,
 "Let not my lord's courage fail 32
 him; your servant will go and
 fight the Philistine." Saul said 33
 to David, "You are not able to
 attack this Philistine and fight
 him; you are only a youth, and
 he has been a warrior from his
 youth!" But David said to Saul, 34
 "Your servant used to keep
 sheep for his father, and when a
 lion or even a bear came and
 seized a sheep from the flock, I 35
 would be after him, I would
 strike him, and rescue it from his
 mouth; if he turned against me,
 I would catch him by the chin
 and kill him with a blow. Your 36
 servant has killed both lions and
 bears. And this uncircumcised
 Philistine shall fare like one of
 them, for insulting the armies of
 the living God! The Eternal who 37
 rescued me from the paw of the
 lion and the paw of the bear,"
 said David, "he will rescue me
 from the hand of this Philis-
 tine." Then said Saul to David,
 "Go, and may the Eternal be
 with you!"

Saul dressed David in his own 38
 clothing, put a bronze helmet on
 his head, and clad him in a coat
 of mail. David buckled his sword 39
 over his coat and tried to walk,
 but in vain, for he was not used
 to such armour. So David said

to Saul, "I cannot move with these; I am not used to them."
 40 And David put them off; he grasped his club, picked five smooth stones from the stream and put them in the shepherd's bag that served him for a knapsack, took his sling in his hand, and went to meet the Philistine.
 41 [[The Philistine came on towards David, and in front of him
 42 went his shield-bearer.]] But when the Philistine looked and saw David, he despised him for
 43 his youth. "Am I a dog," said the Philistine to David, "that you attack me with a club?" And the Philistine cursed David
 44 by his gods. "Come here," said the Philistine to David, "and I will give your flesh to the birds of the air and the beasts of the
 45 field." Then David answered the Philistine, "You attack me with sword and spear and javelin, but I attack you in the name of the Lord of hosts, the God of the armies of Israel, which you
 46 have insulted this day. The Eternal will deliver you into my hands, and I will cut off your head and give your corpse and the corpses of the Philistine host to the birds of the air and the
 47 wild beasts of the earth, so that all the world may learn that Israel has a God, till all here present learn that the Eternal does not save by sword and spear—the fight is in the Eternal's hands, and he will put you in our power."
 48 As the Philistine then started to approach and attack David, David hurried forward to meet
 49 the Philistine. Putting his hand into the bag, David took out a stone and slung it, striking the Philistine on the forehead; the stone sank into his forehead, and he dropped on his face to the

ground. [[David overcame the 50
 Philistine with sling and stone, stripping the Philistine and killing him. David had no sword in his hand.]] Then David ran and 51
 stood over the Philistine, drew his sword from the sheath and killed him, cutting his head off. When the Philistines saw their champion was dead, they ran away, and the men of Israel 52
 and of Judah rose with a shout and chased the Philistines as far as the entrance to Gath and the gates of Ekron, till the wounded men of the Philistines dropped all along the way from Shaaraim to Gath and Ekron. Then the Israelites came back 53
 from chasing the Philistines and plundered their camp. David took and brought the 54
 head of the Philistine to Jerusalem, but the armour he kept in his tent.

[[When Saul saw David going 55
 out to encounter the Philistine, he said to Abner the general of the army, "Abner, whose son is this lad?" "By your life, O king," said Abner, "I cannot tell." The king said, "Find 56
 out whose son the youth is." So, when David came back 57
 from killing the Philistine, Abner took him and brought him before Saul with the Philistine's head in his hand. Saul said to 58
 him, "Whose son are you, my lad?" David replied, "I am the son of your servant Jesse the Bethlehemite." By the 18
 time that David had finished talking to Saul, Jonathan's soul was knit to David's—Jonathan loved him as himself. That 2
 very day Saul kept him, and would not allow him to return to his father's house; and Jona- 3
 than made a compact with David (for he loved him as

4 himself); Jonathan stripped himself of his robe and gave it to David, along with his accoutrements, including his sword and bow and girdle.
 5 Saul put him in command of troops, and David went about his business, proving successful in every commission of Saul; he was a favourite with all the people and with Saul's courtiers.]]

6 On their return, as David came back from killing the Philistine, the women came dancing out of all the towns of Israel to meet king Saul with tambourines and pæans of joy
 7 and cymbals; as they danced, the women sang to each other, Saul has slain his thousands, David tens of thousands!

8 This made Saul furious, it irritated him. "They give David tens of thousands," he said, "and I get only thousands! What more can he have, but
 9 the kingdom itself?" From that day Saul kept his eye on

10 David. [[Next day an evil spirit from God overpowered Saul, till he raved within his house. David was playing music for him as usual, and Saul had a
 11 spear in his hand; he raised the spear, saying to himself, "I will pin David to the wall." But David evaded him twice over.]]

12 Saul was afraid of David, because the Eternal was with him and had departed from Saul;
 13 so Saul removed him from his presence and put him in command of a regiment, and he went about his business at the
 14 head of the troops. In all his movements David proved skilful and successful, and the Eternal
 15 was with him. When Saul saw how skilful and successful he was, he stood in awe of him.

But all Israel and Judah loved 16 David, as they saw him going out and in about his business.

[[Then said Saul to David, 17 "Here is my oldest daughter Merab, I will give her to you in marriage; only be a brave man and fight the battles of the Eternal" (for Saul thought, "Let not my hand strike him down, but the hand of the Philistines"). David said to 18 Saul, "Who am I, who are my folk, what is my father's sept in Israel, that I should be son-in-law to the king?" However, 19 when the time came for Merab, Saul's daughter, to be given to David, she was given in marriage to Adriel the Mehola-thite.]]

Now Michal, Saul's daughter, 20 was in love with David. When Saul was told this, he was delighted. (Saul thought, "I will 21 give her to him in order to imperil him, that the hand of the Philistines may strike him down. He must make himself my son-in-law now by means of the Philistines!") So Saul ordered 22 his attendants to communicate privately with David and to tell him, "The king is delighted with you, all his courtiers love you; now, then, be the king's son-in-law." Saul's attendants said 23 this in the hearing of David. But David said, "And do you think it an easy matter for a poor man like myself, a man of no position, to become the king's son-in-law?" Saul's attendants 24 then reported what David had said, and Saul replied, "You 25 must tell David that the king does not desire any payment for the bride except a hundred foreskins of the Philistines—for vengeance on the king's enemies!" (Saul's idea was to

make David fall by the hand
 26 of the Philistines.) When his
 attendants told this to David,
 David gladly agreed to be the
 king's son-in-law. Before the
 27 time fixed, David went off, he
 and his men; they killed a hun-
 dred of the Philistines, and
 David brought their foreskins,
 paying the full toll of them to
 the king, in order to become
 the king's son-in-law. So Saul
 gave him Michal his daughter
 in marriage.

28 But when Saul saw that the
 Eternal was with David and that
 29 all Israel loved him, Saul was
 still more afraid of David. [[Saul
 continued to be hostile to David.
 30 The Philistine leaders used to
 make sallies; and whenever they
 made sallies, David acted more
 skilfully and successfully than all
 the officers of Saul, so that his
 reputation stood high.]]

19 Saul ordered his son Jona-
 than and all his officers to
 2 kill David. But Jonathan, Saul's
 son, was greatly delighted with
 David, and Jonathan told
 David, "My father Saul means
 to kill you; now, do take care
 to-morrow morning, stay in
 some secret spot and hide your-
 3 self. I will go out and stand be-
 side my father in the field where
 you are lying; I will talk to my
 father about you, and if I hear
 4 anything I will tell you." So
 Jonathan spoke favourably of
 David to Saul his father. He
 said, "Let not the king sin
 against his servant David; he
 has not sinned against you, he
 has acted most loyally to you.
 5 He took his life in his hand
 when he killed the Philistine,
 and the Eternal won a mighty
 victory for Israel. You saw
 that yourself, and you rejoiced.
 Why, then, sin against innocent

blood by killing David for no
 reason?" Saul listened to what
 6 Jonathan said, and Saul swore,
 "By the life of the Eternal, he
 shall not be put to death!"
 Then Jonathan called David, 7
 and Jonathan told him all this;
 Jonathan brought David to
 Saul, and he attended him as
 before.

But, when war broke out 8
 again, and David marched off
 to fight with the Philistines and
 inflicted heavy losses on them,
 till they fled before him, an 9
 evil spirit from the Eternal
 overpowered Saul, as he sat in
 his house, spear in hand. David
 was playing music, and Saul 10
 tried to pin David to the wall
 with the spear. But David
 slipped aside from Saul, and he
 drove the spear into the wall.
 David fled and made his escape.

That night Saul sent messen- 11
 gers to David's house to watch
 it, so as to kill him in the morn-
 ing. But Michal, David's wife,
 warned him, saying, "If you do
 not save your life to-night, you
 will be a dead man to-morrow."
 Then Michal lowered David out 12
 of the window; away he fled
 and made his escape. Taking 13
 their household god, Michal
 laid it in the bed; she put a
 wrapper of goats' hair round
 its head, and covered it with
 the clothes, and when Saul sent 14
 messengers to seize David, she
 said, "He is ill." Saul sent 15
 back the messengers to find
 David, saying, "Bring him
 here to me in his bed, that I may
 kill him!" And when the mes- 16
 sengers went in, there was the
 household god in bed, with the
 wrapper of goats' hair round
 its head! Saul said to Michal, 17
 "Why have you deceived me
 like this and let my enemy go

free?" And Michal answered Saul, "He said to me, 'Let me go! Why should I kill you?'"

18 [[When David fled and escaped, he went to Samuel at Ramah and told him all that Saul had done to him. Then he and Samuel went to stay at
19 Naioth. When Saul was informed that David was there,
20 at Naioth in Ramah, Saul sent messengers to seize David; but when they saw the fervour of the dervishes prophesying, with Samuel at their head, the spirit of God came over the messengers of Saul till they too prophesied. On hearing this, Saul
21 sent other messengers, and they too prophesied. A third time he sent messengers, and they too prophesied. Then Saul
22 grew furious; he went himself to Ramah, and when he reached the well at the threshing-floor on the height, he asked, "Where are Samuel and David?" Some one said, "Yonder at Naioth in Ramah." So he started for
23 Naioth in Ramah; the spirit of God came over him too, and on he went prophesying till he reached Naioth in Ramah,
24 where he stripped off his clothes and prophesied before Samuel and lay naked all that day and all that night. Hence the saying, "Saul among the dervishes!"]]

20 Then [[David fled from Naioth in Ramah.] David went and said to Jonathan, "What have I done? What is my guilt? What wrong have I done to your father, that he is seeking my life?" "Never!" said Jonathan, "you are not to be put to death! My father never does anything, slight or serious, without letting me know; and why should my

father hide that from me? No, no!" But David retorted, 3
"Your father is well aware that I am in favour with you; so he says to himself, 'Jonathan must know nothing of this, in case it hurts him.' But as surely as the Eternal lives, as surely as you live yourself, there is only a step between me and death!" Then Jonathan said 4
to David, "What do you want me to do for you?" David 5
said to Jonathan, "To-morrow is the new-moon festival, but I will not sit at table with the king; you must let me go and hide in the field till evening. If your father misses me, then 6
say, 'David begged leave of me to run to Bethlehem, his town; a yearly sacrifice is being held there for all the clan!' If he 7
says, 'All right,' then your servant is in no danger. But if he is angry, be sure he has resolved upon some mischief. Come now, be kind to your 8
servant, for you took your servant into a sacred compact with yourself. If I am guilty, kill me yourself; why drag me to your father?" "Never!" 9
said Jonathan; "if I find out that my father has resolved on some mischief to you, I will tell you." Then David asked 10
Jonathan, "Who will tell me if your father gives you a rough answer?" [[Jonathan said to 11
David, "Come, let us go out to the field." So they both went out to the field, and Jona- 12
than said to David, "O Eternal, the God of Israel, be witness that I will sound my father to-morrow about this time, and if he is well-disposed to David, then I will send to let you know; and if there is any mischief afoot—may the Eter- 13

nal kill Jonathan and worse,
 if I bring mischief upon you!
 No, I will let you know, that
 you may get away safely. May
 the Eternal be with you as he
 14 has been with my father! If
 I survive it, you will show me
 15 God's own kindness? And if I
 die, you will never cut off your
 kindness from my household?
 No, when the Eternal cuts off
 every one of David's enemies
 from the face of the earth,
 16 Jonathan's name shall not be
 cut off from the household of
 David! And may the Eternal
 17 requite David's enemies!" Then
 Jonathan again swore his oath
 to David, by his love to him;
 for he loved him like himself.]]
 18 Jonathan said to him, "To-
 morrow is the new-moon fes-
 tival, and you will be missed,
 19 your place will be empty. By
 the third day, you will be greatly
 missed. You must go to the
 spot where you hid yon day,
 and sit down there beside the
 20 stone-heap. On the third day
 I will shoot arrows beside it,
 as if I were shooting at a mark;
 21 then I will send the boy to go
 and find the arrows. If I call
 to the boy, 'Look, the arrows
 are on this side of you, pick
 them up,' then come forward;
 all goes well for you, and by the
 life of the Eternal, there is noth-
 22 ing the matter. But if I tell
 the boy, 'Look, the arrows are
 ahead of you,' then be off—the
 23 Eternal sends you away. And
 as for the promise we have
 made, you and I, the Eternal
 is always a witness between you
 and me!"
 24 So David hid in the field. And
 when the new-moon festival
 came, the king sat down at
 25 table to eat; the king sat on his
 seat as usual, on the seat beside

the wall, Jonathan sat opposite
 him, and Abner sat beside Saul;
 but David's place was empty.
 That day, however, Saul said 26
 nothing; he thought something
 had happened to David, or that
 he had not had himself purified.
 But when David's place was 27
 empty on the second day, the
 day after the new-moon festival,
 Saul said to Jonathan his son,
 "Why has not the son of Jesse
 come to table, yesterday or to-
 day?" Jonathan replied to 28
 Saul, "David begged leave of
 me to go to Bethlehem; he said,
 'Pray let me go, for our clan has 29
 a sacrifice in the town, and my
 brothers have ordered me to be
 there; so, if you approve, pray
 let me slip away to see my
 brothers.' That is why he has
 not come to the king's table."
 Then Saul blazed out against 30
 Jonathan. "You son of a run-
 away slave-girl!" he said, "don't
 I know that you are a com-
 panion of the son of Jesse, to
 your own shame and to the
 shame and disgrace of your
 mother? As long as the son of 31
 Jesse lives on earth, neither you
 nor your kingdom will be stable.
 Come, send and bring him to
 me, for he is to die." Then 32
 Jonathan answered his father
 Saul, "Why should he be put
 to death? What has he done?"
 But Saul raised his spear to 33
 strike him; so Jonathan knew
 his father had resolved to put
 David to death. Then Jona- 34
 than rose from table in hot anger
 and refused to eat on the second
 day of the month, because his
 father had insulted him.

Next morning, Jonathan went 35
 out to the field, at the time he
 had fixed with David; a little
 lad was with him, and he said to 36
 the lad, "Run and find the ar-

37 rows I shoot." As the lad ran, he shot another arrow ahead of him, and when the lad reached the place where the first arrow lay which Jonathan had shot, Jonathan called after him, "Isn't 38 the arrow ahead of you?" "Hurry," he called after the lad, "quick, do not stop!" So Jonathan's lad gathered up the arrows and came to his master; 39 the lad knew nothing, it was only Jonathan and David who understood the meaning of it. 40 [[Then Jonathan gave his weapons to his lad, and told him to 41 carry them to the town. As soon as the lad had gone, David rose from beside the stone-heap, and fell with his face to the ground, prostrating himself three times; then they kissed one another and wept with 42 one another till . . . And Jonathan said to David, "Go away safe; as for what we have sworn in the name of the Eternal, the Eternal will always be between me and you and between my offspring and your offspring."]] So David rose and went away, while Jonathan went to the town.

21 David then went to Ahimelek the priest at Nob. Ahimelek came trembling to meet David; he said to him, "Why are you alone, and nobody 2 with you?" David said to Ahimelek the priest, "The king has ordered me on a mission, and told me, 'No one is to know anything of the mission on which I am sending you or of my orders to you.' I have arranged for the young soldiers to meet at a 3 certain spot. Now then, if you have five loaves of bread at hand, or whatever you can find, 4 give it to me." The priest replied to David, "There is no ordinary

bread at hand, but there is consecrated bread. If only the young soldiers have kept clear of women—" David answered 5 the priest, "Why, women have been kept away from us, as always when I am on the march. The men's pouches have been consecrated, even though this is an ordinary mission; how much more so will they and their pouches be to-day with the bread?" So the priest 6 gave him consecrated bread, for the only bread there was Presence-bread which had been removed from the presence of the Eternal, to let hot bread be placed there the same day. (Now one of Saul's servants was 7 there, that day, detained in presence of the Eternal; his name was Doeg the Edomite, he was the driver of the mules that belonged to Saul.)

Then David asked Ahimelek, 8 "Have you not a spear or sword at hand? I have not brought my own sword nor my weapon with me, for the king's mission was urgent." The priest said, 9 "The sword of Goliath the Philistine, whom you killed in the valley of Elah, there it is, wrapped in a cloth, behind the ephôd! If you care to take that for yourself, take it; there is no other here." "There is none like it," said David, "give it to me!"

[[That day David fled away 10 in terror of Saul to Achish, king of Gath. But the officers of 11 Achish said to him, "Is this not David the king of the land? Was it not to this man that they sang as they danced?—

Saul has slain his thousands,
David tens of thousands."

David took their words to heart: 12 he was terribly afraid of Achish king of Gath, so he pretended to 13

them to be insane; they had to hold him as if he was in a frenzy; he thumped on the doors, and let his spittle run down his beard. Then Achish said to his officers, "You see the man is mad. Why bring him to me?"

Am I in want of madmen, that you bring this fellow to rave in my presence? Is this fellow to enter my house?"

22 So David went away and made his escape to the stronghold of Adullam; when his brothers and all his father's clan heard of it, they went down to him there, and everyone who was in difficulties, everyone who was in debt, everyone who had a grievance, gathered round him; he was their leader, and he had about four hundred men with him. He then moved to Mizpeh in Moab, and said to the king of Moab, "Let me leave my father and mother with you, till I see what God will do for me." So he left them with the king of Moab, and they stayed with him all the time that David was in the stronghold.

But the prophet Gad said to David, "Do not remain at Mizpeh; get away to the land of Judah." So David went off to the forest of Hereth. When Saul heard that David and his men had been discovered (Saul was seated under the tamarisk-tree on the height at Gibeah, spear in hand, with all his officers standing round him), Saul said to his officers who stood round him, "Benjamites, listen! Is the son of Jesse going to give each of you fields and vineyards, or is he going to make you all commanders of regiments and captains of companies—that you have all conspired against me?"

No one tells me when my son makes a compact with the son of Jesse; no one cares enough for me to tell me that my son has stirred up my servant to be my enemy, as he is this day!" Then Doeg the Edomite, who was in attendance upon Saul's officers, replied, "I saw the son of Jesse come to Nob, to Ahimelek the son of Ahitub, who consulted the Eternal for him and gave him provisions and the sword of Goliath the Philistine." The king then sent for Ahimelek the priest, the son of Ahitub, and all his father's clan, the priests at Nob. They all came to the king, and Saul said, "Listen to this, O son of Ahitub!" He replied, "Here I am, my lord." And Saul said to him, "Why have you conspired against me, you and the son of Jesse? You gave him bread and a sword, you consulted God for him, that he might rise against me as an enemy, which he does this day." Ahimelek answered the king, "And which of all your officers is equal to David, a trusted officer, the king's son-in-law, captain of your bodyguard, and honoured in your household? Is this the first time I have consulted God for him? No, no; let not the king accuse his servant or any of my father's clan; your servant has not the slightest knowledge of this affair." But the king said, "Die you must, Ahimelek, you and all your father's clan!" And the king said to his escort, "Wheel round and kill the priests of the Eternal; they were in league with David too, they knew he was running away, and they never told me!" But the king's officers would not lift their

hands to strike down the priests
 18 of the Eternal. So the king
 said to Doeg, "Wheel round
 and strike the priests down."
 And Doeg the Edomite wheeled
 round and struck the priests
 down; he killed that day eighty-
 five men who wore the linen
 19 sacerdotal apron; he also cap-
 tured Nob, the town of the
 priests, giving no quarter, but
 massacring men and women,
 children and infants, oxen, asses,
 and sheep.

20 One of the sons of Ahimelek
 the son of Ahitub escaped, how-
 ever, a man called Abiathar.
 21 He fled to David, and when
 Abiathar told David that Saul
 had slain the priests of the Eter-
 22 nal, David said to Abiathar, "I
 knew that day, since Doeg the
 Edomite was there, that he
 would be certain to tell Saul; I
 am to blame for the death of all
 23 your father's clan. Stay with
 me, do not fear; whoever seeks
 your life must seek my life; you
 are in safe keeping with me."

23 When David was told that
 the Philistines were at-
 tacking Keilah and plundering
 2 the threshing-floors, David con-
 sulted the Eternal; he asked,
 "Shall I go and fight these
 Philistines?" And the Eternal
 said to David, "Go and fight
 the Philistines and rescue
 3 Keilah." But David's men said
 to him, "We are afraid here in
 Judah; how much more, then,
 if we go to Keilah against the
 4 armies of the Philistines?" So
 David again consulted the Eter-
 nal, and the Eternal replied,
 "March away down to Keilah,
 for I will put the Philistines into
 5 your hands." So David and his
 men went to Keilah; they fought
 the Philistines, carried off their
 cattle, and inflicted heavy

slaughter on them. Thus David
 rescued the inhabitants of
 Keilah.

When Saul was told that 7
 David had gone to Keilah,
 Saul said, "God has handed him
 over to me! He has trapped
 himself by entering a town with
 gates and bars." So Saul sum- 8
 moned all the people to war,
 to go down to Keilah in order
 to besiege David and his men.
 David knew the mischief that 9
 Saul was plotting against him,
 so he said to Abiathar the
 priest, "Bring the ephôd here"
 (when Abiathar the son of 6
 Ahimelek fled to David at
 Keilah, he came down with
 the ephôd in his hand). Then 10
 said David, "O Eternal, God of
 Israel, thy servant has heard for
 certain that Saul intends to
 come to Keilah, to destroy the
 town on my account. Will 11
 Saul come down, as thy servant
 has heard? O Eternal, God of
 Israel, pray tell thy servant!"
 The Eternal said, "He will come
 down." Then said David, 12
 "Will the burghers of Keilah
 hand over me and my men to
 Saul?" The Eternal said,
 "They will." So David and 13
 his men, about six hundred in
 number, got away from Keilah
 and roamed at large; and when
 Saul was told that David had
 escaped from Keilah he gave up
 his expedition. David kept to 14
 the fastnesses in the desert, and
 stayed in the highlands; Saul
 searched for him every day, but
 the Eternal did not put him into
 his hands.

Now David was afraid be- 15
 cause Saul had come out to seek
 his life; David was at Horesha
 in the desert of Ziph, but Jona- 16
 than, Saul's son, went away to
 David at Horesha and encour-

17 aged him from God: "Do not be afraid," he said to him, "the hand of Saul my father will never find you; you shall be king over Israel, and I shall be next you; Saul my father knows that well." So they two made a compact before the Eternal; David remained at Horesha, while Jonathan went away home. Then up came the Ziphites to Saul at Gibeah, saying, "Is not David hiding among us, in the fastnesses at Horesha? Come down then, O king, as is your heart's desire, and it will remain for us to put him into the king's hands." "The Eternal bless you!" said Saul, "you have had pity on me. Now go and make further plans, find out and make sure of the spot where his fleeting foot rests, and who has seen him there; for I am told he is very cunning. Be on the alert, then, ascertain all the hiding-places where he lurks, and be sure to come back to me; then I will go with you, and, if he is in the country, I will hunt him through all the divisions of Judah." So they started ahead of Saul for Ziph.

David and his men were in the steppes of Maon, in the wady of the Arâbah to the south of the Jeshîmon. When Saul and his men went in search of him, David got word of it and went down to the crag that is in the steppes of Maon. On learning this, Saul pursued David into the steppes of Maon; Saul moved along one side of the hill, while David and his men were on the other side, David hurrying in alarm to get away, for fear of Saul, and Saul and his men closing in to capture David and his men—when a messenger reached Saul, saying,

"Hurry back, for the Philistines have made a raid upon the land!" So Saul returned from his pursuit of David and went to fight the Philistines. Hence the spot was called "The Crag of Escapes."

David retired from it and stayed in the fastnesses of Engëdi. Now, after coming back from his pursuit of the Philistines, Saul was told that David was in the steppes of Engëdi. So Saul took three thousand picked men from all Israel and went in search of David and his men to the east of the Wildgoat crags; on his way he came to some sheepfolds, where there was a cave. Saul went inside to relieve himself. Now David and his men were seated in the recesses of the cave; and David's men whispered to him, "Here is the day on which the Eternal promised that he would put your enemy in your power and let you do what you like to him." But he said to his men, "The Eternal forbid that I should do this to my lord, to the Eternal's anointed!—that I should lift my hand against him, when he is the Eternal's anointed!" With these words David restrained his men and would not let them attack Saul. But David got up and secretly cut off the skirt of Saul's robe (though afterwards David reproached himself for having cut off Saul's skirt). Meanwhile Saul left the cave and went on his way. Then David also got up and went out of the cave, calling after Saul, "My lord king!" When Saul looked back, David bowed his face to the ground and did obeisance. David said to Saul, "Why do

you listen to men who tell you that David means to injure
 10 you? Why, you see for yourself to-day that the Eternal put you in my power inside the cave; but I refused to kill you, I had mercy on you; I said, 'I will not lift my hand against my lord, for he is the Eternal's
 11 anointed.' Yes, my father, look here, look at the skirt of your robe in my hand! I cut off the skirt of your robe instead of killing you; and by that you may be sure there is neither evil nor guilt on my hands; I have not sinned against you, though you are scheming to
 12 take my life. May the Eternal judge between me and you! May the Eternal avenge me upon you! But my hand shall
 13 never strike you! As the old proverb runs, 'Evil men bring evil on themselves'; my hand
 14 shall never strike you. Whom is the king of Israel after? Whom are you chasing? a cur! a flea!
 15 May the Eternal be judge and decide between me and you! May the Eternal see to it, and defend my cause and free me
 16 from your hand!" When David had finished saying this to Saul, Saul said, "Is that your voice, David my son?" And
 17 Saul wept aloud. "You are a better man than I am," he said to David; "you have done good to me, and I have done evil to
 18 you. And to-day you have crowned your kindness to me by not killing me when the Eternal had put me in your
 19 power—for who lets an enemy go scot-free, when he has come across him? So may the Eternal reward you with good for this good you have done to
 20 me! Now I know you are certain to be king and that the

kingdom of Israel is to be settled fast by you. Swear to me, then, 21 by the Eternal, that you will not cut off my offspring when I am gone, and that you will not destroy my name out of my father's clan." David swore 22 this to Saul; then Saul went home, while David and his men went up to the fastness.

[[When Samuel died, all Israel gathered to mourn 25 for him, and they buried him in his house at Ramah;]] David then moved down to the steppes of Maon. Now there was a man 2 in Maon whose business was at Karmel, a wealthy man with three thousand sheep and a thousand goats. He was shearing his sheep at Karmel. (The 3 man's name was Nabal and his wife's name was Abigail; the woman was shrewd and handsome, but the man was rough and boorish—he was a Calebite.) When David in the steppes 4 heard that Nabal was shearing his sheep, David sent off ten young men; David told the 5 young men to go up to Karmel, to Nabal, and greet him thus in David's name: "Brother, may you prosper, may 6 your household and all your belongings prosper! I hear 7 you have men shearing. Now your shepherds have been beside us, and all the time they were at Karmel we never jeered at them, nor did they miss anything; ask your young men, 8 and they will tell you that. Let my young men therefore find favour with you, for we come to you on a feast-day; give anything you have at hand to your servants and to David your son."

When David's young men 9 arrived, they said all this to

Nabal in the name of David.
 10 But Nabal started up and answered David's servants, "Who is David? Who is the son of Jesse? There are plenty of slaves nowadays all running
 11 away from their masters! And I am to take my bread and my wine and the meat I have killed for my own shearers, and give it to men from—I know not where?"

12 Then David's young men turned away and went back to
 13 tell him all this. "Every man buckle on his sword," said David to his men. They buckled on their swords, David also buckled on his sword, and about four hundred men followed David, while two hundred remained with the stores.

14 Now one of the shepherd lads had told Abigail the wife of Nabal that "David sent messengers from the steppes to greet our master, and he railed at
 15 them. But these men were very good to us; we were never jeered at, we never missed anything when we were beside them in
 16 the fields; all the time we were tending the sheep beside them, they were a protection to us,
 17 night and day. Now make up your mind, consider what you should do, for there is trouble brewing against our master and all his household—such an ill-tempered creature he is, no one can say a word to him!"

18 Then Abigail quickly took two hundred loaves, two bottles of wine, five roasted sheep, two bushels of parched grain, a hundred bunches of raisins, and two hundred fig-cakes; she put
 19 them on asses, and told her young men to go on in front of her, and she would follow (but she did not tell her husband

Nabal). She was riding on her
 20 ass down the side of the hill, when she met David and his men also coming down in her direction. David had been say-
 21 ing, "So it was all for nothing that I guarded that fellow's goods and chattels in the steppes! Not one of his belongings went a-missing, and he has returned me evil for good! God kill David and
 22 more than kill him, if I leave the fellow a single male alive by to-morrow morning!" But
 23 when Abigail saw David, she hurriedly alighted from her ass, fell on her face before David, and bowed to the ground; she
 24 fell at his feet saying, "On me, my lord, on me let the guilt fall! Let your maidservant address you, pray listen to the words of your maidservant. Ah, my
 25 lord, pay no heed to that worthless creature Nabal!—he is like his name. 'Nabal,' 'Churl,' is his name, and churl is his nature! Your humble servant never saw the young men of my lord, whom you sent—no, my lord, by the life
 26 of the Eternal, by your own life, she did not! Now, as the Eternal has kept you from the guilt of bloodshed, from taking revenge with your own hands, may your enemies and those who try to harm my lord fare like Nabal! Here is a present
 27 which your servant has brought to my lord; let it be handed to the young men who follow my lord. Pray forgive aught that
 28 your humble servant has done amiss; for the Eternal will assuredly found a lasting family for my lord, since my lord is fighting the battles of the Eternal: no evil is to be found in you ever since you were born.

29 Men may rise to pursue you and seek your life, but my lord's life shall be wrapt up safe among the living in care of the Eternal your God; as for the lives of your enemies, he will fling them away, like stones out of a sling.

30 When the Eternal has done to my lord all the good he has promised, when he has made

31 you prince over Israel, then you will have no qualms of conscience; my lord will not reproach himself for needless bloodshed, for taking his own revenge. And when the Eternal has prospered my lord, pray remember your humble servant."

32 David said to Abigail, "Blessed be the Eternal, the God of Israel, for sending you to meet

33 me this day! Blessed be your tact, blessed be yourself, for saving me this day from the guilt of bloodshed and from

34 avenging myself! For as sure as the Eternal, the God of Israel, lives, who has kept me from harming you, unless you had hurried to meet me, Nabal would not have had one male left

35 him by morning!" Then David accepted the present she had brought him; he said to her, "Go up to your home in peace; I have listened to your plea and granted your request!"

36 Now when Abigail reached Nabal, there he was, banqueting in his house like a monarch; Nabal was in high spirits, for he was quite drunk, so that Abigail did not tell him anything at all till day-break.

37 In the morning, when Nabal had recovered from his wine, his wife told him all this, and his spirits sank, he became

38 motionless like stone. Ten days later the Eternal struck

Nabal, and he died. When 39 David heard that Nabal was dead, he said, "Blessed be the Eternal, who has avenged my insult upon Nabal and kept his servant back from evil! The Eternal has made Nabal's evil-doing fall back on his own head." Then David sent an offer of marriage to Abigail, to make her his wife. And when 40 David's servants came to Abigail at Karmel, and said to her, "David has sent us to you that he may make you his wife," Abigail rose and bowed her face 41 to the ground, saying, "Your humble servant here is a slave, ready to wash the feet of my lord's servants!" Then Abigail 42 rose quickly and mounted an ass, followed by five maids-in-waiting; she followed David's messengers and became his wife. David also took Ahinoam of 43 Jezreël, and they both became his wives (for Saul had given 44 his daughter Michal, David's wife, to Palti, the son of Laish, who belonged to Gallim).

Then the Ziphites came **26** to Saul at Gibeah saying, "Is not David hiding on the hill of Hachilah, overlooking the Jeshimon?" So Saul started 2 and went down to the desert of Ziph, accompanied by three thousand picked men of Israel, to search for David in the desert of Ziph. Saul camped on the 3 hill of Hachilah, overlooking the Jeshimon. David was keeping to the desert, and when he saw that Saul was pursuing him into the desert, David sent 4 out spies and discovered that Saul had reached . . . So 5 David started and reached the spot where Saul had camped.

David took a look at the spot where Saul was lying, with

Abner, son of Ner, the commander of his army; Saul was lying inside the entrenchment, with the troops posted round
 6 him. Then David asked Ahimelek the Hittite and Abishai the son of Zeruiah, Joab's brother, "Who will come down with me to Saul, to the camp?" Abishai said, "I will go down
 7 with you." So David and Abishai made their way into the lines by night, and there lay Saul asleep inside the entrenchment, his spear fixed in the ground at his head, and Abner and the troops lying round him!
 8 Then said Abishai to David, "God has put your enemy into your power to-day; do let me pin him to the ground with his own spear! Just one stroke! I will not need to strike him
 9 twice!" But David said to Abishai, "Do not murder him; for who can lay hands upon the Eternal's anointed and be
 10 innocent?" David added, "By the life of the Eternal, the Eternal shall strike him, his day of death shall come, or he shall go into battle and be swept
 11 away. The Eternal forbid that I should raise my hand against the Eternal's anointed! But take the spear at his head and the jug of water, and let us be
 12 off!" So David took the spear and the jug of water from Saul's head, and they went off; no one saw them, no one knew anything, no one awoke, they were all asleep, for a deep sleep from the Eternal had overcome them.
 13 Then David went across and stood on the top of a hill at some distance, with a wide
 14 space between; and David called to the troops and to Abner son of Ner, "Abner, will you not answer?" Abner

replied, "Who is that calling?" And David said to Abner, 15
 "Are you not a champion? Who in Israel is like you? Why then have you not kept guard over your lord the king? Some one got in to murder the king your lord! This is a bad business. 16
 By the life of the Eternal, you deserve to die for failing to keep guard over your lord, over the Eternal's anointed! Look here, see where the king's spear is, and the jug of water that was beside his head!" Saul 17
 recognized David's voice; he said, "Is that your voice, my son David?" David said, "It is my voice, my lord, O king." And he went on: "Why is my 18
 lord pursuing his servant? What have I done? What guilt stains my hands? Pray 19
 let my lord listen to what his servant says. If it is the Eternal who has roused you against me, may he be propitiated by an offering! But if it be men, a curse on them in the presence of the Eternal!—for they have banished me this day from all contact with the Eternal's own land, bidding me go and worship other gods. Oh, may my blood not fall to the 20
 ground far from the Eternal's presence!—for the king of Israel is out to seek my life, like a vulture hunting a partridge on the hills." Then Saul said, "I 21
 have done wrong; come back, David my son, I will never hurt you again, since you held my life sacred this day. I have acted senselessly, I have gone far astray." David answered, 22
 "Here is the king's spear; let one of the young men come across and fetch it. May the 23
 Eternal reward each of us for his honesty and fidelity! The

Eternal put you in my power to-day, and I refused to raise my hand against the Eternal's anointed. Now, as I set great store by your life to-day, so may the Eternal set great store by my life and rescue me from all distress!" Then said Saul to David, "A blessing on you, David my son! You will do great things, and you are sure to win." So David went away and Saul returned home.

27 David said to himself, "I shall be killed by Saul some day; the only thing for me is to escape to the land of the Philistines; then Saul will despair of searching for me any longer within the boundaries of Israel, and I shall escape from his grasp." So David started across country, he and the six hundred men who were with him, and they went to Achish the son of Maoch, king of Gath. David stayed with Achish at Gath, he and his men, every man with his household, and David with his two wives, Ahinoam the Jezreelitess, and Abigail the Karmelitess who had been Nabal's wife. When Saul was told that David had fled to Gath, he searched for him no longer.

Then said David to Achish, "If you will grant me a favour, let me settle in one of the towns in the open country, that I may stay there. Why should your servant live in the royal town beside you?" Then Achish gave him Ziklag; that is why Ziklag belongs to the kings of Judah to this very day. The length of time that David stayed at Ziklag in the open country of the Philistines was a year and four months.

Now David and his men

made raids upon the Geshurites, the Gizrites, and the Amalekites, who inhabit the country stretching from Telam in the direction of Shur, towards the land of Egypt. When David conquered a country, he left neither men nor women alive; he seized sheep, oxen, asses, camels, and clothing, and made his way back to Achish. Achish would ask, "Where have you been raiding to-day?" David would answer, "against the southern part of Judah," or "against the southern tract of the Jerahmeélites," or "against the southern tract of the Kenites." David never left a man or woman alive, to be brought to Gath, "in case," he thought, "they may betray us." So David acted, such was his practice all the time he stayed in the country of the Philistines; and Achish trusted David, thinking that as he had brought himself into bad odour with Israel his own people, he would always remain his vassal.

During these days the Philistines mustered their forces for war, to fight against Israel, and Achish said to David, "Be sure of this, you must march out with me in the army, you and your men." "Very well," said David to Achish, "you will now learn what your servant can do." So Achish said to David, "Then I make you captain of my body-guard for life."

The Philistines mustered all their forces at Aphek, the Israelites camping beside the fountain at Jezreël. The Philistine tyrants were marching past by companies and regiments, David and his men in the rearguard with Achish, when

the Philistine authorities asked, "Who are these Hebrews?" Achish said to the Philistine authorities, "This is David, a servant of Saul king of Israel, who has been with me here for two years; I have never found anything wrong with him from the time he joined me up till
 4 now." But the Philistine authorities were angry with him; the Philistine authorities said to him, "Send the man back, make him return to the post you assigned him; he must not march down with us to battle, lest he thwart us when we are at war. How could this fellow best appease his master? Surely by letting him have the heads
 5 of our men there! Is this not the David of whom they sang to each other as they danced?—

Saul has slain his thousands,

David tens of thousands!"

6 So Achish called David. "By the life of the Eternal," he said, "you are an honest fellow, and to my mind it is right that you should share all my enterprises in war, for I have never found anything wrong with you from the time you came to me up till now. But the tyrants do not

7 approve of you. So go back, and go peaceably, not to displease the Philistine tyrants."

8 "But what have I done?" said David to Achish. "What fault have you found with your servant, all the time I have been in your service down to this day, that I may not go and fight against the enemies of my
 9 lord the king?" Achish answered David, "I know, you are as blameless to my mind as an angel of God. But the Philistine authorities have declared that you must not accom-

10 pany us to battle. So rise in the

morning, you and the servants of your lord who came with you, and be off to the place I assigned you; harbour no evil design, for to my mind you are honest; but as soon as you get up in the morning, as soon as it is light, be off." So David made an early
 11 start in the morning, he and his men, to return to the land of the Philistines. The Philistines marched up to Jezreël.

Now by the time David **30** and his men reached Ziklag on the third day, the Amalekites had raided the Negeb and Ziklag; they had stormed Ziklag and burned it down, taking prisoners
 2 the women and all in the town, young and old. Instead of killing anyone, they carried them off and made away. So when
 3 David and his men reached the town, there it lay, burned down; their wives, their sons, and their daughters had been taken prisoners! David's two wives had
 5 also been taken prisoners, Ahinoam the Jezreëlite and Abigail, once wife of Nabal the Karmelite.

Then David and his men 4 wept aloud, till they could weep no more. David was in
 6 serious difficulties; the men spoke of stoning him, for their souls were sore, every man for his sons and daughters. But David relied on the Eternal his God and took courage. He said to
 7 Abiathar the priest, the son of Ahimelek, "Bring me the ephôd here." So Abiathar brought the ephôd to David, and David con-
 8 sulted the Eternal; he asked, "Shall I pursue these raiders? Shall I overtake them?" The answer was, "Pursue them; you will be sure to overtake them, you will be sure to effect

9 a rescue." So David went off, he and the six hundred men who were with him; they reached the wady of Besor, where those who had to be left behind remained; two hundred were left behind, too tired to cross the wady of Besor. Mean-
 10 time David and four hundred men went on with the pursuit.
 11 The troops found an Egyptian in the prairie, and when they
 12 took him to David, they gave him food to eat and water to drink, they gave him a piece of fig-cake and two clusters of raisins; after eating, he revived, for he had neither eaten bread nor drunk water for three days
 13 and three nights. Then David said to him, "To whom do you belong? Where do you come from?" He said, "I am an Egyptian lad, the servant of an Amalekite; my master abandoned me because I turned ill
 14 three days ago. We raided the southern tract of the Kerêthites, the southern tract belonging to Judah, and the southern tract of Caleb; we also burned down
 15 Ziklag." David said to him, "Will you take me down to these raiders?" He said, "Swear by God that you will neither kill me nor hand me over to my master, and I will take you down to these raiders."
 16 When he took David down, there they were, scattered over all the country, eating and drinking and making merry over the enormous spoil they had taken from all the land of the Philistines and from the land of
 17 Judah! David harried them from twilight to evening, in order to wipe them out; not a man escaped, except four hundred youths who rode on camels
 18 and got clear away. David re-

covered all whom the Amalekites had captured; he rescued his own two wives, and not one
 19 was missing, young or old, sons or daughters, nothing of the spoil or of anything that had been captured; David brought it all back. He also captured all the
 20 flocks and herds, and the people drove them in front of him, shouting: "This is David's spoil!"

Then David came to the
 21 two hundred men who had been too tired to follow him, so that he had to leave them behind at the wady of Besor; they came forward to meet David and the troops with him, and on drawing near they saluted the company. But the scoundrels and
 22 low creatures in David's company all declared, "Since they did not march along with us, we will not give them any of the spoil we have recovered—except that every man can have his wife and children to take home with him." David said,
 23 "You must not do this, brothers, after what the Eternal has done for us, preserving us and handing over the invaders to us. Who would obey such an order? 24
 No,
 As is the share of the fighting man,
 So is the share of the man who stays by the stores;
 they shall share alike." (From
 25 that day on, he made this a rule and precedent for Israel; it is so to this day.) On arriving at
 26 Ziklag, David sent some of the spoil to the sheikhs of Judah, according to their towns, saying, "Here is a present for you, from the spoil of the enemies of the Eternal"; he sent this present
 27 to those in Bethûel, to those in Ramoth of the Negeb, to those in Jattir, to those in Arôer, to 28

those in Siphmoth, to those in
 29 Eshtemoa, to those in Karmel,
 to those in the towns of the
 Jerahmeélites and the Kenites,
 30 to those in Hormah, to those in
 31 Beêrsheba, to those in Ether, to
 those in Hebron, and to all the
 places where David and his men
 had been accustomed to stay.

28 When Samuel had died, all
 3 Israel had mourned for
 him and buried him in his own
 town of Ramah. Now Saul

had cleared the mediums and
 4 wizards out of the country. But
 when the Philistines mustered
 and went into camp at Shunem,
 and when Saul mustered all Is-
 rael to encamp at Gilboa, Saul
 5 was afraid, and, his heart
 trembling with terror at the
 sight of the Philistine army,
 6 he consulted the Eternal;
 but the Eternal would not
 answer him either by dreams
 or by the sacred lot or by
 7 prophets. Then Saul said to his
 courtiers, "Find me a witch,
 that I may go and consult her."
 His courtiers said, "There is a
 8 witch at Endor." So Saul, dis-
 guising himself and changing
 his clothes, went with two men
 to the woman by night; he said
 to her, "Inquire for me as a
 medium; bring me up the ghost
 of some one whom I name to
 9 you." The woman said to him,
 "You know what Saul has done,
 cutting mediums and wizards
 out of the country! Why, then,
 are you laying a trap for my life,
 to have me put to death?"

10 Then Saul swore to her by the
 Eternal, "By the life of the
 Eternal, this will not involve
 11 you in any guilt!" So the
 woman said, "Whom shall I
 bring up for you?" "Bring up
 12 Samuel," he said. The woman
 looked at Saul and screamed;

the woman said to Saul, "Why
 have you deceived me? You
 are Saul!" The king said to her, 13
 "Have no fear! What do you
 see?" The woman said to Saul,
 "I see a god coming up out of
 the earth." He said to her, 14
 "What is he like?" She said,
 "It is an old man coming up;
 he is covered with a mantle."
 So Saul knew it was Samuel;
 he bowed with his face to the
 ground and did obeisance.
 Then Samuel said to Saul, 15
 "Why have you disturbed me by
 bringing me up?" Saul an-
 swered, "I am in deep trouble;
 the Philistines are attacking me,
 and God has abandoned me;
 he answers me no more, either
 by prophet or by dreams; so I
 have called you to tell me what
 to do." But Samuel said, "Why 16
 ask me, when the Eternal has
 abandoned you, to side with
 your rival? [[The Eternal has 17
 treated you as he declared by
 me that he would; the Eternal
 has torn the kingdom out of
 your hand and given it to
 David, your neighbour. It is 18
 because you did not obey the
 voice of the Eternal, because
 you did not carry out his fierce
 anger against Amâlek, that the
 Eternal has done this to you
 to-day. And the Eternal will 19
 put Israel along with yourself
 into the power of the Philis-
 tines.]] To-morrow you shall
 fall, with your sons at your side,
 and the Eternal will put the
 army of Israel into the power of
 the Philistines."

Saul was overcome and fell 20
 at full length on the ground,
 aghast at what Samuel said;
 there was no strength in him,
 for he had eaten nothing all day
 and all night. So the woman 21
 went up to Saul, and, seeing he

was in agony, she said to him, "Your servant has done what you said; I have taken my life in my hands and done what you
 22 told me. Now do what your servant tells you; let me put a bite of food before you, that you may eat it and get strength for your journey."
 23 But he refused; he said, "I will not eat." However, his attendants as well as the woman urged him, and he listened to them; he got up from the ground
 24 and sat on the couch. The woman hurried to kill a fattened calf which she had in the house; she also kneaded some flour, baking unleavened cakes with
 25 it. She put the food before Saul and his attendants; they ate it, rose, and went away that night.

31 When the Philistines made their attack on Israel, the men of Israel fled from the Philistines and dropped slain
 2 upon mount Gilboa. The Philistines overtook Saul and his sons; they slew Jonathan, Abinadab, and Malchishua,
 3 Saul's sons. Saul himself was hard pressed in the fight; the archers got at him, and he was badly wounded by
 4 the archers. Then Saul said to his armour-bearer, "Draw your sword and run me through, lest these uncircumcised creatures come and make a fool of me." But his armour-bearer would not; he was terrified. So Saul

took his own sword and fell on it. And when his armour-bearer 5 saw that Saul was dead, he also fell on his sword and died with him. Thus Saul, his three 6 sons, his armour-bearer, and all his men, died together on the same day. (When the men 7 of Israel on the opposite side of the valley and the folk on the other side of the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned their towns and took to flight; the Philistines then came and occupied them.) Next day, 8 when the Philistines went to strip the slain, they found Saul and his three sons lying dead on mount Gilboa. So they cut off 9 Saul's head and stripped off his armour, sending messengers all round the Philistine country to carry the good news to their idols and people. His armour 10 they placed in the temple of Astartê; his body they exposed on the walls of Beth-shan. But 11 when the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul, all the braves 12 set out to march by night, and took the bodies of Saul and his sons from the walls of Beth-shan; when they reached Jabesh, they lamented over them there; then they buried their 13 bodies under the tamarisk-tree at Jabesh, fasting for seven days.

2 SAMUEL

1 After the death of Saul, when David had come back from slaying the Amalekites and had been for two days at Ziklag, on the third day a man came from Saul's camp with his clothes torn and earth scattered on his head. When he reached David, he fell to the ground and did obeisance. David said to him, "Where do you come from?" "I have escaped from the camp of Israel," said he. Then David asked him, "Tell me, how did things go?" He replied, "The troops ran away from the fight, many of the troops have fallen, and Saul and his son Jonathan are also dead." [[David said to the young man who told him, "How do you know that Saul and his son Jonathan are dead?" And the young man who told him said, "I happened to be on mount Gilboa, and there was Saul leaning on his spear! The chariots and cavalry were close upon him. When he looked behind him, he saw me and called to me. I answered, 'Here I am.' He said to me, 'Who are you?' I said to him, 'I am an Amalekite.' Then he said to me, 'Stand over me and despatch me, for it is dizziness that has seized me—I am quite unwounded!' So I stood over him and killed him, for I was sure he could not live after he had fallen. I took the crown from his head and the armlet from his arm, and I have brought them here to my lord."]]

11 Then David caught his clothes and tore them; so did all the men with him; they lamented and wept and fasted till evening for Saul and his son Jonathan and the army of Judah and the

house of Israel, because they had fallen by the sword. [[David said to the young man who told him, "Where do you come from?" "I am the son of a resident alien," he said, "an Amalekite." And David said to him, "Why were you not afraid to lift your hand to destroy the Eternal's anointed?" Then David called one of the young men and said, "Go up to him and strike him down." Then he felled the Amalekite, so that he died. "Your blood be on your own head," said David; "your own lips have borne witness against you, when you said, 'I slew the Eternal's anointed!'"]]

Then David sang this dirge over Saul and his son Jonathan (it is written in the Book of Heroes); he said:

O Judah, to your crying!
O Israel, to your grief and woe!
On your battle-fields the slain are lying,
and heroes, alas! fallen low.

Tell it not in Gath,
proclaim it not in Ashkelon's streets,
lest the daughters of the Philistines rejoice,
lest the daughters of the uncircumcised exult.

Dew never fall on you, hills of Gilboa,
rain never reach you, O death's own field!
For there a hero dropped his shield,
Saul's shield, the armour of the anointed.

From the blood of the slain,
from the flesh of the mighty,
never did Jonathan's bow turn back,
nor the sword of Saul unsated.

Saul and Jonathan, loved and lovely,

never divided in life or in death!—
swifter than eagles, stronger than
lions!

24 Daughters of Israel, wail for Saul,
who decked you in scarlet and
jewels,
who adorned your robes with gold!

25 Alas for heroes fallen low
in the thick of the fray!

26 Jonathan slain in the field of battle,
my heart is sore for you,
O Jonathan, my brother!
You were my dear delight,
your love for me was a wonder, far
beyond a woman's love.

27 Alas for heroes fallen low,
for weapons that once felled the
foe!

2 After this David asked the
Eternal, "Shall I go up to one
of the towns of Judah?" The
Eternal said to him, "Go up."
Then David said, "Where shall
I go up?" "To Hebron," the

2 Eternal answered. So David
went up, along with his two
wives, Ahinoam the Jezreelitess
and Abigail who had been the
wife of Nabal the Karmelite.
3 David also took the men who
were with him, every man and
his household, and they stayed
4 in the citadel of Hebron; then
the men of Judah came and
anointed David there as king
over the house of Judah.

5 When David was told that it
was the men of Jabesh-gilead
who had buried Saul, he sent
messengers to the leading men of
Jabesh-gilead, saying, "The Eter-
nal's blessing be on you for hav-
ing done this kindness to your
6 lord Saul in burying him! So
may the Eternal be kind and
true to you! And I will be
good to you for having done this.
7 Courage then, be brave! Saul
your lord is dead, but the house

of Judah has anointed me to be
their king."

Now Abner the son of Ner, 8
commander of Saul's army, had
taken Saul's son Ishbaal across
to Mahanaim, where he made 9
him king over Gilead, the Asher-
ites, Jezreël, Ephraim, and Ben-
jamin, in fact over all Israel.
Only the house of Judah adhered
to David. [[Ishbaal, Saul's son, 10
was forty years old when he
began to reign over Israel, and
he reigned two years. The time 11
during which David reigned at
Hebron over the house of Judah
was seven years and six
months.]] Then Abner the son 12
of Ner and the adherents of
Ishbaal the son of Saul marched
from Mahanaim to Gibeon;
Joab the son of Zeruiah and 13
David's adherents also marched
out, and met them at the reser-
voir of Gibeon. The two par-
ties sat down, one on the one
side of the reservoir and the
other on the other side. Then
Abner said to Joab, "Let the 14
young men get up and have a
fight before us." "Very well,"
said Joab. So the young men 15
got up and were numbered off,
twelve for Benjamin and Ishbaal
the son of Saul, and twelve ad-
herents of David. Each caught 16
his opponent by the head and
stabbed him in the side, so that
they all dropped together.
Hence the spot was called "The
Field of Sides" (it is at Gib-
eon). That day the fight that 17
followed was most fierce, but
Abner the son of Ner and the
men of Israel were beaten by
the adherents of David.

Zeruiah's three sons were there, 18
Joab, Abishai, and Asahel. Asa-
hel was swift-footed as a wild
deer; so Asahel chased Abner, 19
and as he ran he never turned

to right or left in his pursuit of
 20 Abner. Then Abner glanced
 behind him and said, "Is that
 you, Asahel?" "Yes," he an-
 21 swered. So Abner said to him,
 "Turn to your right or to your
 left, catch one of the young
 men and take his spoil." But
 Asahel would not turn aside
 22 from his chase. Then Abner
 again said to Asahel, "Turn
 aside from following me; why
 should I strike you down? How
 could I look your brother Joab
 23 in the face after that?" But
 he would not turn aside. So
 Abner gave him a backward
 stroke in the belly, the spear
 came out at his back, and he
 dropped dead on the spot.
 [[Everyone who came to the
 spot where Asahel had dropped
 dead, stopped there.]]

24 Joab and Abishai pursued Ab-
 ner, and, as the sun was setting,
 they reached the hill of Ammah,
 east of the road through the
 25 open country of Gibeon, where
 the Benjamites gathered behind
 Abner in a solid phalanx drawn
 up on the top of the hill of Am-
 26 mah. Abner called to Joab, "Is
 the sword to devour for ever?
 Do you not know the outcome
 will be bitter? How long will it
 be before you order the troops
 to give up pursuing their fellow-
 27 countrymen?" "By God's life!"
 said Joab, "unless you had said
 the word, not one of the men
 would have stopped pursuing
 28 his fellow till morning." Then
 Joab sounded the trumpet, and
 all the troops stopped; they pur-
 sued Israel no longer, they
 fought no more.

29 All that forenoon Abner and
 his men made their way
 through the wady of Arâbah,
 crossing the Jordan and pass-
 ing right through the ravine

till they reached Mahanaim.
 As for Joab, he returned from 30
 his pursuit of Abner; when he
 had mustered all the troops,
 nineteen of David's adherents
 were missing, besides Asahel,
 whereas David's adherents had 31
 killed three hundred and sixty
 men of Benjamin and of Abner's
 army. Asahel they lifted, and 32
 buried him in his father's grave
 at Bethlehem. Then Joab and
 his men marched all night, and
 the day dawned on them at
 Hebron.

The war between Saul's 3
 house and David's house 3
 went on; but David grew
 stronger and stronger, while the
 house of Saul became weaker
 and weaker.

Sons were born to David at 2
 Hebron: his eldest was Amnon,
 son of Ahinoam the Jezreelitess;
 his second was Chileab, son of 3
 Abigail who had been the wife
 of Nabal the Karmelite; his
 third was Absalom, son of Maa-
 kah, the daughter of Talmai
 the king of Geshur; his fourth 4
 was Adonijah, son of Haggith;
 his fifth was Shephatiah, son of
 Abital; and his sixth Ithream, 5
 son of Eglah . . . These were
 born to David at Hebron.

During the war between the 6
 house of Saul and the house of
 David, Abner strengthened his
 position in the house of Saul.
 Thus, Saul had a concubine 7
 called Rizpah, the daughter of
 Aiah, and Abner took her. Ish-
 baal said to Abner, "Why have
 you gone in to my father's con-
 cubine?" But Abner was fu- 8
 rious at what Ishbaal said.
 "Am I the mere head of a cur?"
 he asked, "I with all my good
 service to the house of Saul
 your father, to his kinsfolk and

his friends, I who have saved you from the grasp of David, that you find fault with me
 9 now about a wench? God kill Abner and worse, if I do not help David to what the Eternal
 10 swore to give him! I will transfer the kingdom from Saul's house, and set up David's throne over Israel and Judah, from Dan to Beërsheba!"

11 Ishbaal dared not say another word to Abner; he was afraid
 12 of him. But Abner sent messengers to David at Hebron, saying, "Make a pact with me, and you will get my help in bringing over
 13 all Israel to your side." "Very well," said David, "I will make a pact with you. Only, I make one demand upon you: never appear in my presence unless you bring Saul's daughter, Michal, when you come to see
 14 me." Thereupon David sent messengers to Ishbaal, Saul's son, saying, "Hand me over my wife Michal, whom I bought for a hundred Philistine foreskins."
 15 Ishbaal sent and took her away from her husband Paltiel the son of Laish. Her husband followed her, crying all the way, as far as Bahurim; then Abner said to him, "Back you go!" And back he went.

17 Now Abner had been in communication with the sheikhs of Israel, saying, "You have long wanted David as your king;
 18 now act! The Eternal has promised David, 'By the hand of my servant David I will rescue my people Israel from the power of the Philistines and from the power of all their ene-
 19 mies!'" Abner also talked to the Benjamites, and then Abner went away to Hebron to tell David all that Israel and the

whole house of Benjamin had determined to do.

When Abner came to David at Hebron, accompanied by twenty men, David held a feast for Abner and his men. Abner said to
 21 David, "I will be off to rally all Israel round my lord the king, that they may make a compact with you, and that you may reign as far as you please." So David dismissed Abner, who went off in peace.

Just then the followers of David came in with Joab from a raid, bringing rich spoil with them. Abner was not with David at Hebron, for David had dismissed him, and he had gone in peace. But when Joab
 23 and all his force arrived, and when Joab was told that Abner the son of Ner had come to the king, and that the king had dismissed him in peace, Joab
 24 went and said to the king, "What is this you have done? Here Abner came to you! Why have you dismissed him, and let him get clean away? You know
 25 quite well that Abner the son of Ner came only to deceive you, to note your movements, to find out all you were doing!" Then
 26 Joab left David, and sent messengers after Abner, who brought him back from the well at Sirah. (David knew nothing of this.)

When Abner came back to Hebron, Joab took him apart to the side of the town-gate for a quiet talk, and stabbed him there in the belly. So he died for shedding the blood of Asahel, Joab's brother. When Da-
 28 vid afterwards heard of it, he said, "I and my kingdom are for ever innocent before the Eternal of the murder of Abner the son of Ner. May the doom
 29

fall on Joab's head and on all his father's clan! May Joab's house never lack some one with a running issue, or some leper, or some effeminate creature, or a murdered victim, or a poverty-stricken waif!" [[Joab and his brother Abishai had murdered Abner, because he killed their brother Asahel in the battle at Gibeon.]] Then David ordered Joab and all his troops to tear their clothes, put on sackcloth, and wail in front of Abner's body. King David followed the bier. So they buried Abner at Hebron; the king wept aloud at Abner's grave, and all the troops wept. The king also sang this dirge for Abner:

Was this how Abner had to die,
as dies a godless wretch?

Your hands no man did tie,
none chained your feet!—and
then,
as falls a godless wretch,
you fell to ruthless men!

All the troops wept over him again. And when all the troops went to urge David to take food before the day closed, David swore, "God kill me and worse if I taste bread or anything till sunset!" All the troops marked this, and it pleased them; like all that the king did, it pleased all the troops; all the troops and all Israel were then convinced that the king had nothing to do with the murder of Abner the son of Ner. The king said to his officers, "Do you not know that a prince, a great man, has fallen in Israel to-day? Yet, though he was a royal relative and officer, these sons of Zeruiah were too much for him. May the Eternal requite the wrongdoer for the wrong he did!"

4 When Saul's son, Ishbaal, heard that Abner had died at

Hebron, he lost heart, and all the Israelites were alarmed. He had two men who were captains of guerilla bands, one called Baanah and the other Rechab, sons of Rimmon the Beêrothite, who belonged to the Benjamites (Beêrothis included in Benjamin, but the Beêrothites fled to Gittaim, where they are resident aliens to this day). [[Jonathan, Saul's son, had a son whose feet were lame. He was five years old when the news came from Jezreël about Saul and Jonathan; so his nurse caught him up and fled. But as she hurried, he fell and became lame. His name was Mephibosheth.]] Well, the sons of Rimmon the Beêrothite, Rechab and Baanah, went about midday to the house of Ishbaal, where he was taking his siesta at noon. The door-keeper of the palace, a woman who had been cleaning wheat, was drowsy and asleep; so Rechab and his brother Baanah slipped into the palace, and stabbed Ishbaal to death as he lay in bed within his chamber; after beheading him, they took his head and made their way all night through the wady of Arâbah. They brought Ishbaal's head to David at Hebron, saying to the king, "Here is the head of Ishbaal the son of your enemy Saul, who sought your life! This day has the Eternal avenged my lord the king on Saul and his offspring!" But David said to Rechab and his brother Baanah, the sons of Rimmon the Beêrothite, "By the life of the Eternal, who has rescued me from every strait!—when a man told me, 'Saul is dead!' supposing he had brought good news, I seized him and killed him at Ziklag; that was the reward I gave him for

- 11 his good news! And now, when scoundrels have murdered an honest man in bed within his own house, how much more shall I requite you murderers and wipe you off the earth?"
- 12 Then David gave orders to his young men, who killed them, cut off their heads and feet, and hung them up beside the reservoir at Hebron. Ishbaal's head they took and buried in Abner's grave at Hebron.

- 5** [[Then all the clans of Israel came to David at Hebron and said, "Here we are, your own bone and flesh! In bygone days, when Saul was king, it was you who led Israel out and in; the Eternal said to you, 'You shall shepherd my people Israel, you shall be prince over Israel!'"]]
- 3 Then all the sheikhs of Israel came to the king at Hebron, and king David made a compact with them at Hebron in presence of the Eternal, and they anointed David
- 4 king over Israel. [[David was thirty years old when he began to reign, and he reigned for
- 5 forty years. He reigned over Judah at Hebron for seven years and six months; then in Jerusalem he reigned over all Israel and Judah for thirty-three years and six months.]]
- 17 When the Philistines heard that David had been anointed king over Israel, all the Philistines marched up in search of David. But David heard of it and went down to his stronghold. Meantime the Philistines had gone raiding through the
- 18 valley of Ephraim. So David asked the Eternal, "Shall I attack the Philistines? Wilt thou put them into my hands?" The Eternal said to David, "Attack them, I will certainly put the

Philistines into your hands." Then David went to Baal-perazim and broke them there. "The Eternal has broken my foes down before me like water bursting a dam!" said David, and he called the spot Baal-perazim (or "lord of bursts"). The Philistines left their gods behind them there, and David and his men carried them off.

Back came the Philistines to the attack, raiding through the valley of Rephaim. When David consulted the Eternal, he was told, "You must not march against them; get round to the rear of them and attack them in front of the balsam-trees. Whenever you hear a sound of movement among the tops of the balsam-trees, be quick and attack, for the Eternal will have gone in front of you to rout the Philistine army." David did as the Eternal ordered him, and routed the Philistines from Geba as far as Gezer. Again the Philistines were at war with Israel. When David went down with his troops to camp at Gob and fought the Philistines, up started . . . a descendant of the giant-race; his bronze helmet weighed over twelve pounds, he carried a club, and he meant to kill David. However, Abishai, the son of Zeruiah, came to the rescue and struck the Philistine down dead. Then David's men swore, "You must never again go into battle with us; you must not let Israel's lamp be extinguished!"

After this there was another fight with the Philistines at Gob, where Sibbechai the Hushathite killed Saph, a descendant of the giant-race. There was another fight with the

Philistines at Gob, when Elhanan the son of Jair, the Bethlehemite, killed Goliath the Gittite, whose spear had a shaft like a weaver's beam.

20 There was another fight at Gath, where a huge man, with six fingers on each hand and six toes on each foot, another descendant of the giant-race, defied Israel; but David's

21 nephew Jonathan, the son of Shimei, killed him. These four

22 were descendants of the giant-race in Gath, and they fell by the hand of David and his officers.

1 6 Then David again mustered all the picked men of Israel, thirty thousand of them, and

6 5 the king and his men went to Jerusalem against the Jebusites, the natives of the country. They told David, "You will never get in here, blind men and cripples could drive you off!" (They thought David

7 would never get in. But David did capture the stronghold of Sion—which is David's burg).

8 David's orders for the day were, "Whoever strikes down a Jebusite is liable to death! David has no feud with 'blind men and cripples'!" (Hence the injunction, "blind men and cripples shall not enter the temple.")

9 David took up his residence in the stronghold; he called it "David's burg," and built a wall round the town, starting from the Millo rampart, and also round his own residence.

10 David became greater and greater, for the Eternal, God of hosts, was on his side;

11 and when Hiram the king of Tyre sent messengers to David with cedar logs, carpenters, and masons, who built a palace for

12 him, David realized that the

Eternal had set him to be king over Israel and had exalted his kingdom for the sake of his people Israel.

After David came from Hebron, he took more concubines and wives in Jerusalem, and more sons and daughters were born to David. The following

14 are the names of those born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphelet.

16

Then David and all the troops with him started for

6 2 Baal-judah to bring up the ark of God, which belongs to the Lord of hosts who sits enthroned upon the kherubs. They placed the ark of God on

3 a new cart, and brought it from the house of Abinadab on the hill, with Uzza and Ahio, the sons of Abinadab, leading the cart, Uzza walking beside the

4 ark while Ahio went in front. David and all the house of

5 Israel were dancing lustily before the Eternal and singing with lutes, with lyres, with drums, with rattles, and with cymbals. But when they

6 reached the threshing-floor of Nachon, Uzza put out his hand to the ark of God and caught hold of it, because the oxen were slipping; then the anger of

7 the Eternal blazed out against Uzza. God struck him down on the spot . . . and he died on the spot beside the ark of God. David was angry be-

8 cause the Eternal had broken out upon Uzza, and he called the spot Perez-uzza or "Breaking of Uzza"—as it still is called to this day. David was afraid of

9 the Eternal that day; he said, "How can the Eternal's ark ever come to me?" So David

10

was unwilling to take the Eternal's ark into David's burg; he took it aside to the house of Obed-edom the Gittite.

- 11 In the house of Obed-edom the Gittite the Eternal's ark remained for three months, and the Eternal blessed Obed-edom
12 and all his household. Now when king David was told that the Eternal had blessed the household of Obed-edom and all that belonged to him, on account of the ark of God, David
went and brought the ark of God up from Obed-edom's house to David's burg joyfully;
13 as soon as the bearers of the Eternal's ark had gone six steps, he sacrificed an ox and a
14 fatling; David whirled before the Eternal with all his might in the dance, wearing only a linen
15 kilt round his middle; this was how David and all the house of Israel brought up the Eternal's ark with shouts and blasts of the trumpet.

- 16 As the Eternal's ark entered David's burg, Saul's daughter Michal looked out of the window; and when she saw king David leaping and whirling about in the dance before the Eternal, she despised him in
17 her heart. After bringing in the ark of the Eternal, they put it in its place, inside the tent pitched for it by David;
18 David sacrificed burnt-offerings and recompense-offerings before the Eternal, and, when he had finished sacrificing the burnt-offerings and recompense-offerings, he blessed the people in the name of the Eternal of hosts
19 and distributed food among all the people, among the whole multitude of Israel, both men and women, giving each a cake of bread, a slice of meat, and a

bunch of raisins. Then the people all went home. David 20 went home to greet his family, but Saul's daughter Michal came out to meet David, saying, "Fine honour did the king of Israel gain to-day, exposing himself before women, before his own menials, as any loose fellow would expose himself indecently!" David said to 21 Michal, "It was in the Eternal's presence that I was dancing! Blessed be the Eternal, who chose me rather than your father or any of his family, appointing me prince over Israel the people of the Eternal! When 22 I sport in the Eternal's presence, I count myself too humble for that honour!—I am not honouring myself! And I am to seek honour from the menials you mention—from slave-girls like these?" So, to the day of her 23 death, Saul's daughter Michal had no children.

After the king had taken up 7 residence in his palace, and the Eternal had given him rest from his enemies all round, the 2 king said to the prophet Nathan, "Here I stay in a house of cedar, while God's ark is inside the curtains of a tent!" Nathan 3 said to the king, "Go and do whatever is in your mind, for the Eternal is with you." But 4 that very night the word of the Eternal came to Nathan: "Go 5 and give my servant David this message from the Eternal. 'Are you to build me a temple to stay in? I have never stayed in a 6 temple, not from the day that I brought the Israelites out of Egypt down to this day; I have always had my Dwelling in a tent. Wherever I moved with 7 all the Israelites, did I ever ask a single one of Israel's leaders,

whom I ordered to rule my people Israel, why they had not built me a house of cedar?" No, give my servant David this message from the Lord of hosts: 'I took you from the pasture-land, from tending sheep, that you should be prince over my people, over Israel; I have been with you wherever you went, to cut off all your enemies before you; and I will make you famous like the great men upon earth; I will fix a place for my people Israel and plant them firm within their place, till they are never unsettled again—violent men shall no longer distress them as they have done in bygone days, ever since I had to raise up champions for my people Israel: I will give them rest from all their enemies.'

The Eternal also tells you that the Eternal will build up a house, a family for you. 'When all your days are done and you sleep with your fathers, I will raise your offspring, born of your body, and establish their dynasty. [[Your son shall build a temple for my name, and I will establish his royal throne for all time.]]

To them will I be a father, to me they shall be sons; when they go astray, I will punish them as men are punished, with the stripes of the sons of Adam;

but I will not withdraw my kindness from them, as I withdrew it from him who was before you;

your house and your kingdom shall stand secure before me for all time, for all time shall your throne be established.'

Thus did Nathan speak to David, in terms of all these words and of all this vision.

Then king David went in and sat down before the Eternal, saying, "Who am I, O Lord Eternal, and what is my house, that thou hast brought me thus far, Lord Eternal? And thou hast reckoned this a small favour! Thou hast gone on to speak of thy servant's house for ages to come, and shown me a long line of generations. What more need David say to thee? Thou knowest thy servant; thou hast promised to glorify thy servant, and from thine own heart hast thou acted in letting thy servant see all this great future. Great thou art, O Lord Eternal, for there is none like thee, there is no god save thee, that we have ever heard of. And what other nation on earth is like thy people Israel? What nation did a god go and redeem to be a people for himself, to win a name for himself, by doing great and terrible exploits on their behalf, by driving out a people and their gods before his own people? Yet thou hast established thy people Israel to be thine own people for ever; and thou, O Eternal, hast become their God. Now, O Lord Eternal, confirm for ever thy promise to thy servant and his house, and do as thou hast said, that thy renown may be great for ever, when men say, 'The Lord of hosts is God over Israel,' the family of thy servant David being established before thee. O Lord of hosts, God of Israel, thy servant has ventured to offer this prayer to thee because thou hast revealed to thy servant that thou wilt build him up a family. Lord Eternal, thou art God, thy words are true, and thou hast made this kind promise to thy servant!

29 May it please thee to bless the family of thy servant, that it may continue in thy presence always! For thou hast said the word, O Eternal. May the family of thy servant be blessed for ever with thy blessing!"

8 After this David defeated the Philistines and subdued them; he took the supreme power from the Philistines. 2 When he defeated Moab, he arranged the natives in lines, making them lie down on the ground; two lines of them were put to death, and one line spared alive. This made the Moabites subject to David; they brought 3 him tribute. Then David defeated Hadadezer the son of Rehob, king of Zobah, as he went to set up his trophy of victory on the Euphrates; from him 4 David captured a thousand chariots, seven thousand cavalry, and twenty thousand infantry; David hamstrung all the chariot horses except enough for 5 a hundred chariots. When the Aramæans of Damascus came to the aid of Hadadezer king of Zobah, David killed twenty- 6 two thousand Aramæans, and then posted garrisons among the Aramæans of Damascus; this made the Aramæans subject to David, and they brought him tribute. Indeed, wherever David went, the Eternal gave him 7 victory. David took the golden shields worn by Hadadezer's officers and brought them to 8 Jerusalem; king David also took a large quantity of bronze from Tibhath and Beêrothai, towns belonging to Hadadezer. 9 And when Toû the king of Hamath heard that David had defeated all the forces of Hadad- 10 ezer, Toû sent his son Hadoram to salute king David and con-

gratulate him on fighting and defeating Hadadezer, for Hadadezer had been at war with Toû. Hadoram brought with him silver, gold, and bronze ware, which king David dedicated to the Eternal along with the silver and gold he had dedicated as spoils from all the nations he had subdued, from Edom, Moab, the Am- 12 monites, the Philistines, and Amâlek, besides the spoil of Hadadezer son of Rehob, king of Zobah. David thus won a 13 name for himself. On returning, he killed eighteen thousand Edomites in the wady of Salt, and posted garrisons all over 14 Edom, till all the Edomites became subject to David. Wherever David went, the Eternal gave him victory.

David reigned over all Israel; 15 David himself administered justice and the law to all his people, Joab the son of Zeruiah was in 16 command of the army, Jehoshaphat the son of Ahilud was chancellor, Abiathar the son of Ahimelek (the son of Ahitub) and Zadok were his priests, 17 Sousa was secretary, Benaiah 18 the son of Jehoiada was in command of the foreign body-guard, and David's sons were priests.

Then David asked, "Is 9 anyone left of Saul's family, that I may be kind to him for the sake of Jonathan?" Now 2 there was a retainer belonging to Saul's household, Ziba by name; so they called him to David, and the king said to him, "Are you Ziba?" "I am at your service," he replied. The king 3 said, "Is there no one belonging to Saul's family, that I may show him God's kindness?" Ziba said to the king, "There is a son of Jonathan still alive,

4 who is lame." "Where is he?" said the king; and Ziba told the king. "He is in the house of Machir the son of Ammiel, at
5 Lo-dëbar." So king David sent to fetch him from the house of Machir the son of Ammiel at Lo-
6 dëbar. When Mephibosheth son of Jonathan, the son of Saul, came to David, he fell on his face and did obeisance. "Mephibosheth!" said David. He answered, "Here is your
7 servant!" Then David said to him, "Have no fear; I will certainly be kind to you for the sake of your father Jonathan; I will restore to you all the ancestral land of Saul, and you shall always have a place at my
8 table." Mephibosheth did obeisance, saying, "What is your servant, that you should look at
9 such a cur as myself?" But the king called to Ziba, Saul's retainer, "I have assigned to your master's son all the property of
10 Saul and his whole family. You must work the land for him, you and your sons and your servants, and bring in the produce, that your master's son may have food to eat—though Mephibosheth, your master's son, shall always have a place at my table." (Ziba had fifteen
11 sons and twenty servants.) So Ziba said to the king, "Your servant will do exactly as my lord the king has given orders to his servant." Thus Mephibosheth had his place, like one of the king's sons, at David's
12 table (Mephibosheth had a young son, called Mica), and all who stayed in Ziba's house were
13 Mephibosheth's servants. As Mephibosheth had always a place at David's table, though he was lame, he resided at Jerusalem.

It was after this that the **10** king of the Ammonites died, and his son Hanun reigned instead of him. David thought, ² "I will be kind to Hanun the son of Nahash, as his father was kind to me." So David sent some of his officers to condole with him over his father's death. But when David's officers reached the land of the Ammonites, the ³ Ammonite princes said to Hanun their lord, "Do you imagine David is paying respect to your father in sending you this message of sympathy? Has not David sent you his officers in order to explore the town, to spy it out, and overthrow it?" Then Hanun seized David's ⁴ officers, shaved off one side of their beards, cut their robes in two, as far as the waists, and sent them off. When David ⁵ heard this, he sent to meet the men—for they were terribly ashamed. "Stay at Jericho," said the king, "till your beards grow, and then come home." When the Ammonites found ⁶ they were in bad odour with David, the Ammonites sent and hired the Aramæans of Beth-rëhob and the Aramæans of Zobah, twenty thousand infantry, as well as the king of Maakah with a thousand men, and the men of Tob amounting to twelve thousand men. On ⁷ hearing this, David despatched Joab and all the army with the veterans. The Ammonites ⁸ marched out and formed up at the entrance to the town, while the Aramæans from Zobah and Rëhob, with the men of Tob and Maakah, posted themselves apart in the open country. Joab, seeing that he ⁹ was threatened both in front

and in the rear, selected all the picked men of Israel and arrayed them against the Aramæans; the rest of the troops he put in charge of his brother Abishai, arraying them against the Ammonites. "If the Aramæans prove too strong for me," he said, "you must help me; but if the Ammonites prove too strong for you, then I will come to your aid. Courage! Let us play the man for our people and the ark of our God! And may the Eternal do what he deems right!"

Then Joab and his force moved forward to engage the Aramæans, who fled before him. Whereupon the Ammonites, seeing that the Aramæans had fled, fled themselves before Abishai, and got inside the town. So Joab returned from his attack upon the Ammonites and came to Jerusalem.

[[When the Aramæans saw they had been defeated by Israel, they mustered; Hadadezer also sent and brought out the Aramæans from across the Euphrates, and they all went to Helam, headed by Shobak the general of Hadadezer's army. When David was told of this, he mustered all Israel, crossed the Jordan, and went to Helam. The Aramæans drew up for battle against David and fought with him, but the Aramæans fled before Israel; David destroyed seven hundred chariots and forty thousand infantry, and he struck down Shobak the general of their army, so that he died on the spot. Then all the kings who were subject to Hadadezer, seeing that they were defeated by Israel, made peace with Israel and became subject to them. After this, the

Aramæans were afraid to help the Ammonites.]] Next spring, at the season when the first messengers of David had started, David despatched Joab and his troops (the whole army of Israel), who devastated Ammon and besieged Rabbah. David, however, remained at Jerusalem.

One afternoon David rose from his siesta and took a walk on the roof of the royal palace. From the roof he saw a woman bathing. She was a most beautiful woman to behold, and David sent to make inquiries about her. Someone said, "That must be Bathsheba, daughter of Eliam, the wife of Uriah the Hittite!" So David sent messengers to take her; she came to him and he lay with her (as she was cleansed from her impurity); then she went home. When the woman conceived, she sent and told David, "I am with child." So David said to Joab, "Send me Uriah the Hittite." Joab sent Uriah to David, and when Uriah came to him, David asked how Joab was, and the army, and how the war was going; then said David to Uriah, "Go home and enjoy yourself." So Uriah left the king's house, and a share of food from the king was sent after him. But Uriah slept at the gate of the king's house, along with all his lord's courtiers; he would not go down to his own house. When David was told that Uriah had not gone down to his house, David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" But Uriah said to David, "The ark and Israel and

Judah are inside tents; my master Joab and my lord's officers are camping in the open; and am I to go to my house and eat and drink and lie with my wife? By the life of the Eternal, and by your own life, I cannot!"

12 Then David said to Uriah, "Stay on here to-day, and I will dismiss you to-morrow." So Uriah remained in Jerusalem that
13 day. Next day, on David's invitation, he ate and drank in David's presence till David made him drunk; but in the evening he went to his couch beside the courtiers of his lord, he did not
14 go down to his own house. In the morning David wrote a letter to Joab and sent it by Uriah.
15 In the letter he wrote, "Put Uriah in the front line, where the fight is hardest, and then retire, leaving him in the lurch to be struck down and killed."
16 So, in beleaguering the town, Joab put Uriah where he knew
17 brave men were engaged. And when the townsfolk sallied out to fight with Joab, some of David's troops fell, and Uriah the Hittite also fell.

18 As Joab sent to tell David all about the fighting, he ordered
19 the messenger, "When you have finished telling the king about the fighting, if the king's anger is stirred, if he asks you, 'Why did you go so near the town to fight? Did you not know they
20 would shoot from the wall? Who killed Abimelek the son of Jerubbaal? Did not a woman fling a millstone on him from the wall, so that he died at Thebez? Why did you go near the wall?' —then you must say, 'Your servant Uriah the Hittite is dead also!'"

22 So Joab's messenger went to the king at Jerusalem.

When he told David all the news of the fighting, as Joab had ordered him, David was furious with Joab; he said to the messenger, "Why did you go close up to the town to fight? Did you not know they would shoot you from the wall? Who killed Abimelek the son of Jerubbaal? Did not a woman fling a millstone from the wall, so that he died at Thebez? Why did you go close up to the wall?" Then the messenger
23 said to David, "Because the men had made a sally and attacked us in the open; we drove them back to the entrance of the gate, and then the archers
24 shot from the wall at your troops; some of the king's soldiers died, and your servant Uriah the Hittite is dead also."
David said to the messenger,
25 "Tell Joab, 'Let not this vex you; the sword slays one as well as another. Press your attack on the town and storm it'; tell Joab that, to encourage him."

When Uriah's wife heard that
26 her husband Uriah was dead, she wailed for her husband; but,
27 when the mourning was over, David sent and had her brought to his house; she became his wife and bore him a son.

Now what David had
done displeased the Eter- **12**
nal, and the Eternal sent Nathan to David. Nathan went to him and said, "There were two men in one town, a rich man and a poor man. The rich man had
2 many sheep and cattle; the poor
3 man had nothing but a single ewe lamb which he had bought; he fed it, and it grew up with him and his children, it used to eat his own morsels and drink from his cup and nestle in his bosom, just like a daughter.

4 Now a traveller came to visit the rich man, and the rich man spared his own sheep and cattle when he had to make provision for the traveller who had come to visit him; he took the poor man's lamb and prepared that
5 for his visitor." David's anger blazed furiously against the man. "By the life of the Eternal!" he said to Nathan, "the man who did that deserves to
6 die; he must give back seven lambs, because he spared what belonged to himself!"

7 Nathan said to David, "You are the man! Here is what the Eternal, the God of Israel, says: 'I anointed you king over Israel, I rescued you from the power
8 of Saul, I gave you your master's house and let you embrace your master's wives, I gave you the house of Israel and of Judah; if all that is not enough, I
9 would add as much again! Why have you defied the Eternal by doing evil in his sight? You have had Uriah the Hittite put to death by the sword, you have taken his wife to be your wife, and had him slain by the sword
10 of the Ammonites. Therefore the sword shall never depart from your house, because you have defied me and taken the wife of Uriah the Hittite to be
11 your wife.' Here is the Eternal's sentence: 'I will stir up evil against you out of your own household, I will take your wives from under your eyes and let your fellow have them; he shall lie with your wives in
12 the sight of this sun; for you did it secretly, but I will do this in front of all Israel and in sight of the sun.'"

13 David said to Nathan, "I have sinned against the Eternal." And Nathan said to David,

"The Eternal has taken away your sin, you are not to die; but, since you scorned the Eternal by doing this, the child
14 born to you must die." Then
15 Nathan went home. And the Eternal struck the child that Uriah's wife had borne to David; the child fell ill.

David implored God for the
16 boy, fasting and lying indoors on the ground all night. The
17 sheikhs of his household stood over him to raise him from the ground, but he would neither get up nor eat with them. On
18 the seventh day the boy died. David's courtiers were afraid to tell him that the boy was dead; they argued, "When the boy was still alive, we spoke to him, and he would not listen to us. How can we tell him that the boy is dead? He will do something desperate to himself!" But when David noticed
19 the courtiers whispering together, David saw that the boy was dead. So David asked his courtiers, "Is the boy dead?" "He is dead," they answered. Then David got up from the
20 ground; he washed and anointed himself, and after changing his clothes he went to the house of the Eternal and worshipped; after that, he went home, asked for food, which they set before him, and ate it. His courtiers
21 said to him, "What is the meaning of this? You fasted and wept for the boy, when he was still alive; and when the boy died, you got up and took food!" He replied, "When the
22 boy was still living, I did fast and weep; I thought, 'Who knows if the Eternal may not have mercy and allow the boy to live?' But now that he is
23 dead, why should I fast? Can

I bring him back again? No, I am going to him, but he will never come back to me."

24 Then David consoled his wife Bathsheba; he went in to her and lay with her, and she bore a son whom he named Solomon.

25 As the Eternal loved him, he sent a message by the prophet Nathan, and, by order of the Eternal, the child was called Jedidiah, or "Loved by the Eternal."

26 [[Joab attacked Rabbah, that belonged to the Ammonites, and captured the fort protecting the water-supply. Then Joab sent messengers to tell David, "I have attacked Rabbah, I have captured the fort protecting the water-supply; now muster the rest of the troops, besiege the town and capture it, lest I capture the town myself and have it called after me."

29 So David mustered all the rest of the troops, went and attacked Rabbah, and captured it. He took the golden crown from the head of Milkom the idol, weighing about a hundred pounds; it contained a jewel, which was placed on David's head. He also brought away the spoil of the town, a vast amount, and the townsfolk, whom he set to work with saws and iron picks and iron axes and made them labour at brick-making. He did this to all the Ammonite towns. Then David and all the troops returned to Jerusalem.]]

13 After this, David's son Amnon fell in love with a beautiful sister of David's son Absalom, whose name was Tamar. Amnon was so upset by his passion for his sister Tamar, that it made him ill—for she was a virgin, and

it seemed to Amnon impossible to get hold of her. But Amnon had a friend called 3 Jonadab, the son of David's brother Shimeah. Jonadab was a shrewd fellow; he said to 4 Amnon, "Why are you so ill, my prince, morning after morning? Will you not tell me?" Amnon said to him, "I am in love with Tamar, the sister of my brother Absalom." So 5 Jonadab said to him, "Lie down on your bed, and pretend to be ill. When your father comes to see you, say to him, 'Let my sister Tamar come and give me something to eat; let her prepare the food before my eyes, that I may see what it is and eat from her hand.'"

Then Amnon lay down and 6 pretended to be ill; and when the king came to see him, Amnon said to the king, "Let my sister Tamar come and make one or two cakes, the shape of a heart, before my eyes, that I may eat them from her hand." So 7 David sent home for Tamar, bidding her go to her brother Amnon's house and prepare some food for him. Tamar went 8 to her brother Amnon's house, where he was lying in bed; she took and kneaded some dough, made some cakes while he looked on, and baked the cakes. Then she called the attendant, 9 who dished the cakes before Amnon. But he would not eat them. "Let everyone leave me," said Amnon. So they all withdrew. Then Amnon said to 10 Tamar, "Bring the food into the bedroom, that I may take it from your own hand." Tamar took the cakes she had made, and brought them to her brother Amnon inside his bedroom. As 11

she brought the food to him, he caught hold of her and said to her, "Come, lie with me, my sister!" "No, my brother," she answered, "do not violate me; this sort of thing is not done in Israel; be not so profligate! Where could I carry my shame? And you, you would be like a profligate creature! Pray speak to the king; he will not prevent your marrying me." But he would not listen to her; being stronger than she was, he overpowered her and lay with her. Then Amnon hated her fiercely; the hate he now felt for her was greater than the love he had felt for her. "Begone!" said Amnon to her. But she said to him, "No, my brother; to send me away, this is a fouler wrong than the first wrong you did me." But he would not listen to her; he called his attendant and said, "Put out this wench, and bolt the door behind her!" So the attendant put her out, and bolted the door behind her. Tamar was wearing a robe with long sleeves (for this used to be the dress of princesses); she flung ashes on her head, tore the robe with long sleeves that she was wearing, laid her hand on her head, and went off crying aloud. Her own brother Absalom said to her, "So your brother Amnon has been with you? Hush, my sister! He is your brother; do not take the wrong to heart."

Tamar lived on in the house of her brother Absalom, all forlorn. When king David heard about it all, he was furious, but he would not punish Amnon his son; he loved him, because he was his eldest son. As for Absalom, he said not a word to

Amnon, good or bad; he hated Amnon, because he had violated his sister Tamar.

Two years later, Absalom had men shearing sheep at Baalhazor near Ephraim, and Absalom invited all the king's sons; Absalom went and said to the king, "Your servant has men shearing sheep; let the king and all his officers come with your servant." But the king said to Absalom, "No, my son, not all of us; we might be a burden to you." Absalom pressed him, but he would not go; he simply gave him his blessing. Then Absalom said, "Well, if not, let my brother Amnon come with us." "Why should he go with you?" said the king. But Absalom pressed him, till he let Amnon and all the king's sons go with him.

Absalom made a feast like a royal feast for them, and ordered his servants, "See to it, when Amnon's spirits are flushed with wine, as soon as I tell you to 'strike Amnon,' see and kill him. Have no fear; have not I ordered you? Courage, be brave!" So Absalom's servants did to Amnon what Absalom had ordered. Whereupon all the king's sons got up and, mounting their mules, fled.

While they were on the road, news reached David that Absalom had murdered all the king's sons, and that not one was left. The king rose and tore his clothes; then he threw himself on the ground, while all his courtiers standing by tore their clothes. But Jonadab, the son of David's brother Shimeah, declared: "Let not my lord imagine that all the young men, the king's sons, are murdered; Amnon alone is dead, for ever since

Amnon violated Absalom's sister Tamar, there has been a scowl on the face of Absalom.

33 Let not my lord the king take it to heart, as if all the king's sons were dead; Amnon alone is dead, the rest of his brothers

34 are safe." Just then the sentinel raised his eyes, and there he saw a crowd of people coming down the descent on the Beth-horon road! So the sentinel went and told the king, "I see men coming down from the Beth-horon road along the hill."

35 "There!" said Jonadab to the king, "the king's sons are coming; it is just as your servant said." He had no sooner ended than the king's sons arrived and wept aloud; the king also wept bitterly, and so did all his courtiers.

King David lamented for his son day after day. Meantime Absalom fled to Talmi the son of Ammihud the king of Geshur,

38 where he remained for three years.

39 Then king David's heart yearned for his son Absalom, since he was now consoled for the death of Amnon. And

14 when Joab the son of Zeruiah noticed that the king's mind was favouring Absalom,

2 Joab sent to Tekoa and fetched a clever woman, saying to her, "Pretend to be a mourner, put on mourning garments, do not anoint yourself with oil but make yourself like a woman who has mourned

3 many a day for the dead; then go in to the king, and say this to him" (and Joab put the words in her mouth).

4 So the Tekoite woman went to the king, fell on her face to the ground, and did obeisance. "Help, king, help!" she cried.

The king said to her, "What ails you?" She replied, "Truly I am a widow, my husband is dead. Your servant had two

6 sons, and the pair of them quarrelled in the field, where there was no one to interfere; the one knocked the other down and killed him. And now the whole

7 clan has risen against your servant; they insist, 'Give up the man who killed his brother, that we may put him to death in recompense for the life of his brother whom he killed'—and that will finish off the pair! In this way they will extinguish the only coal remaining on my hearth, and my husband will be left with neither name nor kin on earth. That is why I

15 have come to make this appeal to the king, because the people terrified me; so your servant thought, 'I will speak to the king; perhaps the king will do what his servant asks. The

16 king will listen, and rescue his servant from the power of the man who is trying to sweep me and my son out of the Eternal's heritage.' Your servant thought, 'The word of my lord the king

17 will set my mind at rest, for my lord the king is like God's own angel, able to distinguish right from wrong.'" The king said,

8 "Go home, and I will issue orders about your case." Said

9 the Tekoite woman to the king, "My lord the king, the guilt be on me and on my father's house! The king and his throne shall be

10 guiltless." The king said, "Whoever brings a charge against you, fetch him here and he shall never touch you again!" She

11 said, "Let the king swear by the Eternal thy God that the avenger of blood is not to destroy, that they are not to

massacre my son!" "By the life of the Eternal!" he said, "not a hair of your son's head shall fall to the ground."

12 Then the woman said, "Pray let your servant say one word to my lord the king." "Say on," he

13 replied. So the woman said, "And why are you acting against God's people in the very same way? In issuing this decision for me, the king convicts himself by refusing to take his

14 own banished back again. We men and women die; we are like water spilt upon the ground, which never can be gathered up again. But if a man devises means for restoring a banished person, God will not take away that man's life."

18 Then the king charged the woman, "Do not conceal from me," he said, "what I ask you." The woman said, "Let my lord

19 the king say on." "Was Joab working with you in all this?" the king asked. "As sure as you are alive, my lord the king," said the woman, "I cannot get away from what my lord the king has said: your servant Joab did order me, he did put all these words in the

20 mouth of your servant. It was to change the position of affairs that your servant Joab acted thus. My lord the king is wise, wise like God's own angel; he knows all things on earth!"

21 Then the king said to Joab, "Hereby I grant this, your request; go and bring back the

22 young man Absalom." Joab fell on his face to the ground and did obeisance, blessing the king. "To-day," said Joab, "your servant knows he has your approval, my lord, O king, since the king has granted the

23 request of his servant." So

Joab went off to Geshur. He brought Absalom back to Jerusalem; but the king said, "Let 2; him live apart in his own house; he is not to see my face." So Absalom lived apart in his own house; he did not see the king's face. [[No one in all Israel was 25 so much to be praised for his beauty as Absalom; from the sole of his foot to the crown of his head there was not a blemish on his body. When he shaved 20 his head—and he used to cut his hair at the end of every year (he cut it because he felt it heavy)—he would weigh his hair, which scaled four pounds, by the royal standard of weights. Absalom had three 27 sons born to him, and one daughter called Tamar—she was a beautiful woman.]]

For two years Absalom resided 28 in Jerusalem without seeing the face of the king. Then Absalom sent for Joab, that he might send Joab to the king, but Joab would not come. He sent a second time, but Joab would not come. So he said to his serv- 30 ants, "There is Joab's field, close to mine, and he has barley in it; go and set it on fire." Then Joab's servants came to him with their clothes torn, saying, "Absalom's servants have set the field on fire." Joab got up 31 and went to Absalom in his house. "Why have your servants set my field on fire?" he asked. Absalom said to Joab, 32 "I sent for you, telling you to come here that I might send you with this message to the king, 'Why have I come from Geshur? Better be there still!' Come, let me see the king's face: if I am guilty of anything, he can kill me!" So Joab went and 33

told the king, and he summoned Absalom, who went to the king and bowed with his face to the ground before the king; then the king kissed Absalom.

15 Later on, Absalom procured a chariot and horses, with fifty men to run in front of him. Absalom also used to rise early and stand at the entrance to the city gate; and, whenever any man came with a case for the king to decide, Absalom would summon him, saying, "What town do you belong to?" When the man replied, "Your servant belongs to such and such a clan of Israel," Absalom would say, "Your case is good and just, but no one has been deputed by the king to hear you." Absalom would add, "O that I were appointed judge in the land, so that anyone with a case or plea might come to me! I would see that he got justice!" Also, whenever a man approached to do obeisance, he would put out his hand and catch him and kiss him. Absalom did all this to Israelites who came to the king for justice, and in this way Absalom beguiled the men of Israel.

7 Four years later Absalom said to the king, "Pray let me go to Hebron and pay a vow I made to the Eternal. When I was staying at Geshur in Aram, your servant made this vow: 'If the Eternal does restore me to Jerusalem, I will offer worship to the Eternal at Hebron.'" The king said to him, "Go with my blessing." So Absalom went off to Hebron, sending emissaries all over the clans of Israel with this message, "As soon as you hear the bugle blow, shout 'Absalom is king at Hebron!'" Absalom was ac-

companied by two hundred men from Jerusalem, who had been invited by him as his guests; they went in all innocence, knowing nothing whatever about the business. But during the coronation-sacrifices Absalom summoned Ahithophel the Gilonite, David's counsellor from Giloh, and the conspiracy grew stronger, the number of people who joined Absalom increased.

Then a messenger reached David, saying, "The heart of the Israelites has gone after Absalom." David said to all his officers round him in Jerusalem, "Let us be up and off; else we shall never escape from Absalom! Quick, away, in case he overtakes us rapidly and ruins us by sacking the city!" The king's officers answered the king, "Your servants are ready to do whatever our lord the king decides." So the king went away, with all his household, leaving the concubines to look after the palace.

The king and all his attendants halted at the last house on the road, while all the troops marched past him, along with all the foreign body-guard and the six hundred men who followed Ittai the Gittite. "Why are you coming with us?" said David to Ittai the Gittite. "Go back and stay with the king, for you are a foreigner, an exile from your own land. You only arrived the other day; and am I to make you wander about with us to-day, when I know not where I am going? Go back and take your fellow-countrymen with you; and may the Eternal prove kind and loyal to you!" But Ittai answered the king, "As surely as the Eternal

lives, as surely as my lord the king lives, wherever my lord the king may be—for death or life—there must your servant be!"

22 So David said to Ittai, "Pass forward, then," and Ittai the Gittite passed forward, he and all his men and all the children

23 that were with him. All the country wept aloud as they passed, and in the Kidron-ravine the king halted while all the troops marched past him on the

24 road. With them were Zadok and Abiathar, who carried the ark of God; they set it down till the troops had all passed out

25 of the city. But David said to Zadok and Abiathar, "Take the ark of God back to the city. If I find favour with the Eternal, he will bring me back to let me

26 see the ark and its abode; but if he says, 'I take no pleasure in you,' then here I am, let him do

27 what he likes to me!" Then the king added, to Zadok and Abiathar, "Come, go back to the city in peace with your two sons, Ahimaaz your son, Zadok, and Jonathan the son of Abiathar; I intend to wait at the fords of the Desert, till you let me hear some news." So Zadok and Abiathar carried the ark of God back to Jerusalem, and remained there.

30 Then David mounted the ascent of Olivet, weeping as he went, his head shrouded and his feet bare. All the troops with him also had their heads shrouded, and mounted the ascent weeping as they went.

31 When David was told that Ahithophel was among the conspirators with Absalom, David said, "O Eternal, turn Ahithophel's advice into folly!"

32 On reaching the summit, where God was worshipped,

Hushai the Archite came to meet David with his tunic torn and with earth scattered over his head. "If you go with me," 33 said David, "you will only be a burden to me; but if you go 34 back to the city and say to Absalom, 'My lord king, I will be your servant; once I was your father's servant, now I will be yours,' you can help me to baffle the policy of Ahithophel. Have you not Zadok and Abiathar the priests with you there? Whatever news you get from the king's palace, tell it to Zadok and Abiathar the priests; they 36 have got two sons with them, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; you can send me any news you hear by them." So Hushai, David's 37 friend, went to the city, entering Jerusalem just as Absalom arrived.

David was a little beyond the summit when **16** Ziba the servant of Mephibosheth met him with a pair of asses saddled, carrying two hundred loaves of bread, a hundred bunches of raisins, a hundred fruit-cakes, and a bottle of wine. "What are you doing with these?" said the king to Ziba. Ziba answered, "The asses are for the king's household to ride on, the bread and fruit are food for the troops, and the wine is to be drunk by any who faint in the desert." "And where is your master's son?" said the king. Ziba said to the king, "He is staying yonder at Jerusalem; he thinks the house of Israel will give him back his father's kingdom to-day." So the king said 4 to Ziba, "All is now yours that belonged to Mephibosheth!" Ziba said, "I bow in humble gratitude. May I continue to

find favour with you, my lord king!"

5 When king David reached Bahurim, out came a man belonging to Saul's own clan, called Shimei, the son of Gera, and as
6 he came he cursed; he flung stones at David, at all his officers, at all the troops, and at all the veterans right and
7 left of the king. As he cursed he shouted, "Begone, begone,
8 you bloody rascal! The Eternal has avenged all the blood of Saul's house on you!—Saul, in place of whom you reigned! The Eternal has handed the kingdom to your son Absalom! There you are, undone, because you have been a bloody creature!"

9 Abishai the son of Zeruiah said to the king, "Why is this cur to curse my lord the king? Let me step across and cut his head
10 off." But the king said, "You sons of Zeruiah, what have you and I in common? Let him curse; if the Eternal has told him to curse David, who can say, 'Why have you done this?'"

11 And David said to Abishai and all his officers, "Look at my own son, born of my body! If he is seeking my life, how much more may this Benjamite! Let him alone, let him curse away! The
12 Eternal has told him to! Perhaps the Eternal may look upon my grief and repay me with kindness for this cursing of me
13 to-day." So David and his men went along the road, while Shimei kept up with him along the side of the hill, cursing as he went and flinging stones and
14 dust at him. Then the king and all the troops with him reached the Jordan, where he refreshed himself.

15 Absalom came to Jerusalem with all the men of Israel, and

Ahithophel accompanied him. Then David's friend, Hushai 16 the Archite, went to Absalom. "Long live the king!" said Hushai to Absalom. "Long live the king!" "Is this the affec- 17 tion you have for your friend?" said Absalom to Hushai. "Why did you not accompany your friend?" "No, no," 18 said Hushai to Absalom, "I am for the man whom the Eternal and this people and all Israel have chosen; I stay with him! Besides that, whom should I 19 serve? Should it not be his son? As I served your father, so I will serve you."

Absalom then said to Ahitho- 20 phel, "Give us your advice about what we should do." Ahithophel said to Absalom, 21 "Go in to your father's concubines whom he left to look after the palace; then all Israel will hear that you are in bad odour with your father, and that will strengthen the hands of all your adherents." So they pitched a 22 bridal tent for Absalom on the top of the palace, and before the eyes of all Israel Absalom went in to his father's concubines. (In those days the advice 23 offered by Ahithophel was regarded as though one consulted an oracle of the Eternal—so highly was Ahithophel's advice esteemed both by David and by Absalom.) Ahithophel al- 17 so said to Absalom, "Let 17 me pick out twelve thousand men, and I will be off to-night in pursuit of David; I will surprise 2 him when he is tired and weak, I will throw him into a panic, and all who are with him will run away; then I will strike down the king alone, and bring all his 3 troops back to you like a bride

returning to her husband. You need only one man's life, in order to have all the troops at peace."

4 This advice pleased Absalom
5 and all the sheikhs of Israel. But
5 Absalom said, "Call Hushai the
Archite too; let us hear what he
6 has to say." When Hushai
came to Absalom, Absalom said
to him, "This is what Ahitho-
phel says. Shall we take his
advice? If not, speak yourself!"
7 Then Hushai said to Absalom,
"This time Ahithophel's advice
8 is not good." Hushai added,
"You know your father and his
men are old soldiers and as
fierce as a bear in the open,
robbed of her cubs. Besides,
your father is an old campaigner;
he will not spend the night be-
9 side the troops, he will have hid
himself by this time in a cave
or somewhere else. When he at-
tacks your troops and some of
them fall at the first onset, the
rumour will spread, 'Absalom's
10 followers are being slain!' and
even a hero with a heart like a
lion in your force will collapse;
for all Israel knows that your
father is a brave fellow, and
that his supporters are heroes.
11 No, my advice is to have all
Israel mustered from Dan to
Beêrsheba, and let your majesty
12 march along with them; then
we will come upon him in some
place where he has been discov-
ered, we will drop on him noise-
less as dew falls on the ground,
and of him and his supporters
13 not a soul will be left alive. If
he retires into a fortified town,
all Israel will bring ropes to that
town, and we will pull it down
into the valley, till not so much
as a pebble of it is left."

14 Then Absalom and all the men
of Israel said, "The advice of
Hushai the Archite is better than

the advice of Ahithophel." For
the Eternal had determined to
defeat Ahithophel's good advice,
so that the Eternal might bring
ruin upon Absalom.

Then Hushai told Zadok and 15
Abiathar the priests, "Ahitho-
phel gave such and such advice
to Absalom and the sheikhs of
Israel, and I gave such and such
advice. Quick now; send and 16
tell David not to stay at the
fords of the Desert to-night, but
to be sure to cross over, lest the
king and all the people with him
are destroyed."

Now Jonathan and Ahimaaz 17
were waiting at Enrogel; a slave-
girl was to go and report to
them, and they were to go and
report to king David (for they
must not be seen entering the
city). However, a lad saw them, 18
and he told Absalom. Where-
upon they both made off quickly
and got inside the house of a
man at Bahurim, who had a well
in his courtyard. They got
down into the well, and his wife
spread a cloth over the mouth 19
of the well and strewed fruit on
the top of it. This was known
to none. When Absalom's sol-
diers came to the house and
asked the woman, "Where are
Ahimaaz and Jonathan?" the
woman said to them, "Over the
water!" They looked for the
pair, but, finding no trace of
them, they went back to Jeru-
salem. As soon as they had 21
gone, the pair got out of the well
and went to tell king David.
"Up," they said to David, "be
quick and cross the water"—
telling him what Ahithophel had
advised against him. Then 22
David and all the troops with
him rose and crossed the Jordan;
by morning, not one was left
who had not crossed the Jordan.

23 When Ahithophel saw that his advice had not been followed, he saddled his ass and started home to his own town; then, after leaving directions about his family, he strangled himself, and so died. He was buried in his father's grave.

24 David reached Mahanaim, and Absalom crossed the Jordan, accompanied by all the men
25 of Israel (Absalom put Amasa in command of the army, in place of Joab. Amasa was the son of a Jezreélite called Jether, who had married Jesse's daughter, Abigail, the sister of Joab's
26 mother Zeruiah); Israel and Absalom camped in the land of
27 Gilead. When David reached Mahanaim, Shobi the son of Nahash, from Rabbah of the Ammonites, Machir the son of Ammiel, from Lo-dëbar, and Barzillai the Gileadite, from
28 Roglim, brought couches, rugs, bowls and pottery, wheat, barley, meal, roasted grain, beans,
29 lentils, honey, and curds, with sheep and calves, as food for David and his men; they thought, "The men will be hungry and tired and thirsty in the desert."

18 Then David mustered the troops with him, appointing commanders of regiments and captains of companies;
2 David divided the troops into three columns, one commanded by Joab, one by Joab's brother Abishai, the son of Zeruiah, and one by Ittai the Gittite. The king said to the troops, "I will
3 go with you myself." "You shall not," the troops replied; "if we run away, or if half of us die, that will not matter to anybody; but you—you are equal to ten thousand of us! Besides, the right thing for you is to send

us reinforcements from the town." Then the king said to 4 them, "I will do what you think best." So the king stood beside the gate, while all the troops marched out in their companies and regiments. The king's orders 5 to Joab, Abishai, and Ittai were, "Pray be gentle, for my sake, with young Absalom!" All the troops heard the king giving all the generals these orders about Absalom.

Then the troops took the field 6 against Israel. The battle was fought in the jungle of Ephraim, and the army of Israel was de- 7 feated there by David's forces; the slaughter that day was heavy, twenty thousand of them fell. The battle spread 8 over the country, and the jungle devoured more than the sword that day.

Absalom happened to come 9 across David's body-guard; Absalom was riding his mule, and as the mule passed below the thick boughs of a great oak, his head caught fast in the oak, and he hung in the air, while the mule under him darted forward. A man saw this and told Joab, 10 "I saw Absalom hanging in an oak!" Then Joab said to the 11 man who told him, "You saw him? And why did you not fell him on the spot? I would have given you ten silver pieces and a belt for that!" The man 12 said to Joab, "Supposing I had a thousand silver pieces paid into my hand, I would not lay a finger on the king's son. We heard the king ordering you and Abishai and Ittai, 'Pray be careful of young Absalom, for my sake!' Supposing I had treach- 13 erously taken his life, the king would have word of it—nothing escapes him—and you would

14 have left me to my fate." Joab said, "I have no time to put off with you!" He caught up three spears and stabbed them into the heart of Absalom; he was still hanging alive in the heart
 15 of the oak when Joab's ten young armour-bearers gathered round and struck down Absalom till he died. Then Joab blew the trumpet, and the troops came back from their pursuit of Israel; for Joab held back the troops.
 16 They took and flung Absalom into the deep pit within the jungle, and piled a great cairn of stones over him. Meantime
 17 all Israel scurried home. (Absalom had already, during his lifetime, erected a pillar for himself in the King's dale; he thought, "I have no son to keep up the memory of my name," so he called the pillar after his own name. That is why it is called to this day, "Absalom's monument.")

18 Ahimaaz the son of Zadok said, "Let me run and carry news to the king that the Eternal has taken vengeance on his enemies."
 19 But Joab said to him, "You must not carry news to-day; some other day you can carry news, but not to-day, for the
 20 king's son is dead." Then Joab told a negro slave, "Go and tell the king what you have seen." The negro bowed before Joab
 21 and ran off. But Ahimaaz the son of Zadok said to Joab, "Come what may, do let me run after the negro." "My son," said Joab, "why will you run? You will not get any payment
 22 for your news." "Come what may," he said, "I am going to run." "Well, run," said Joab, and Ahimaaz ran by way of the Jordan valley; he outran the negro.

David was sitting between the gates. The sentinel had gone up to the roof of the gateway at the wall, and when he raised his eyes, there was a man running alone! So the sentinel shouted
 23 to tell the king. "If he is alone," said the king, "he has good news to tell." He was coming on and getting near, when the sentinel
 24 saw another man running. So the sentinel shouted down into the gate-house, "Here is another man running alone!" The king said, "He is bringing good news too." The sentinel said, "I
 25 notice that the first man runs like Ahimaaz the son of Zadok." "A good man," said the king, "he comes with good news!"

Then Ahimaaz came up and
 26 said to the king, "Hail!" He bowed before the king, face to the ground, and said, "Blessed be the Eternal your God, who has handed over the men who rebelled against my lord the king!"
 27 The king said, "Is young Absalom all right?" Ahimaaz replied, "When Joab sent your servant off, I noticed a great uproar, but I do not know what the matter was." The king said,
 28 "Step aside, and stand here." So he stepped aside and stood still. Whereupon the negro
 29 cried, "News for my lord the king! The Eternal this day has avenged you on all who rose against you!" The king said to
 30 the negro, "Is young Absalom all right?" And the negro answered, "May the enemies of my lord the king and all who rise to harm you fare like that young man!"

The king was deeply moved. 33 He wept as he went up to the chamber above the gateway, and as he wept he cried, "O my son Absalom! my son, my son Absa-

lom! Oh that I had died instead of you, O Absalom, my son, my son!"

19 Now Joab was told that the king was lamenting and weeping for Absalom. Indeed, the victory that day was turned into mourning, for when all the troops heard that the king was bewailing his son, the troops stole into the town like soldiers ashamed of having run away in a battle, while the king kept his face shrouded and cried aloud, "O my son Absalom! Absalom, my son, my son!"

So Joab went to the king in the palace and said, "You have disgraced to-day all the troops who saved your own life and the lives of your sons, your daughters, your wives, and your concubines—you with your love for your enemies and your hatred for those who love you! You have made it clear to-day that officers and soldiers are nothing to you! I see plainly that if Absalom were alive to-day and we were all dead, you would be quite satisfied! Come, get up and go out, to reassure your troops. I swear by the Eternal that if you do not, you will not have a man left on your side to-night. And that will be worse for you than all the evil that has befallen you from your youth till now." So the king got up and seated himself in the gateway; and when all the troops heard that the king was sitting in the gateway, all the troops came into the king's presence.

As for Israel, every man had scurried home; all over the clans of Israel there was grumbling, for everyone said, "The king rescued us from the power of our enemies, he saved us from the power of the Philistines, and

now he has left the country in order to shake himself clear of Absalom! And Absalom, whom we anointed to reign over us, has died in battle. Why delay, then, to bring the king back?" This talk of all the Israelites reached the king. So king David sent word to Zadok and Abiathar the priests. "Ask the sheikhs of Judah, 'Why are you the last to bring the king back to his palace?' And tell Amasa, 'Are you not my own bone and flesh?' God kill me and worse, if you are not commander of my army ever after this, in place of Joab!" Then Amasa swayed the hearts of all the men of Judah like one man, till they sent this message to the king, "Come back, with all your followers."

The king came back; he reached the Jordan, and Judah went to Gilgal to meet the king and escort him across the Jordan. Shimei the son of Gera, the Benjamite from Bahurim, also hurried down with the men of Judah to meet the king, accompanied by a thousand men of Benjamin. (Ziba the retainer of the house of Saul, with his fifteen sons and twenty servants, had dashed down to the Jordan before the king, and crossed the ford to bring over the king's household and do whatever the king wished.) And as the king was about to cross the Jordan, Shimei fell before him and said to the king, "Let not my lord hold me guilty; do not remember what your servant said so wrongly, the day my lord the king left Jerusalem; let not the king bear it in mind. Your servant knows that he sinned; so here I have come down to-day, the first of all the

house of Joseph, to welcome my
 21 lord the king." Abishai the
 son of Zeruiah retorted, "Is not
 Shimei to be put to death
 for cursing the Eternal's own
 22 anointed?" But David said,
 "You sons of Zeruiah, what
 have you and I in common?
 Will you thwart me this day?
 Shall anyone be put to death in
 Israel to-day? Do you not
 know I have royal power this
 23 day in Israel?" Then the king
 said to Shimei, "You shall not
 die"; the king swore it to him.
 24 Saul's grandson Mephibosheth
 also went down to welcome
 the king; from the day
 the king left to the day he came
 back in safety, Mephibosheth
 had neither pared his toe-nails
 nor trimmed his moustache nor
 25 washed his clothes. When he
 came to Jerusalem to welcome
 the king, the king asked him,
 "Why did you not leave along
 26 with me, Mephibosheth?" "My
 lord king," he replied, "my serv-
 ant played me false; your servant
 did tell him to saddle an ass for
 me to ride off with the king—for
 27 your servant is lame. He slan-
 dered your servant to my lord
 the king. But my lord the king
 is like God's own angel; do as
 28 you think right, for though all
 my father's household deserved
 no more than death at my lord
 the king's hands, you put your
 servant among those who had a
 place at your own table. What
 further right have I to appeal
 29 to the king?" "Why will you
 talk on?" said the king; "I have
 decided that you and Ziba are to
 30 divide the property." "Rather
 let him have it all," said Mephibosheth
 to the king, "since my
 lord the king has come back in
 safety!"

31 Then Barzillai the Gileadite

came down from Roglim and
 went with the king to escort him
 as far as the Jordan. Barzillai 32
 was a very aged man, eighty
 years old; he had supplied the
 king with food while he lay at
 Mahanaim, for Barzillai was a
 very wealthy man. So the king 33
 said to Barzillai, "Cross with me
 and I will provide for your old
 age in Jerusalem at my side."
 But Barzillai said to the king, 34
 "How many years have I to
 live, that I should go up with
 the king to Jerusalem? I am 35
 now eighty years old. Have I a
 taste for pleasures? Can your
 servant taste what he eats and
 drinks? Can I still hear the
 voice of singing men and wom-
 en? Why, then, should your
 servant be a burden to my lord
 the king? Your servant only 36
 meant to go a little distance
 with the king. Why should the
 king offer me this reward? Pray 37
 let your servant return, that I
 may die in my own town, near
 the grave of my father and
 mother. But here is your serv-
 ant Kimham! Let him cross
 along with the king, and treat
 him as you think right." The 38
 king answered, "Kimham shall
 cross along with me, and I will
 treat him as you think right;
 whatever demand you make
 upon me, I will do it for you."
 Then all the troops went across 39
 the Jordan, but the king stood
 still; the king kissed Barzillai
 and bade him goodbye.

Then the king passed over the 40
 Jordan to Gilgal, accompanied
 by Kimham. All the people of
 Judah marched with the king,
 and half the people of Israel.
 Then the men of Israel all went 41
 and said to the king, "Why have
 our kinsmen, the men of Judah,
 appropriated you? Why have

they brought the king and his household over the Jordan, when all David's men are his people?" The men of Judah all retorted to the men of Israel, "Because the king is near of kin to us. Why should you be angry over this? Have we been feeding off the king's table? Have we seized anything for ourselves?" The men of Israel answered the men of Judah, "We have ten shares in the kingdom, and we, not you, are the oldest. Why have you disparaged us? Were we not the first to speak of bringing back the king?" The words of the men of Judah, however, were more heated than the words of the **20** men of Israel. And a wretch who happened to be there, called Sheba the son of Bichri, a Benjamite, blew a trumpet blast, shouting, "We have no share in David, we have no part in Jesse's son: every man to his tent, O Israel!"

2 Then all the men of Israel withdrew from David; but the men of Judah stuck to their king all the way from the Jordan to Jerusalem.

3 When David reached his palace at Jerusalem, the king took the ten concubines whom he had left to look after the palace, and put them under guard; he made provision for them, but he never went in to them, and they were shut up till the day of their death—widows of a living husband.

4 Then the king said to Amasa, "Summon the men of Judah before me, and be here in three 5 days." Amasa went to summon the men of Judah, but he delayed longer than the time 6 allotted him. So David said to Abishai, "Sheba the son of

Bichri will be doing us more harm than Absalom; take your lord's men and pursue him, lest he gets into fortified towns and gives us trouble." Abishai 7 marched off, followed by Joab, the foreign body-guard, and all the veterans; they marched from Jerusalem to pursue Sheba the son of Bichri; but when they 8 were at the great boulder in Gibeon, Amasa appeared before them, at the head of his troops.

Now Joab wore his military dress, with a sword-belt outside, in which his sword rested on his hips like a dagger; as he went forward his left hand rested on it. Joab said to Amasa, "Are 9 you well, my brother?" Then Joab took Amasa's beard in his right hand, as if to kiss him, and, as Amasa was not on his 10 guard against the sword in Joab's hand, he stabbed him in the belly and with one mortal blow made his bowels gush out on the ground. Then Joab and Abishai went on with their pursuit of Sheba the son of Bichri; but one of Joab's soldiers was 11 posted beside Amasa to announce, "Whoever sides with Joab, whoever is for David, let him follow Joab."

Meantime Amasa lay wallow- 12 ing in his blood on the high road, and everyone who passed by saw him and stopped; so the soldier carried him off the high road into the field and covered him with a garment. Once he had 13 been removed from the high road, all the troops went on after Joab in pursuit of Sheba the son of Bichri, who had gone 14 to all the tribes of Israel and had been treated with contempt; he had reached Abel in Beth-maachah, followed by all the Bichrites. In Abel of 15

Beth-maachah his pursuers besieged him; a mound of earth was erected round the town, the same height as the outworks, and all Joab's troops were engaged in undermining the
 16 inner wall, when a quick-witted woman called out of the town, "Listen, listen! tell Joab to come here; I want to speak to him." So Joab approached her. "Are you Joab?" the woman asked.
 17 "Yes," he said. Then she said to him, "Listen to what your humble servant says." Joab
 18 said, "I am listening." She said, "Long ago they used to have a saying, 'Ask in Abel, and
 19 your difficulty is ended.' We are peaceful and faithful members of Israel, and you seek to destroy us, a town and a capital in Israel! Why will you consume the Eternal's own herit-
 20 age?" "Far be it," said Joab, "far be it from me to consume
 21 or destroy! That is no aim of mine. But a man from the highlands of Ephraim called Sheba the son of Bichri has rebelled against the king, against David; only hand him over, and I will withdraw from the town." The woman said to Joab, "His head shall be flung over the wall
 22 to you." Then the woman went into the town and spoke in her shrewd way to all the citizens; they cut off the head of Sheba the son of Bichri and flung it out to Joab, who blew the trumpet till the troops all retired from the town. Every man hurried home; Joab went back to the king at Jerusalem.

23 Joab was in command of all the forces of Israel, Benaiah the son of Jehoiada was in command of the foreign body-guard,
 24 Adoram was in charge of the labour-gangs, Jehoshaphat the

son of Ahilud was chancellor, Sheva was the secretary, Zadok 25 and Abiathar were the priests, and Ira the Jairite was also a 26 priest to David.

For three years during 21 the reign of David a famine came, year after year. When David consulted the oracle of the Eternal, the Eternal said, "The guilt of blood lies on Saul and his house, for having slain the Gibeonites" (the Gibeonites 2 did not belong to Israel but to the survivors of the Amorites; still, the Israelites had sworn an oath to them, though Saul had tried to kill them in his zeal for the Israelites and for the Judah-ites). So the king summoned the 3 Gibeonites and asked them, "What am I to do for you? How am I to make some expiation, that you may bring a blessing upon the Eternal's heritage?" The Gibeonites said to him, 4 "There is no question of silver or gold between us and either Saul or his house. And it is not for us to have any man in Israel put to death." "Then what do you think I should do for you?" he said. So they said to the king, 5 "The man who consumed us and planned to exterminate us from all the territory of Israel— let seven of his sons be handed 6 over to us, and we will hang them up before the Eternal at Gibeon on the hill of the Eternal." The king replied, "I will let you have them." The king 7 spared Mephibosheth, the son of Saul's son Jonathan, owing to the oath of the Eternal that bound David and Saul's son Jonathan; but he took Armoni 8 and Mephibosheth the two sons of Rizpah, Aiah's daughter, whom she had borne to Saul, and also the five sons of Merab

the son of Barzillai the Meholathite; these he handed over to the Gibeonites, who hung them on the hill before the Eternal. The seven of them perished together, put to death in the early days of harvest.

10 Then Rizpah, Aiah's daughter, spread sackcloth on the rocks for herself to lie upon, from the early days of harvest till the rains fell from the sky upon the bodies; she would not let the wild birds settle on them by day, nor the wild beasts by night. When David was told what Rizpah, Aiah's daughter, a concubine of Saul, had done, 12 he went and took the bones of Saul and his son Jonathan from the citizens of Jabesh-gilead, who had stolen them from the citizens of Beth-shan, where the Philistines had hung them on the day the Philistines killed 13 Saul at Gilboa; he took away the bones of Saul and his son Jonathan, and collected the bones of the seven who had 14 been hanged, burying the bones of Saul and his son Jonathan, along with the bones of the seven who had been hanged, in the grave of Saul's father Kish at Zeba within the territory of Benjamin. All these orders of the king were carried out, and after that God was propitiated over the land.

24 The Eternal was again roused to anger against Israel; he incited David to harm them, by saying, "Go and number Israel and Judah." So the king told Joab and the leaders of the army who were with him to go all over the clans of Israel, from Dan to Beërsheba, and number the people, that he might know 3 their total. Joab said to the

king, "May the Eternal your God let my lord the king live to see him making the nation a hundred times as large as it is to-day! But why should my lord the king set his heart on this project?" However, the 4 king's orders overbore Joab and the leaders of the army. So Joab and the leaders of the army went out from the king's presence to number the people of Israel.

Crossing the Jordan, they 5 started their work from Arôer and from the town in the middle of the wady, in the direction of the Gadites, and on as far as Jazer; then they went to 6 Gilead and to the land of the Hittites in the direction of Kadesh; then they reached Dan, and from Dan they worked round towards Sidon; they went 7 to the fortress of Tyre, and to all the towns of the Hivites and the Canaanites, and then passed into the south country of Judah, to Beërsheba. Having gone all 8 over the land, they returned to Jerusalem at the end of nine months and twenty days. Joab 9 reported to the king the total number of the people who had been registered; in Israel there were eight hundred thousand braves who carried swords, while the men of Judah numbered five hundred thousand.

After he had numbered the 10 the people, David felt remorse. David said to the Eternal, "I have sinned greatly in what I have done. O Eternal, pray take away the sin of thy servant, for I have done a senseless deed!" But when David rose in 11 the morning, the Eternal's word had come to the prophet Gad, David's seer, saying, "Go and 12 tell David that this is what the

Eternal says: 'I offer you three things; choose one of them to befall you.' So Gad went and told David, "Are three years of famine to befall you in your land? Or, are you to fly for three months before your foes, while they pursue you? Or, are there to be three days of pestilence in your land? Think over it, and reflect what answer I am to take to him who sent me." "I am in a terrible difficulty," said David to Gad; "however, let us fall into the hands of the Eternal (for his mercies are many), not into the hands of men." So David chose the pestilence.

When the wheat was being harvested, the plague began among the people, and slew seventy thousand of the people from Dan to Beërsheba; but when the angel put out his hand to destroy Jerusalem, David saw the angel who was striking down the people, and said to the Eternal, "I have sinned, I have acted perversely; but these poor creatures, what have they done? Let thy hand be against me and against my father's house." Then the Eternal changed his mind about the punishment, and said to the angel who was destroying the people, "Enough! hold your hand!"

The Eternal's angel was beside the threshing-floor of Araunah the Jebusite. So Gad went that day to David and said to him, "Go up and erect an altar to the Eternal at the threshing-floor of Araunah the Jebusite." David went up as Gad had told him, in obedience to the Eternal, and when Araunah looked out and saw the king with his courtiers moving towards

him, Araunah went out and bowed before the king with his face to the ground. "Why has my lord the king come to his servant?" said Araunah. "To buy your threshing-floor," said David, "in order to build an altar to the Eternal, that the plague may be averted from the people." Then Araunah said to David, "Let my lord the king take whatever he sees fit and offer it up; here are oxen for the burnt-offering, with the threshing-sledges and yokes for wood! The servant of my lord the king gives all this to the king." Araunah added, "And may the Eternal your God accept your sacrifice!" But the king said to Araunah, "No, indeed, I will buy this from you for a sum of money; I will not offer the Eternal my God burnt-offerings that have cost me nothing." So David bought the threshing-floor and the oxen for seven pounds. David built an altar for the Eternal there, and offered burnt-offerings and recompense-offerings; the Eternal was propitiated over the land, and the plague was averted from Israel.

These are the names of David's knights. There was Ishbaal the Hachmonite; he was chief of the Trio; he once wielded his spear against eight hundred men, whom he slew all at one time. Next him in the Trio came Eleazar the son of Dodo, the Ahohite, who was with David at Pasdam-mim, where the Philistines had collected; the men of Israel gave up, but he went and struck down the Philistines till his hand was so weary that it could not relax the grip of his

sword. The Eternal effected a great victory that day, and when the troops rallied behind Eleazar, they had only to plunder. Next to him came Shammah the son of Elah, the Hararite. The Philistines once collected at Lehi, where there was a field full of lentils; and when Israel fled from the Philistines, he took his stand in the field, defended it, and slew the Philistines. The Eternal effected a great victory. Such were exploits of the Trio of knights.

Abishai the son of Zeruiah, the brother of Joab, was at the head of the Thirty. He once wielded his spear against three hundred men whom he slew, and won a name like that of the Trio; he was the most distinguished of the Thirty and became their captain, but he was not promoted to a place in the Trio.

Then there was Benaiah the son of Jehoiada, from Kabzeël, a brave fighter, a man of doughty deeds; he killed two lion-cubs in their lair, after he had gone down and killed the lion inside a pit upon a snowy day. He also killed an Egyptian, a tall man who carried a spear; Benaiah attacked him with a club, wrenched the spear from the Egyptian's hand, and killed him with his own spear.

Such were the exploits of Benaiah, the son of Jehoiada; he won a name like that of the Trio of knights, and was renowned among the Thirty, but he was not promoted to the Trio. David put him at the head of his body-guard.

Three of the Thirty once made their way down to David at the stronghold of Adullam, when harvest was beginning.

A band of Philistines was camping in the valley of Rephaim; David was inside the stronghold, and there was a Philistine garrison at Bethlehem. David said longingly, "Oh if someone would only give me a drink of water from the well at Bethlehem, the well beside the gate!" So the three braves broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he poured it out for the Eternal, crying, "The Eternal forbid that I should do it! This is the blood of men who went at the risk of their lives!" So he would not drink it.

Asahel, Joab's brother, was one of the Thirty; also Elhanan the son of Dodo from Bethlehem, Shammah from Harod, Elikah from Harod, Helez the Paltite, Ira the son of Ikkesheh from Tekoah, Abiezer from Anathoth, Sibbechai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ittai the son of Ribai from Gibeah (belonging to Benjamin), Benaiah the Pirathonite, Hiddai from the wadies of Gaash, Abibah the Arbathite, Azmaveth from Bahurim, Eliahba from Shaalbim, Jashan the Gunite, Jonathan the son of Shammah the Hararite, Abiam the son of Sharar the Hararite, Eliphelet the son of Ahasbai from Beth-maachah, Eliah the son of Ahithophel the Gilonite, Hezrai from Karmel, Paarai the Arbite, Igal the son of Nathan from Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite (armour-bearer to Joab the son of Zeruiah),

38 Ira the Ithrite, Gareb the Ith-
39 rite, and Uriah the Hittite—a
total of thirty-seven.

22 David sang the following
song to the Eternal on the
day when the Eternal rescued
him from the power of all his
enemies, from the power of Saul.

2 He said:

The Eternal is my crag, my
stronghold,
my deliverer—he is mine,

3 my God, my fortalice where I
take shelter,
my shield, my saving strength,
my refuge and retreat,
my rescue from the violent.

4 The Eternal is to be praised!—
I call to him,
and I am rescued from my foes.

5 For waves of death broke round
me,
floods of destruction burst on me,
6 deadly nets entangled me
and fatal snares surprised me.

7 I called to the Eternal in my plight,
called to my God for aid;
he in his palace heard my voice,
my cry came to his ears.

8 The earth was swaying, quaking,
heaven's very bases shook and
swayed,
before his anger;

9 smoke fumed from his nostrils,
and scorching fire from his lips,
that kindled blazing coal,
10 as down he came on the bending
sky,

the storm-cloud at his feet.

11 He rode on flying kherubs,
and swooped with the wings of
the wind,

12 shrouding himself in darkness,
that veiled his presence round,
with rain-clouds dark and dense,
13 hail and lightning flashing before
him,

14 as from heaven the Eternal
thundered,

as the Most High uttered his voice;

15 he scattered his arrows,
shot twisting flashes of lightning,
16 till the beds of the sea were seen,
and earth's foundations were laid
bare,

as the Eternal stormed,
as his nostrils snorted.

He reaches down to raise me, 17
he draws me from the flood,
he frees me from my foe so 18
strong,
from haters far too strong for me,
who assailed me by surprise in 19
my distress;
but the Eternal comes to my sup-
port,
and sets me free, in a clear space; 20
as he delights in me, he rescues
me.

The Eternal deals with me as I 21
am upright,
he recompenses me for my clean
life;

for I have kept to the Eternal's 22
road,
and never sinned by swerving
from my God;

his rules are all before my mind, 23
I never swerved from his com-
mands;

I was blameless in his eyes, 24
and kept clear of my sins.

So the Eternal has rewarded me 25
for my integrity,
for a life clean in his eyes.

To the kind thou provest kind, 26
and true to the true,
to the pure thou provest pure, 27
and treacherous to the treacher-
ous;

the humble thou wilt raise, 28
the haughty thou wilt mark and
abase.

O Eternal! thou art my lamp, 29
O Eternal, thou wilt make my
darkness shine;

by thy help I can face a troop, 30
by God's help I can leap a wall.
God is unerring in his ways, 31
the Eternal's promises are tried
and true;

he shields all who take shelter
with him.

For who is God save the Eternal? 32
Who is steadfast save our God?

God is my stronghold, 33
God is a perfect guide to me.

He makes me nimble as a deer, 34
and sets me on the height.

He trains me how to fight, 35

- till I can bend a bow of bronze.
- 36 Thou hast shielded me with thine aid,
thine answers to prayer have raised me.
- 37 Thou hast given me room to move,
and a foothold sure.
- 38 I chase my foes and kill them,
I never turn till they are killed,
- 39 I kill them, felling them till they cannot rise;
they fall down at my feet.
- 40 For thou hast braced me for the fray,
- 41 thou makest my assailants drop before me;
thou makest my foes fly before me,
till I finish off those who hate me.
- 42 They look for help, but there is none to help them,
they look to the Eternal, and they get no answer;
- 43 and I pound them to pieces like dust,
I stamp on them like mud in the street,
I scatter them—far and wide.
- 44 Thou hast freed me from feud in my nation
and kept me to be head over the pagans;
outsiders fawn on me,
- 45 foreigners render homage to me;
once they hear of me, they come cringing,
- 46 foreigners give way
and come limping out of their forts.
- 47 The Eternal is living—blest be my Might,
exalted be my strong God of victory!—

God who lets me enjoy my vengeance,
crushing the nations under me,
succouring me from my foes. 49
O thou who settest me high above my enemies,
who rescuest me from violence,
I thank thee, O Eternal, before 50
pagans,
I will sing thy praise.
He gives his king great victories, 51
and kindness to his chosen prince,
to David and his dynasty for ever.

Here are the last words **23**
of David.

The lay of David, Jesse's son,
the lay of him who rose, of one
whom Jacob's God made king,
whom Israel's lyrics love to sing.

By me the Eternal's spirit speaks, 2
the word upon my lips is his.
The God of Jacob speaks, 3
the Strength of Israel told me
this:

"When a man rules men aright,
ruling in God's fear,
he dawns on them like morning 4
light,
like a cloudless morning, clear,
when rains are gone and earth
lies green and bright.

God has made my line secure, 5
his pact with me shall never end,
all is in order due and sure;
on him my bliss and weal depend.

But godless men will never thrive; 6
like thorn-trees in a desert land,
that none will gather with his
hand,
nor for their nurture strive— 7
fire is their final bale,
despite their spears and iron
mail."

1 KINGS

1 King David was an old man, well advanced in years, and although they covered him with the bed-clothes he could not
2 keep himself warm. So his attendants said to the king, "Let some young girl be sought for my lord the king; let her wait upon the king and take care of him; let her lie in your bosom, that my lord the king may get
3 warmth." All over Israel they sought for a beautiful maiden, and found Abishag of Shunem, whom they brought to the king;
4 she was most beautiful, and she took care of the king and attended to him. But the king had no intercourse with her.

5 Now Adonijah the son of Haggith prided himself that he was to be king; he set up chariots and cavalry of his own, with fifty men to run in front. (Adonijah had been born next to Absalom. His father had never checked him all his life, by asking what he meant by his conduct. Also, he was a very
7 handsome fellow.) He negotiated with Joab the son of Zeruiah and with Abiathar the priest, both of whom adhered to him and gave him their support, although Zadok the priest,
8 Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rêi, and David's veterans, did
9 not side with Adonijah. He then sacrificed sheep, oxen, and fattened cattle at the Serpent's Stone beside Fuller's Spring, inviting all his brothers, the king's sons, and all the royal
10 officials from Judah, but not Nathan the prophet, nor Benaiah, nor the veterans, nor his brother Solomon.

So Nathan went to Solomon's
11 mother Bathsheba and said to her, "Have you not heard that Adonijah the son of Haggith has become king, without the knowledge of David our lord? Come
12 now, let me advise you how to save your own life and the life of your son Solomon. Go at once to
13 king David and ask him, 'My lord, O king, did you not swear to your humble servant that Solomon my son should reign after you and sit upon your throne? Why, then, does Adonijah reign?' While you are talk-
14 ing to the king, I will come in behind you and confirm what you say."

Bathsheba went to the king
15 in his chamber. (The king was a very old man, and Abishag of Shunem attended to him.) Bathsheba bowed and did
16 homage to the king, and the king asked what she desired. "My lord," she replied, "you
17 swore by the Eternal your God to your humble servant that her son Solomon was to reign after you and sit upon your throne. And here is Adonijah reigning,
18 though you know nothing of it, my lord king! He has sacrificed
19 oxen, fattened cattle, and sheep, plenty of them, and he has invited all the king's sons, along with Abiathar the priest and Joab the commander-in-chief, but not your servant Solomon. Now, my lord king, all Israel
20 looks to you to decide for them who is to succeed to the throne of my lord king. Otherwise the
21 result will be that, when my lord king sleeps with his fathers, I and my son Solomon will have to suffer." Just as she was
22

talking to the king, in came
 23 the prophet Nathan. The king
 was told that the prophet Na-
 than was present, and as he
 entered the king's presence he
 bowed before the king, face to
 24 the ground. "My lord, O king,"
 said Nathan, "have you given
 orders that Adonijah is to reign
 after you and sit upon your
 25 throne? For he has gone down
 to-day and sacrificed oxen,
 sheep, and fatted cattle, plenty
 of them, inviting all the king's
 sons, with Joab the commander-
 in-chief and Abiathar the priest.
 There they are, eating and
 drinking and shouting, 'Long
 26 live king Adonijah!' But I,
 your humble servant, I and
 Zadok the priest and Benaiah
 the son of Jehoiada and your
 son Solomon have not been
 27 invited. If this is by order of
 my lord king, then you have not
 let your servants know who is
 to succeed to the throne of my
 lord king."

28 King David then ordered
 Bathsheba to be recalled. She
 came in and stood before the
 29 king, and the king swore, "By
 the life of the Eternal who
 has rescued my life from every
 30 strait, as I swore to you
 by the Eternal, the God of
 Israel, that your son Solomon
 should reign after me and suc-
 ceed to my throne, so will I do
 31 this very day." Bathsheba
 bowed her face to the ground
 and did homage to the king;
 "May my lord king David live
 32 for ever!" she cried. Then king
 David had Zadok the priest,
 Nathan the prophet, and Bena-
 iah the son of Jehoiada sum-
 moned to his presence. When
 they appeared before the king,
 33 the king said to them, "Take
 your lord's personal troops,

mount my son Solomon upon
 my own mule, and convey him
 to Gihon; there let him be 34
 anointed king over Israel by
 Zadok the priest and Nathan
 the prophet; blow a trumpet
 blast and proclaim, 'Long live
 king Solomon!' Then march 35
 up behind him, as he returns to
 seat himself on my throne, for
 he is to succeed me, and I ap-
 point him supreme head of
 Israel and Judah." "So be it," 36
 said Benaiah the son of Jehoiada
 to the king. "May the Eternal
 confirm this order of my lord
 king! As the Eternal has been 37
 with my lord king, so may he be
 with Solomon, making his
 throne even greater than the
 throne of my lord king David!"

Then Zadok the priest, 38
 Nathan the prophet, Benaiah the
 son of Jehoiada, and the foreign
 body-guard marched down; they
 mounted Solomon upon king
 David's mule and conveyed
 him to Gihon, where Zadok the 39
 priest took the vial of oil from
 the sacred Tent and anointed
 Solomon; a trumpet blast was
 blown, and the troops all
 shouted, "Long live king Solo-
 mon!" The troops all marched 40
 up behind him, dancing and
 cheering in their delight, so
 loudly that the earth seemed to
 be splitting with their noise.

Adonijah and his guests all 41
 heard it, as they were finishing
 their feast. Hearing the sound
 of the trumpet, Joab said,
 "What does this uproar in the
 city mean?" Just as he was 42
 speaking, in came Jonathan the
 son of Abiathar the priest.
 "Come along," said Adonijah,
 "you are an honest fellow, you
 bring good news." Jonathan 43
 answered Adonijah, "But our
 lord king David has made Solo-

44 mon king! The king sent Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, and the foreign body-guard along with him; they mounted
 45 him on the king's mule; Zadok the priest and Nathan the prophet anointed him king at Gihon; and they have come back rejoicing till the city resounds. That is the noise you heard!
 46 Solomon is seated on the throne
 47 of the realm, and the royal troops have gone to congratulate our lord king David, shouting, 'God make Solomon's fame greater even than your fame, and his throne greater even than your throne!' The king
 48 bowed on his couch. The king also said, 'Blessed be the Eternal, the God of Israel, who has actually allowed me this day to see a son of mine sitting on
 49 my throne!' The guests of Adonijah were all terrified; every man of them got up and
 50 went home. Adonijah himself, in terror of Solomon, got up and ran to catch hold of the knobs
 51 of the altar. Solomon was told, "Adonijah is terrified of king Solomon; he has caught hold of the knobs of the altar, crying, 'Let king Solomon first of all swear to me that he will not have his servant murdered!'"
 52 Solomon said, "If he proves himself an honest man, not a hair of him shall fall to the ground; but if he is convicted of
 53 crime, then die he must." Then king Solomon sent and had him taken from the altar; he came and did homage to king Solomon, and Solomon bade him go home.

2 When David's time to die was near, he gave this charge
 2 to his son Solomon. "I am going the way of all the earth; be

strong then, show yourself a 3 man, and do your duty to the Eternal your God, by living his life, by following his rules and orders and regulations and directions, as written in the law of Moses, so that, whatever you do and wherever you turn, you may have success, that the Eternal 4 may fulfil his promise to me that if my children are careful how they live, living loyally under his eye with all their mind and all their soul, I shall never lack a man upon the throne of Israel. Again, you 5 know what Joab the son of Zeruiah did to me, how he treated the two commanders of Israel, Abner the son of Ner and Amasa the son of Jether, how he murdered them, taking vengeance during peace for blood shed during war, staining the very girdle round his waist and the shoes on his feet with innocent blood. Choose your own 6 time, but never let his grey head go to the grave in peace. Be 7 kind to the family of Barzillai the Gileadite, and let them be among the guests at your table, for they fed me when I fled from your brother Absalom. You have also with you 8 Shimei the Benjamite, the son of Gera, from Bahurim. Bitterly did he curse me on the day when I made my way to Mahanaim; but when he came to meet me at the Jordan I swore to him by the Eternal that I would not put him to death. Do not you 9 let him go unpunished; you have your wits about you, you know what to do with him, to bring down his grey head to death with blood."

Then David slept with his 10 fathers and was buried in

11 David's burg. For forty years David had reigned over Israel, seven years at Hebron and thirty-three years in Jerusalem. Solomon sat on the throne of his father David, and his kingdom was firmly established.

12 Adonijah the son of Haggith then went to Bathsheba the mother of Solomon and bowed before her. "Do you come as a friend?" she asked. "Yes," he answered, adding, "I have something to say to you." "Say it," she said; so he went on, "You know the kingdom was mine, all Israel fully expected me to be king; however, the kingdom has passed from me to my brother, for it was his by the will of the

13 Eternal. Now I am asking you one favour: do not refuse me."

14 "Go on," she said. So he continued, "Pray ask king Solomon (he will not refuse you) to let me have Abishag of Shunem as my wife."

15 "Very well," said Bathsheba, "I will speak for you to the king."

16 So Bathsheba went to speak to king Solomon on behalf of Adonijah. The king rose to meet her and kissed her; then, seating himself on his throne, he had a chair placed for the king's mother, who seated herself at his right hand. "I have a small favour to ask from you," she said; "do not refuse me." "Ask it, my mother," said the king, "I will not refuse you." So she said, "Let Abishag of Shunem be given to your brother Adonijah in marriage."

17 "Abishag of Shunem for Adonijah?" answered king Solomon. "Why do you ask that? Ask the kingdom for him as well!—he is my older brother and he has Abiathar

the priest and Joab the son of Zeruiah on his side!" And king Solomon swore by the Eternal, "God kill me and worse, if this plea of Adonijah does not cost him his life! By the life of the Eternal who has established me and set me on the throne of my father David and given me a family as he promised, Adonijah shall die this very day!" So king Solomon sent and had Adonijah killed by Benaiah the son of Jehoiada, who struck him down. The king said to Abiathar the priest, "Away with you to your estate at Anáthoth! You deserve to die this day, but I will not put you to death, since you carried the ark of the Eternal before my father David and shared all the hardships of my father." (This expulsion of Abiathar from the priesthood of the Eternal by Solomon was in fulfilment of what the Eternal had predicted about the household of Eli at Shilo.)

When the news of this reached Joab, who had supported Adonijah although he had not supported Absalom, Joab fled to the Eternal's Tent and caught hold of the knobs of the altar. When Solomon was told that Joab had fled to the Eternal's Tent and was at the altar there, Solomon sent to ask Joab why he had fled to the altar. "Because I was afraid of you," Joab replied, "I fled to the Eternal." Then Solomon sent Benaiah the son of Jehoiada to strike him down. Benaiah went to the Eternal's Tent and gave him the king's order to come away. "No," said Joab, "I will die here." When Benaiah took back his message to the king, telling him what Joab had

31 said in reply to him, the king said, "Take him at his word; strike him down and have him buried—so freeing me and my father's house from the guilt of the blood shed wantonly by
 32 Joab. The Eternal will make his murders fall on his own head, for he struck down two men higher and better than himself, Abner the son of Ner, commander of Israel, and Amasa the son of Jether, commander of Judah, murdering them without the knowledge of my father
 33 David. So shall the guilt of their murder come back upon the head of Joab and his descendants to all time. To David and his descendants, to his dynasty and throne, may there be peace from the Eternal for all time!" Then Benaiah the son of Jehoiada went and struck him down, killing him; he was buried at his own house in the
 35 open country of Judah, and the king put Benaiah the son of Jehoiada into his post as commander-in-chief, putting Zadok the priest in place of Abiathar.
 36 Then the king sent and summoned Shimei. "Build yourself a house in Jerusalem," he said, "and live there; never leave it
 37 in any direction. The day you leave it and cross the Kidron-ravine, you die—be sure of that! Your blood be on your own
 38 head!" "Very good," said Shimei to the king, "as my lord the king orders, so will your servant do." For a long time Shimei did remain inside Jerusalem.
 39 But three years later two slaves of Shimei ran away to Achish son of Maakah, king of Gath, and when Shimei was told that
 40 his slaves were at Gath he saddled his ass and rode to Achish at Gath in search of his slaves.

From Gath Shimei brought his slaves back. But when Solo- 41 mon was informed that Shimei had returned to Jerusalem from a visit to Gath, the king sent 42 for Shimei and asked him, "Did I not make you swear by the Eternal, did I not warn you, to be sure of this, that on the day you left and went anywhere outside you were to die? Did you not say to me, 'Very good, I obey'? Why have you not 43 kept your oath to the Eternal and the orders I enjoined upon you?" The king added, "Well 44 does your own heart know all the evil you did to my father David. The Eternal returns that evil on your own head! But king Solomon shall be 45 blessed and David's throne established before the Eternal for all time." Then, by order 46 of the king, Benaiah went and struck down Shimei dead.

Now Solomon had complete 21 control of the kingdom. Ju- 20 dah and Israel were as numerous as the sand on the seashore; they ate and drank and enjoyed themselves. Judah and 25 Israel were safe, every man living under his own vine and under his own fig-tree, from Dan to Beërsheba, all the days of Solomon; for he ruled all west of the 24 Euphrates, from Thapsakus to Gaza, over all the kings west of the Euphrates, and he enjoyed peace on every side.

Now Solomon loved the 3 Eternal, living by the rules 3 laid down by his father David; only, he sacrificed and burned incense at the shrines. [[The 2 people also sacrificed at the shrines, because no temple had yet been built in honour of the Eternal.]]

One day the king went to sac- 4

rifice at Gibeon, as that was the
 chief shrine; a thousand victims
 Solomon used to sacrifice on the
 5 altar there. The Eternal ap-
 peared to Solomon in a dream
 by night at Gibeon; God said
 to him, "Ask what I am to give
 6 you." Solomon answered,
 "Thou hast proved thyself most
 generous to thy servant David
 my father, as he lived before
 thee a loyal and honest life with
 upright mind, and thou hast
 reserved this great boon for him,
 a son to sit upon his throne this
 7 day. And now, O Eternal my
 God, thou hast made thy serv-
 ant king instead of David my
 father; and I am a mere child,
 I know not how to go about my
 8 business. Thy servant is sur-
 rounded by thine own chosen
 people, a vast host, too great to
 9 be numbered or counted. So
 grant thy servant a thoughtful
 mind for governing thy people,
 that I may distinguish right
 and wrong. For who can bear
 the weight of this government?"
 10 It pleased the Eternal that
 11 Solomon had asked this. God
 said to him, "Because you have
 asked this, because you have
 asked neither long life for your-
 self nor wealth for yourself nor
 death to your enemies, but
 12 insight and justice, I now do as
 you have asked; I hereby give
 you a wise, thoughtful mind, so
 that never afterwards shall your
 equal rise, as never has your
 13 equal lived. Also, I give you
 what you did not ask, both
 wealth and honour, so that no
 king shall ever be your equal.
 14 And if you will live my life,
 keeping my rules and orders,
 as did your father David, I will
 15 give you a long life." Then
 Solomon woke; it was a dream!
 He went to Jerusalem, where

he stood in front of the ark of
 the Eternal's compact, sacri-
 ficing burnt-offerings and re-
 compensate-offerings, and feasting
 all his officers.

Two harlots then came to the 16
 king and stood before him. One 17
 woman said, "O my lord, this
 woman and I live in the same
 house. I bore a child in the
 house beside her, and three 18
 days later she bore a child also;
 we were together, there was no
 one else in the house, only we
 two by ourselves. During the 19
 night her child died, for she
 overlaid it. So she got up at 20
 midnight and took away my
 child, while your humble serv-
 ant was asleep; she laid the
 child in her bosom and put her
 dead child in my bosom. When 21
 I rose in the morning to suckle
 my child, there it lay dead! But
 as I looked at it carefully in the
 morning-light, it was not my
 son whom I had borne." The 22
 other woman said, "No, the
 living child belongs to me, the
 dead is yours!" The first wom-
 an retorted, "No, the dead
 child belongs to you, the living
 child is mine!" So they
 wrangled before the king. The 23
 king mused: "One says, 'This
 living son is mine, the dead be-
 longs to you'; the other says,
 'No, the dead son is yours, mine
 is the living one.'" Then said 24
 the king, "Fetch me a sword."
 A sword was brought in. The 25
 king then gave his orders, "Cut
 the living child in two, and give
 half to the one, half to the
 other." At this the mother of 26
 the living child, whose heart
 yearned for her boy, cried to the
 king, "O my lord, give her the
 living child, never kill it!" The
 other woman said, "No, divide

it; neither of us shall have it."

27 The king replied, "Give yonder woman the living child, instead of killing it; she is its mother!"

28 All Israel heard of this decision of the king, and they stood in awe of the king, seeing that he had God's own wisdom for doing justice.

4 King Solomon reigned over
2 all Israel. His ministers of
state were: Azariah the son of
3 Zadok as priest, Elihoreph and
Ahijah the sons of Shisha as secretaries, Jehoshaphat the son of
4 Ahilud as chancellor, and Benaiah the son of Jehoiada as commander-in-chief [[Zadok and
5 Abiathar were priests.]] Azariah the son of Nathan was head of the prefects, Zabud the son of Nathan was the king's adviser,
6 Ahishar was prefect of the palace, and Adoniram the son of Abda was in charge of the labour
7 levy. Solomon had twelve prefects over all Israel, who provided the food for the king and his household, each man having to supply food for one month a
8 year; their names were Ben-hur (over the highlands of Ephraim),
9 Bendeker (over Makaz, Shaalbim, Beth-shemesh, and Elon-
10 beth-hanan), Ben-hesed (over Arubboth, besides Soko and all
11 the land of Hephher), Ben-abinadab (over all the uplands of Dor) who was married to Solomon's
12 daughter Taphath, Baana the son of Ahilud (over Taanak, Megiddo, and the whole of Bethshean next Zarethan below Jezreël, from Beth-shean to Abel-mehôlah as far as the other
13 side of Jokmeam), Ben-geber (over Ramoth-gilead, with the tent-villages in Gilead belonging to Jair the son of Manasseh, and the region of Argob in Bashan, containing sixty large towns

walled and bolted with bronze), Ahinadab the son of Iddo (over 14 Mahanaim), Ahimaaz (over 15 Naphtali) who was married to Solomon's daughter Basemath, Baana the son of Hushai (over 16 Asher and Aloth), Jehoshaphat 17 the son of Paruah (over Issachar), Shimei the son of Ela 18 (over Benjamin), and Geber the 19 son of Uri (over the land of Gad, the country of Sihon king of the Amorites and of Og king of Bashan). All these prefects were under a single chief. They 27 provided the food for king Solomon and for all guests admitted to king Solomon's table, each taking a month. They saw that nothing was wanting. Also 28 they each brought, as they were bound, barley and straw for the horses and coursers, wherever the cavalry were stationed. Solomon's provision for a single 22 day was three hundred and thirty bushels of fine flour, six hundred and sixty bushels of meal, ten fatted oxen, twenty 23 meadow-fed oxen, and a hundred sheep, besides harts, gazelles, roebucks, and guinea-fowl.

Now God gave Solomon wis- 29 dom and ample insight and breadth of mind like the broad sea-sands; Solomon's wisdom 30 surpassed the wisdom of all Arabs in the east and all Egypt, for he was wiser than any man, 31 wiser even than Ethan the Ezrahite, and Heman, Kalkol, and Darda, the sons of Mahol; his fame reached to all the nations around. He composed three 32 thousand aphorisms, and his songs numbered one thousand and five. He could talk about 33 any plant, from a cedar in Lebânon to a hyssop in the wall; he could also talk of animals, birds,

34 reptiles, and fish. People came from every nation, deputed by all the kings in the world, who had heard of Solomon's wisdom, in order to listen to his wisdom.

1 **3** Solomon became the son-in-law of the Pharaoh, king of Egypt; he married the Pharaoh's daughter and took her to David's burg till he had finished building his own palace and the Eternal's temple and the wall
16 **9** round Jerusalem. The Pharaoh, king of Egypt, marched north, captured Gezer and burnt it, killing the Canaanites who lived in the town; then he presented it as a dowry to his
17 daughter, Solomon's wife. Solomon rebuilt Gezer.

5 When Hiram king of Tyre heard that it was Solomon who had been consecrated king instead of his father, he sent his officers to Solomon; for Hiram had always been friendly to
2 David. Then Solomon sent
3 this message to Hiram: "You know how my father David could not build a temple in honour of the Eternal his God, until the Eternal had crushed under him the warlike foes who
4 surrounded him. The Eternal my God has now given me rest on every side; I have neither foe
5 nor misfortune, and I propose to build a temple in honour of the Eternal, my God, as the Eternal told my father David that 'your son, whom I place on your throne, shall build the
6 temple in my honour.' Now give orders that cedars be felled for me on Lebânon; my servants will join your servants, and I will pay you any wage you fix for your servants; for you know we have no one fit to fell timber
7 like the Phœnicians." When Hiram heard what Solomon

said, he was overjoyed. "Blessed be the Eternal the God of Israel this day," he cried, "for granting David a wise son to rule this great people!" Hiram sent 8 this message to Solomon: "I have heard your message; I will do all you desire in the matter of cedars and firs; my servants 9 shall bring the timber down from Lebânon to the sea, and I will make the logs into floats to reach any spot you decide upon; then I will have them broken up for you to take away. You will meet my wishes by providing the food for my servants." So Hiram gave Solomon 10 all the cedar and fir-wood that he desired, while Solomon gave 11 Hiram two hundred and twenty thousand bushels of wheat and a hundred and eighty gallons of beaten oil as food for his servants—such was Solomon's annual gift to Hiram. Solomon 12 and Hiram were at peace; the two men made an alliance with each other. Solomon raised a 13 labour-force from all Israel, a levy of thirty thousand men, whom he sent to Lebânon in 14 relays, ten thousand a month; one month they were at Lebânon and two months at home. Adoniram was in charge of this forced levy. Solomon also had 15 seventy thousand carriers and eighty thousand stone-masons in the hills, as well as three 16 thousand three hundred foremen, who controlled the workmen. By order of the king, they 17 quarried huge, expensive blocks of stone, to have the foundation of the temple laid with dressed stone. Solomon's build- 18 ers and Hiram's builders dressed the stones and ran grooved edges round them, besides pre-

paring the timber and the stones for building the temple.

6 [[It was in the four hundred and eightieth year after the Israelites left Egypt, in the fourth year of Solomon's reign, and in the second month of that year, the month Ziv, that he began to build the temple of the
2 Eternal.]] The temple which king Solomon built for the Eternal was ninety feet long, thirty feet broad, and forty-
3 five feet high. The porch before the nave was thirty feet long, corresponding to the breadth of the temple, and fifteen feet
4 wide. He made windows with
5 gratings for the temple, and built wings round the wall of the temple, round both the nave and the inner shrine; he put
6 side-rooms all round, the lower row of them about seven and a half feet wide, the middle row nine feet wide, and the top row about ten and a half feet wide—allowing space all round the outside wall so that the ends of the planks upholding the rows need not pierce the walls
7 of the temple. [[The temple was built throughout of stones roughly dressed at the quarry; not a sound of hammer, chisel, or any iron tool was ever heard during the building of the
8 temple.]] The entrance into the lower side-rooms was on the south side of the temple; you climbed to the middle row, and from the middle row to the top
10 row, through trap-doors. Each row of side-rooms built against the temple was about seven and a half feet high, and they rested on cedar planks against
9 the temple. Thus did he build the temple and finish it, roofing
15 it over with cedar. The walls inside he lined with cedar

planks, overlaying the interior from the floor to the rafters of the ceiling with wood, and covering the floor itself with fir. At the far end of the tem- 16
ple he built off a space of thirty feet as an inner shrine, the most sacred interior; the nave or hall 17
in front of it was sixty feet long, but the inner shrine was thirty 20
feet square. In front of the inner 21
shrine he made an altar of cedar; inside the inner shrine he made 23
two kherubs of olive-wood, each 26
of them fifteen feet high, each 24
with outstretched wings seven and a half feet broad, measuring fifteen feet from the tip of one wing to the tip of the other, the 25
one kherub being the same as the other in size and shape. These kherubs he placed inside 27
the inner shrine; their wings were spread out so that the wing of one touched one wall while the wing of the other touched the other wall, and their inner wings met in the middle. He plated the kherubs 28
with gold. He made doors of 31
olive-wood for the vestibule of the inner shrine; the vestibule and the pilasters formed a pentagon. On the two doors of 32
olive-wood he carved kherubs, palm-trees, and open flowers, spreading gold over the kherubs and the palm-trees. For the 33
vestibule of the nave he also made door-posts of olive-wood, four-cornered posts, and two 34
folding doors of cypress wood, the two leaves of each turning on hinges. These he carved 35
with kherubs, palm-trees, and open flowers, overlaying them with gold laid evenly upon the carvings. The inner court 36
round the temple he built with three rows of dressed stone and one row of cedar beams.

37 The foundation of the temple
of the Eternal was laid in the
month of Ziv, in the fourth year
38 of Solomon; in the month of
Bul (the eighth month), in the
eleventh year, the temple was
finished in every part, exactly
as planned. He took seven
11 years to build it. [[Then this
word from the Eternal came to
12 Solomon: "As for this temple
which you build, if you will live
by my rules and keep my regu-
lations and follow all my orders,
living by them, then I will fulfil
for you the promise I made to
13 your father David; and I will
dwell among the Israelites, I
will not forsake my people Is-
rael."]]

7 Solomon took thirteen years
to finish the building of his
2 own palace. He also built the
"Forest of Lebânon" hall, a hun-
dred and fifty feet long, seventy-
five feet wide, and forty-five feet
high, on three rows of cedar
3 pillars with cedar supports. It
was lined with cedar planks
above the forty-five cedar pillars
4 (fifteen in each row); there were
three rows of window-frames,
window facing window in each
5 tier, and both doors and win-
dows, all of them, were square-
cut.

6 He also built the Pillars hall,
seventy-five feet long and forty-
five feet wide, with a pillared
porch in front and an entrance
7 with steps. He also made the
throne-room where he was to
hold his court of justice, the
Hall of Justice; it was lined with
cedar-wood from floor to rafters.
8 His own palace and residence
in the other court, which stood
nearer the temple, was con-
structed in the same way, as
was the house he built for the
Pharaoh's daughter (whom Sol-

omon had married). These 9
buildings were all made of huge,
dressed stones, according to
the regular dimensions of ash-
lar, sawn back and front, from
foundation to coping, and from
the court of the Eternal's tem-
ple to the large outer court.
The foundation consisted of 10
huge blocks, enormous blocks,
some fifteen feet square, some
twelve feet square. Above these 11
lay huge, dressed stones, cut
according to the regular meas-
urement, and also cedar beams.
The large court had three rows 12
of dressed stone and one row of
cedar beams, enclosing the inner
court of the Eternal's temple
and the court of the palace.

King Solomon sent to Tyre 13
for Hiram, the son of a widow 14
belonging to the clan of Naph-
tali; his father had been a native
of Tyre, a worker in bronze.
Hiram was full of skill, acute
and clever at all kinds of bronze-
work. He came to king Solo-
mon and did all the bronze-work
for him. He cast the two bronze 15
columns for the vestibule of the
temple; the one was twenty-
seven feet high, eighteen feet
round, and hollow, just like the
other column. He made two 16
capitals of molten bronze for
the top of the columns, each
capital being seven and a half
feet high. He made two nets 17
of trellis-work for the capitals
on the top of the columns, a net
of trellis-work for each of them.
He also made the pomegran- 18
ates; there were two rows of
pomegranates in bronze upon
each trellis-work, . . . the pome- 20
granates numbering two hun-
dred to each capital. He set 21
up the columns at the vestibule
of the temple; the column on
the south side was called Jachin,

the column on the north side
 23 Boaz. He also made the round
 metal sea or tank, fifteen feet
 in diameter, seven and a half
 feet high, and forty-five feet
 24 round. Under its brim on the
 outside ran a double row of
 gourds all round, cast in one
 26 piece with the tank itself, which
 was about three inches thick,
 its brim curling like the brim of
 a cup, like the petals of a lily; it
 held over sixteen thousand gal-
 25 lons. It rested on twelve bulls,
 three facing the north, three
 facing the west, three facing the
 south, and three facing the east;
 the tank was placed on their
 backs, their haunches being
 turned inward.

27 He also made the ten trolleys
 of bronze, each one six feet long,
 six feet wide, and four and a
 28 half feet high. The trolleys
 were constructed in this way:
 they had panels, panels set in
 29 their framework, and on these
 panels were lions, bulls, and
 kherubs (on the framework,
 above and below the lions, bulls,
 and kherubs, there was bevelled
 30 work); every trolley had four
 bronze wheels, with bronze axles,
 32 the four wheels being under-
 neath the framework (axles
 and wheels were cast in one
 piece with the trolley), each
 wheel being two and a half
 33 feet high and all the wheels
 being shaped like chariot wheels
 (axles, felloes, spokes, and hubs
 34 being all of molten bronze); at
 the four corners of each trolley
 there were four clamps, each of
 35 one piece with the trolley, while
 on the top of the trolley there
 was a round saucer, nine inches
 36 high (the flat surface on the
 sides of the trolley was engraved
 with kherubs, lions, and palm-
 31 trees); but the framework was

square, not round. This was 37
 how the ten trolleys were made,
 all cast alike, all of the same size
 and shape. Then he made 38
 ten bronze pots, each holding
 three hundred and twenty gal-
 lons and measuring six feet; one
 pot rested on each of the ten
 trolleys, which he placed beside
 the temple, five to the south 39
 side and five to the north side;
 the tank was placed on the
 south side of the temple, at the
 eastern corner. Hiram made 40
 the pots, the shovels, and the
 bowls; he finished all his work
 for king Solomon in building
 the temple of the Eternal, the 41
 two columns, the two rounded
 capitals on the tops of the col-
 umns, the two nets of trellis-
 work to cover the two capitals,
 the four hundred pomegranates 42
 for each trellis-work, the ten 43
 trolleys and the ten pots on the
 trolleys, the tank and the twelve 44
 bulls under the tank, the pots, 45
 shovels, bowls—all these ar-
 ticles made by Hiram for king
 Solomon in the temple of the
 Eternal were of polished bronze.
 There was no weighing the 47
 bronze used for making these
 articles, so enormous was the
 quantity; the weight of the
 bronze was past counting. Hi- 46
 ram cast them on the plain of
 Jordan, in the clay soil between
 Sukkoth and Zarethan.

Then king Solomon placed all 48
 the articles in the temple of the
 Eternal [[the golden altar, the
 golden table for the Presence-
 bread, the pure gold lampstands 49
 in front of the inner shrine, five
 to the right and five to the left,
 with their golden ornamental
 flowers and lamps and tongs,
 the pure gold cups, snuffers, 50
 bowls, saucers, and fire-pans,
 and the golden hinges both for

the folding doors of the inner shrine or most sacred Place and for the folding doors of the temple]]. So all the work prepared by king Solomon in the temple of the Eternal was finished; Solomon then brought in the votive offerings of his father David, the silver and the gold and the various articles, placing them in the store-chambers of the Eternal's temple.

8 Then Solomon called together the sheikhs of Israel and all the chiefs of the clans, the heads of the various Israelite families, in Jerusalem, to bring the ark of the Eternal's compact up from David's burg. The Israelites all gathered round Solomon at the festival in the month of Ethanim (the seventh month); the sheikhs of Israel all went with the priests and carried up the ark of the Eternal, the Trysting tent, and all the sacred articles inside the tent; these were carried by the priests and Levites, while king Solomon and all the community of Israel which had gathered round him walked in front of the ark, sacrificing sheep and oxen past all counting and numbering. The priests placed the ark of the Eternal inside the inner shrine, the most sacred interior, under the wings of the kherubs; for the wings of the kherubs stretched over the place for the ark, covering the ark and its poles, though the poles were so long that their projecting tips could be seen, not outside, but from the sacred hall in front of the shrine—the position they occupy to this very day. Inside the ark there was nothing except the two stone tablets which Moses had placed there at Horeb, the tablets of the compact

which the Eternal made with the Israelites when they left the land of Egypt. When the priests came out of the inner shrine, a cloud filled the temple of the Eternal so densely that the priests could not stand to serve; the Eternal's splendour of glory filled the temple of the Eternal.

Then said Solomon:

The sun has the Eternal set in heaven,
but chosen himself to dwell in darkness;
so I have built this mansion great for thee,
for thee to dwell in, to eternity.

Then the king turned round and blessed all the gathering of Israel as they stood. He said, "Blessed be the Eternal the God of Israel, who spoke directly to my father David, and has done all that he promised! He said, 'Ever since I brought my people Israel out of Egypt, I chose no city out of any clan of Israel to build a temple for my presence, but now have I chosen Jerusalem as my seat and David as lord over my people Israel.' My father David did have it in mind to build a temple in honour of the Eternal the God of Israel; but the Eternal said to my father David, 'You had it in your mind to build a temple in my honour; you did well to have that in mind. Yet you are not to build the temple; it is your son, born of your body, who shall build the temple in my honour.' The Eternal has done what he promised; for I have risen to succeed my father David and to sit upon the throne of Israel, as the Eternal promised, and I have built the temple in honour of the Eternal the God of Israel; in it have I made a place for the ark containing

the compact which the Eternal made with our fathers when he brought them out of the land of Egypt."

22 Then Solomon stood in front of the altar of the Eternal, in presence of all the community of Israel, and stretching out his hands to heaven he cried: "O Eternal, God of Israel, there is no god like thee in heaven above or on the earth below, who keepest thy compact and showest kindness to thy servants as they live under thine eye with all their heart. Thou hast kept thy word to thy servant David my father; thou didst make him thine own promise and thou hast done it, as it is this day. 25 Now then, O Eternal, God of Israel, keep this thy promise to thy servant David my father: 'You shall never lack a descendant in my sight to sit upon the throne of Israel, if only your children watch their lives, careful to live under my eye as you have done.' O God of Israel, 26 pray let this promise be fulfilled which thou didst make to thy servant David my father.

27 But can God really live on earth? The very heaven, the height of heaven itself, cannot contain thee; and how much less this temple I have built! 28 So do thou turn, O Eternal my God, to thy servant in his prayers and supplications, listening to the cry of prayer which thy servant lifts to thee this 29 day, that thine eyes may be open, night and day, to this temple, to the place where thou hast promised thy presence, listening to the prayer that thy servant offers, when he turns to 30 this place. Listen to the supplication of thy servant and of thy people Israel when they turn

in prayer towards this place; yea, hear us in thy home, in heaven, and as thou hearest forgive us.

When a man sins against his 31 neighbour and is adjured to swear an oath, when he comes and swears his oath before thine altar in this temple, then do 32 thou listen in heaven, take action and decide between thy servants, condemning the guilty by making him suffer for his misdeeds, and vindicating the innocent by rewarding him for his innocence. When thy peo- 33 ple Israel fall before the foe, because they have sinned against thee, if they repent and own thee openly and pray with supplications to thee in this temple, then do thou listen in 34 heaven and forgive the sin of thy people Israel, letting them remain within the land which thou gavest to their fathers.

When the skies are shut and 35 no rain falls, because they have sinned against thee, if they turn in prayer towards this place and own thee openly and give up their sin under thy chastisement, then do thou listen in 36 heaven and forgive the sin of thy servants and thy people Israel, as thou teachest them the good path for their life; send rain upon thy land, which thou hast given thy people as their heritage. When there is famine 37 in the land, or pestilence, blasting or mildew, locusts or caterpillars, when their enemy besieges them in any of their towns, whatever be the plague or trouble—whatever prayer 38 and supplication is offered by any man of them, knowing well what plagues himself, and stretching his hands out towards this place, then do thou 39

listen in thy home, in heaven,
and forgive them and take
action, dealing with every man
as he has lived, O thou who
knowest his heart (for thou,
thou only, knowest the hearts
40 of all men), that they may
stand in awe of thee all the
days of their life in the land
41 thou gavest to our fathers. As
for the alien, who does not be-
long to thy people Israel but
who came from a distant land
42 for thy sake (for men shall hear
of thy great fame, of thy
strength and mighty force),
when he comes and turns in
43 prayer towards this temple, then
do thou listen in thy home, in
heaven, and do all that the alien
asks of thee, so that all nations
in the world may learn what
thou art, learning to stand in
awe of thee, like thy people Is-
rael, and learning that thou
hast taken this temple which I
built to be thine own.

44 When thy people march out to
fight against their enemy, in any
way of thine appointing, and
pray to the Eternal, turning to-
wards the city thou hast chosen
and the temple I have built in
45 honour of thee, then do thou
listen in heaven to their prayer
and supplication and uphold
their cause.

46 When they sin against thee
(for there is no man who does
not sin) and thou in thine anger
leavest them to their enemies,
till they are carried away pris-
oners to an enemy's land, far off
47 or near, yet if they take thought
in the land of their captivity and
repent and offer supplications to
thee in the land of those who
took them prisoners, crying, 'We
have sinned, we have gone
48 wrong, we have done evil,' if
they repent, heart and soul, in

the land of their enemies who
took them prisoners, and pray
to thee, turning in the direction
of the land thou gavest to their
fathers, the city thou hast
chosen, and the temple I have
built in honour of thee: then do 49
thou listen in thy home, in
heaven, to their prayer and sup-
plication and uphold their cause;
forgive thy people who have 50
sinned against thee, forgive all
their transgressions against thee,
and grant they may be pitied by
those who have taken them pris-
oners, for they are thy people, 51
thine own possession, whom thou
didst bring out of Egypt, out of
that iron furnace. O may thine 52
eyes be open to thy servant and
thy people Israel at their pray-
ers, listening to them whenever
they call to thee. For thou didst 53
separate them from all nations
on earth to be thy very own, as
thou didst declare by Moses
thy servant when thou brought-
est our fathers out of Egypt,
O Lord Eternal."

After Solomon had finished 54
offering all this prayer and sup-
plication to the Eternal, he rose
from his knees before the altar
of the Eternal, where he had
been stretching his hands out
to heaven; he now stood up and 55
in a loud voice blessed all the
community of Israel, saying,
"Blessed be the Eternal who 56
has granted rest to his people
Israel, as he promised; not a
word has failed of all the good
promises he made to us by
Moses his servant. May the 57
Eternal our God be with us, as
he was with our fathers—never
leaving us, never forsaking us
—that he may move our minds 58
always to live as he lives, to
obey his orders, his rules and
regulations, which he laid down

59 for our fathers! And may these words of my supplication to the Eternal be ever present to the Eternal our God, day and night, that he may uphold the cause of his servant and the cause of his people Israel, as each day
60 may require, so that all the nations of the world may learn that the Eternal is God, the
61 Eternal and none else. Keep, then, an undivided mind for the Eternal our God, to live by his rules and to obey his orders, as to-day."

62 The king, along with all Israel, offered sacrifices before the
63 Eternal. Solomon offered, in his sacrifice of recompense-offering to the Eternal, twenty-two thousand oxen and a hundred and twenty thousand sheep; in this way the king and all the
64 Israelites dedicated the temple of the Eternal. The king consecrated that day the middle part of the court in front of the temple of the Eternal; for it was there that he sacrificed the victims for the burnt-offering, and offered the cereal-offering and the fat slices from the victims of the recompense-offerings, the bronze altar before the Eternal being too small to hold the burnt-offering, the cereal-offering, and the fat slices from the
65 victims. Such was the festival then held in presence of the Eternal our God for seven days by Solomon and all Israel—a vast host, drawn from all parts, from the pass of Hamath down
66 to the Wady-el-Arish. On the eighth day he dismissed the people, who blessed the king and went home rejoicing, glad in heart at all the goodness of the Eternal to his servant David and his people Israel.

Now after Solomon had finished building the temple of the Eternal and the royal palace and all that it pleased him to erect, the Eternal appeared to Solomon a second time, as he had appeared to him at Gibeon. The Eternal said to him, "I have listened to your prayer and supplication, and I have done for you all you desire; I hereby consecrate this temple you have built, by fixing my presence there for all time; my eyes and my heart shall constantly be there. As for yourself, if you will live under my eye, as your father David lived, with upright heart and honestly, doing exactly as I have ordered you and following my rules and regulations, then I will make your royal throne sure over Israel for all time, as I promised to your father David that he would never be without a descendant on the throne of Israel. But if you give up following me, you or your children, if you do not keep the commands and rules I have set before you, but go and serve foreign gods and worship them, then I will cut Israel out of the land I gave them, and cast out of my sight this temple which I have consecrated for myself, and Israel shall become a proverb and byword among all nations; this temple shall be a heap of ruins, and any passer-by shall whistle in amazement, saying, 'Why has the Eternal dealt thus with this land and temple?' The answer will be, 'Because the people forsook the Eternal their God who brought their fathers out of the land of Egypt; because they took up with foreign gods, worshipping and serving them; that is why the Eternal

brought all this ruin upon them.”

- 10 At the end of twenty years, in the course of which Solomon had built the two buildings, the temple of the Eternal and the royal palace, as Hiram king of Tyre had provided Solomon with cedar-trees and fir-trees and gold to his heart's content, king Solomon let Hiram have twenty towns in the region of Galilee.
- 12 When Hiram came from Tyre to inspect the towns made over to him by Solomon, he was
- 13 not pleased with them. “My brother,” he said, “what sort of towns are these you have given me?” So he called them the “Cabul” (good-for-nothing) district. It is their name to this
- 14 day. (For them Hiram paid to the king six hundred and ninety-three thousand pounds in gold.)
- 15 This was how king Solomon raised the labour-gangs to build the temple of the Eternal, his own palace, the Millo and the wall of Jerusalem, Hazer, Megiddo, Gezer, Beth-horon the
- 18 lower, Baalath, Tamar in the desert land, all the store-towns Solomon possessed, the towns for his chariots, the towns for his cavalry, and whatever Solomon was pleased to build in Jerusalem, at Lebânon, and anywhere throughout his realm.
- 20 Solomon raised his levy of slave-labourers, as is done to this day, from the descendants of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, none of whom belonged to Israel—survivors in the land whom the Israelites had not been able to exterminate. Solomon never made
- 22 slaves of Israelites; they were his soldiers and officials, his generals, captains, chariot-

leaders, and cavalry-leaders. The following five hundred and fifty men were Solomon's supervisors, who managed the labourers. . .

Solomon brought the Pharaoh's daughter up from David's burg to the palace he had built for her; then he built the Millo. . .

Three times a year Solomon used to offer burnt-offerings and recompense-offerings on the altar he had built for the Eternal, and to burn his fire-offering before the Eternal. . .

King Solomon built a navy at Ezion-geber near Eloth in the land of Edom, on the shore of the Reed Sea. Hiram sent his men, expert seamen, to man the fleet along with the men of Solomon; they reached Ophir and brought away eighteen tons of gold for king Solomon.

Hiram's fleet, that brought gold from Ophir, 10 also brought from Ophir a wealth of sandal-wood and jewels; the sandal-wood was made into pilasters for the temple of the Eternal and the royal palace as well as into lyres and lutes for the singers. Such wealth and quality of sandal-wood have never since been seen. The amount of gold that came to Solomon in one year was nearly twenty-nine tons, in addition to what was derived in taxes from traders and as tribute from Arabian emirs and from vassal-princes. King Solomon made two hundred shields of beaten gold; twenty pounds of gold went to each shield. He also made three hundred targes of beaten gold; about six pounds of gold went to each of them; the king hung these in the “Forest of Lebânon”

18 hall. The king also made a
 19 large ivory throne, which he
 overlaid with the finest gold; the
 throne had six steps and a
 rounded back, there were arms
 on each side of the seat, flanked
 20 by two lions, while twelve lions
 stood on each side of the six
 steps. No such throne was ever
 21 made in any kingdom. King
 Solomon's drinking service was
 all made of gold, and all the
 articles in the "Forest of Leb-
 anon" hall were made of pure
 gold, none were silver—silver
 was thought nothing of in Sol-
 22 omon's day. For the king had a
 deep-sea fleet which sailed with
 the navy of Hiram; once every
 three years this fleet came home
 with gold and silver, ivory, apes,
 and peacocks.

23 So in wealth and in wisdom
 king Solomon excelled all kings
 24 on earth. The whole world
 came to visit Solomon, to listen
 to the wisdom which God had
 25 put into his mind, and every-
 one brought his present, silver
 articles, gold articles, robes,
 weapons, and spices, horses and
 mules, so much year by year.

26 In this way Solomon amassed
 chariots and cavalry; he had
 one thousand four hundred
 chariots and twelve thousand
 cavalry, stationed in the chariot-
 towns or at Jerusalem beside
 28 the king himself. Solomon's
 horses were imported from
 Muzri and from Kuê; the royal
 dealers used to bring a troop of
 horses from Kuê, paying cash
 29 for them; a chariot could be
 imported from Muzri for sev-
 enty-five pounds in silver, and
 a horse for about twenty pounds
 in silver (the dealers supplied
 all the kings of the Hittites and
 the Aramæans at the same rate).

27 The king made silver as com-

mon in Jerusalem as stones, and
 cedar-wood as plentiful as syco-
 more-trees in the lowlands.

When the queen of Sheba 1
 heard about the fame of Solo-
 mon and the temple he had built
 in honour of the Eternal, she
 came to test him with puzzling
 questions. She came to Jeru- 2
 salem with a very large retinue,
 with camels bearing spices,
 heaps of gold, and jewels. As
 soon as she reached Solomon,
 she opened out all that was on
 her mind; and Solomon an- 3
 swered all her questions, there
 was not a single thing hidden
 from the king which he could
 not explain to her. When the 4
 queen of Sheba realized all this
 wisdom of Solomon, when she
 saw the palace he had built, the 5
 food at his table, the way his
 courtiers were arranged and his
 servants waited, and their dress,
 and the cup-bearers, and the
 burnt-offerings he used to sac-
 rifice in the temple of the Eter-
 nal, she was quite overwhelmed;
 she said to the king, "That was 6
 a true tale I heard in my own
 country of your words and
 wisdom! But I did not believe 7
 it till I came and saw for myself.
 And now I see not half was told
 me; your wisdom and prosper-
 ity far exceed what I was told.
 Happy are your wives! Happy 8
 men, these courtiers who are
 always waiting upon you and
 hearing your wisdom! Blessed 9
 be the Eternal your God who
 delighted in you and set you on
 the throne of Israel! It is be-
 cause the Eternal loved Israel
 that he made you king, to gov-
 ern and administer justice!"
 She presented the king with 10
 about seven hundred and fifty
 thousand pounds in gold, a
 wealth of spices, and jewels; no

supply of spices ever again came as rich as the queen of Sheba's
 13 present to king Solomon. King Solomon in turn presented the queen of Sheba with whatever she desired, with anything she asked, besides what he bestowed upon her out of his royal bounty. Then she returned to her own land, she and her retinue.

11 Now king Solomon was a
 3 lover of women; he had seven hundred royal wives, and
 1 three hundred mistresses. He married many foreign women—
 Moabites, Ammonites, Edomites, Phoenicians, and Hittites
 2 —belonging to nations against whom the Eternal had warned the men of Israel, "You must not mix with them, nor let them mix with you, for they will be sure to seduce you to follow their gods." Solomon clung to these women in love.
 4 When he grew old, he had no undivided mind for the Eternal his God, as his father David had; his wives seduced him to
 6 follow foreign gods. Solomon did what was evil in the eyes of the Eternal; he did not follow the Eternal faithfully, as his
 5 father David had done. For he put up shrines for Astartê the goddess of the Phoenicians, and for Milkom the detestable
 7 idol of the Ammonites, and for Kemôsh the detestable idol of Moab, on a hill to the east of
 8 Jerusalem. He did the same for all his foreign wives, burning incense and offering sacrifice to their gods.

9 The Eternal was angry with Solomon for letting himself be seduced from the Eternal, the God of Israel, who had twice appeared to him and given him
 10 this order, that he was not to follow foreign gods; he did not

obey what the Eternal had ordered, and so the Eternal said to
 11 Solomon, "Since this is your mind, since you have not obeyed my compact and the rules I laid down for you, I will tear the kingdom from you and give it to your servant. Nevertheless I
 12 will not do this during your lifetime, for the sake of David your father; I will tear it out of your son's hands. Still, I will not
 13 tear away all the kingdom; I will let your son have one clan, for the sake of David my servant and for the sake of Jerusalem which I have chosen."

The Eternal then raised up an
 14 opponent for Solomon in Hădad the Edomite, who belonged to the royal family of Edom. For
 15 when David crushed Edom and killed every male in the country, Hădad, who was then a little
 17 boy, was taken by one of his father's slaves to the Pharaoh in Egypt. Hădad became very
 18 popular with the Pharaoh, who gave him to Tahpênes his queen;
 19 she brought up the boy in the Pharaoh's palace among the
 20 Pharaoh's sons. But when Hădad heard in Egypt that
 21 David slept with his fathers, he said to the Pharaoh, "Let me leave, let me go home." The
 22 Pharaoh said to him, "What do you miss here, beside me, that you now wish to go home?" Hădad said to him, "You must
 25 let me go." So Hădad returned home; he ruled over Edom and bore hard on Israel; such was the mischief he did.

[[Once, when Joab the commander-in-chief had gone to bury the slain Israelites, he and
 16 all Israel remained for six months, crushing all Edom till it was utterly destroyed. Adad
 17 and some Edomites fled for

18 Egypt. They got away from Midian to Paran, and, taking some men of Paran with them, they went to the Pharaoh in Egypt. He gave Adad a house, assigned him an allowance, and presented him with some land; 19 he also married him to Anoth, 20 the sister of Tahpēnes, who bore him a son called Genubath; and Genubath lived in the palace of the Pharaoh.]]

23 God raised up another opponent for him in Rezon the son of Eliāda, who had run away from his master, Hadadazer 24 the king of Zobah. Rezon gathered men round him and became the leader of a band of raiders, who captured Damascus. There Rezon stayed, ruling 25 over Damascus. He was an opponent of Israel during all the reign of Solomon.

26 Then there was Jeroboam the son of Nebat, an Ephraimite from Zerēda, whose mother Zerūah was a widow; he was in the service of Solomon, and he too 27 rose against the king. This was how he came to rise against the king. Solomon was building the Millo and repairing the gaps in the city of his father 28 David. Jeroboam was an extremely capable man; and when Solomon noticed how active the young man was, he put him in charge of all the labour-gang.

29 One day Jeroboam was leaving Jerusalem, when the prophet Ahijah of Shilo met him and took him aside. The two of them were alone there, in the 30 open country. Then Ahijah took a new robe which he had put on, and tore it into twelve 31 pieces. "Take ten for yourself," he said to Jeroboam, "for this is the message of the Eternal the God of Israel: 'I will tear

the kingdom out of Solomon's hands and give you ten of the clans [[though he is to keep one 32 clan, for the sake of my servant David and for the sake of Jerusalem the city I have chosen from all the clans of Israel; for 33 they have forsaken me for the worship of Astartē the goddess of the Phœnicians, of Kemôsh the god of Moab, and of Milkom the god of the Ammonites; they have not lived my life, doing what is right in my eyes and living by my rules and regulations, as David his father did. However, I will not take all the 34 kingdom out of his hands; for the sake of my servant David, whom I chose, I will leave him his royalty as long as he lives, but I will take the kingdom out 35 of his son's hands and give you the ten clans; his son shall have 36 one clan, so that my servant David may always have one of his race before me in Jerusalem, the city I have chosen as my seat. I will take you to reign 37 over Israel, to rule as widely as you please; if you listen to all my 38 orders and live my life, doing what is right in my eyes, keeping my rules and regulations as my servant David did, then I will be on your side and establish your dynasty as I did David's]].'" Solomon therefore 40 tried to murder Jeroboam, but Jeroboam fled away to Egypt, to Shishak king of Egypt, where he remained till the death of Solomon.

As for the rest of the acts of 41 Solomon, his deeds and his wisdom, are they not described in the book of the Acts of Solomon? Solomon reigned in Je- 42 rusalem over all Israel for forty years. Then Solomon slept 43 with his fathers and was buried

in the city of David his father.

12 As soon as Jeroboam the son of Nebat heard this—he was still in Egypt, whither he had fled to escape Solomon—he came back to his native town of Sareira in the highlands of Ephraim.

11 Rehoboam succeeded his father Solomon. He went

12 to Shechem, for all Israel had gone to elect him king at Shechem. The people said to Rehoboam, “Your father’s rule was heavy; lighten the heavy rule he imposed upon us and his crushing service, and we will serve you.” He said to them, “Go away for three days and then come back to me.” When

the people went away, king Rehoboam consulted the old councillors who had served his father Solomon. He asked them what answer they would advise him

to return to the people. They said, “If you will be a servant to this people here and now, serving them, if you speak favourable words to them, they will be your servants for all time.” But

he set aside the advice of the old councillors and consulted the juniors of his own age in his retinue. He asked them what answer they would advise him to return to the demand of the people that Solomon’s rule should be lightened. These juniors of his own age replied,

“This people cried to you, ‘Your father’s rule was heavy, make you it lighter for us’? Well, tell them this: ‘My little finger is thicker than my father’s thighs.

If my father’s rule pressed hard on you, I will press harder still; my father lashed you with scourges, but I will lash you with scorpions.’” On the third

day all Israel came back, as

king Rehoboam had told them. The king gave them a harsh answer. He set aside the advice given him by his senior councillors, and spoke to the people as the juniors had advised: “My father’s rule pressed hard on you, but I will press harder still; my father lashed you with scourges, but I will lash you with scorpions.” So the king refused to heed the people. (This was a turn of things brought about by the Eternal, to carry out the word which he had sent by Ahijah of Shilo to Jeroboam the son of Nebat.) When all Israel saw that the king refused to heed them, the people retorted to the king,

What part have we in David?

We’re done with Jesse’s son!

Look to your own house, David, now!

Home, Israel, to your homes!

When king Rehoboam sent them Adoniram, who was in charge of the labour-gangs, all Israel stoned him to death; whereupon king Rehoboam mounted his chariot in a hurry to escape to Jerusalem.

So Israel rebelled against the dynasty of David, as it still does. When all Israel heard that Jeroboam had returned to the country, they summoned him to a popular assembly and elected him king over all Israel, only the clan of Judah being left loyal to the dynasty of David.

On reaching Jerusalem, Rehoboam mustered all the men of Judah and of the clan of Benjamin, a hundred and eighty thousand picked men-at-arms, to attack Israel and recover the kingdom for Rehoboam the son of Solomon. But this message came from the Eternal to She-

23 maiah, a man of God: "Give this message from the Eternal to Rehoboam the son of Solomon, king of Judah, and to all the men of Judah and Benjamin, and to the rest of the people. 'You shall not march or fight against your fellows in Israel. Back home, every man of you! What has happened, I have caused to happen!'" They listened to this message from the Eternal and returned home, as the Eternal had bidden them.

25 Jeroboam fortified Shechem in the highlands of Ephraim and lived there. Later on, he left it and fortified Penûel. 26 Then Jeroboam thought to himself, "The kingdom will go back to the dynasty of David; 27 if these people go up to sacrifice at the temple of the Eternal in Jerusalem, then their heart will turn to their lord again, to Rehoboam the king of Judah, and they will kill me." So he thought the matter over. He made two golden calves and said to the people, "You need not go up any longer to Jerusalem; here are your gods, O Israel, the gods that brought you from the land of Egypt!" 29 One of them he placed at Bethel, 30 and the other at Dan. This proved a sin for Israel, for the people went to worship the one at Bethel and the other at Dan. 31 He also turned some shrines into temples, and made priests from the masses, who were not Levitical.

32 Jeroboam fixed a festival on the fifteenth day of the eighth month, like the festival held in Judah, when he offered sacrifices on the altar to the calves and placed at Bethel the priests of the shrines that he had made.

It was on the fifteenth day of the eighth month that he sacrificed on the altar he had made at Bethel, a month he had chosen out of his own head, fixing a festival for the Israelites and offering sacrifice with incense on the altar. Then came a man of God from Judah to Bethel, moved by the Eternal, just as Jeroboam was standing ready to burn incense at the altar. He cried out against the altar, moved by a word from the Eternal, "O altar, altar, this is the Eternal's message: 'A child called Josiah shall be born to the dynasty of David, and he shall sacrifice on you the priests of the shrines who burn incense on you; on you shall bones of men be burned!'" At the same time he announced this miracle predicted by the Eternal, "The altar shall be split up and the refuse on it flung aside!" When the king heard what the man of God had cried against the altar at Bethel, Jeroboam raised his hand from the altar and said, "Arrest him." But the hand he had raised against him withered up, so that he could not draw it back. Also, the altar split and the refuse was flung aside, by the very miracle which the man of God had predicted as inspired by the Eternal. The king appealed to the man of God, "Do appease the Eternal your God and pray for me, that my hand may be restored to me again." At the intercession of the man of God, the king's hand was restored to him, as it had been before. Then said the king to the man of God, "Come home with me and refresh yourself, and I will present you with a reward." But the

man of God replied, "Though you were to present me with half of your house, I would not enter it with you, nor will I eat
9 bread or drink water here; for the Eternal's orders to me were that I was neither to eat nor to drink, nor to go back by the
10 road I came." So he took another road and did not go back by the road he had come to Bethel.

11 At Bethel there was a certain old prophet. His sons came and told him all that the man of God had done that day at Bethel, telling their father also what he
12 had said to the king. "Which road did he take?" said their father. His sons pointed out the road taken by the man of God
13 from Judah. Then he told his sons to saddle his ass. When
14 they had saddled his ass, he rode away after the man of God, whom he found seated under an oak. He said, "Are you the man of God from Judah?" "Yes," he
15 replied. Then he said, "Come home with me and have some
16 food." He answered, "I cannot go back with you, nor can I eat
17 or drink here, for I was told by the Eternal neither to eat nor to drink here, nor to return by
18 the road I came." The old prophet said, "I am a prophet too, and an angel said to me, by order of the Eternal, that I was to bring you back with me to my house, to eat and drink."
19 (This was a lie.) So he went back along with him and ate and
20 drank in his house. But as they were sitting at table, a word came from the Eternal to the prophet who had brought
21 the man back; he called out to the man of God from Judah, "This is the Eternal's word: since you have scouted the order

of the Eternal and disobeyed what the Eternal your God commanded you, coming back
22 and taking food where he forbade you to take food, your corpse shall never reach the tomb of your fathers." After he
23 had eaten and drunk, the old prophet saddled the ass for him; off he went, but a lion met him
24 on the road and killed him; his corpse lay on the road, with the ass standing beside it, and also the lion. Some passers-by saw
25 the corpse lying on the road, with the lion beside it, and they went and told the news to the people at the town-gate where the old prophet was sitting.

When the prophet who had
26 induced him to return heard the news, he said, "That is the man of God who scouted the orders of the Eternal; so the Eternal has given him over to a lion which has torn and killed him, just as the Eternal predicted to him." "Saddle my
27 ass," he said to his sons. They saddled it, and he rode off to
28 find the corpse lying on the road, with the ass and the lion standing beside it; the lion had neither eaten the corpse nor torn the ass. So the prophet
29 lifted the corpse of the man of God on to his ass and brought it back to the town to be buried
30 in his own tomb. "Alas! my brother!" men wailed. When
31 the man had been buried, the old prophet said to his sons, "When I die, bury me in the tomb where the man of God is buried, lay my bones beside his. For his threat, inspired by the
32 Eternal, against the altar at Bethel and against all the shrines on the heights throughout the towns of Samaria shall certainly be fulfilled."

33 All this did not make Jeroboam give up his evil practices; he again chose priests for the shrines from the masses, he consecrated anyone he liked, and the man became a priest of the
34 shrines. This proved a sin for the dynasty of Jeroboam, and led to its being swept off the earth and abolished.

14 Once Jeroboam's son Abijah fell ill. Jeroboam said to his wife, "Pray go and disguise yourself, that no one may know you are Jeroboam's wife, and make your way to Shilo, where the prophet Ahijah is staying, the man who predicted that I was to reign over this people. Take ten loaves with you, some cakes for his children, and a jar of honey; go to him, and he will tell you how the child is to
4 fare." Jeroboam's wife did so; she went off to Shilo and reached the house of Ahijah.

Now Ahijah could not see, his
5 eyes were so dim with age. But the Eternal had told Ahijah, "Here comes Jeroboam's wife to get an oracle from you about her son, who is ill" (telling him what to say). In she came, disguised as another woman; but when Ahijah heard her footsteps as she entered, he said, "Come in, O wife of Jeroboam! But why do you bring me food?
7 I have sore news for you. [[Go and give Jeroboam this message from the Eternal the God of Israel: 'As I raised you from among the people and made you supreme over my people Israel, tearing the kingdom from David's dynasty and giving it to you—and yet you have not been like my servant David, who obeyed my commands and followed me with all his heart,
9 doing only what was right in

my eyes, but you have done worse than any before you, going and making foreign gods for yourself and metal idols, to vex me, and turning your back upon me; well then, I will bring
10 doom on the dynasty of Jeroboam and strip Jeroboam of every male child, fettered or free, in Israel; I will make a clean sweep of the dynasty of Jeroboam, as dung is swept away, every speck of it.' Any-
11 one belonging to Jeroboam who dies in the city, the dogs shall devour him; anyone who dies out in the country, wild birds shall eat him up; for so the Eternal decrees.]] Leave me,
12 and as you enter your native place your maidens shall come forward to meet you, saying, 'The child is dead.' He shall be
13 mourned and buried by all Israel, for he is the only one of Jeroboam's household who shall be laid in the grave; there is something good in him, some loyalty to the Eternal the God of Israel, among all the household of Jeroboam. Moreover,
14 the Eternal will raise up a king for himself over Israel, who shall then destroy the dynasty of Jeroboam; and even then the
15 Eternal will strike Israel till it sways like a reed in water; he will root Israel out of this fine country which he gave to their fathers and scatter them east of the Euphrates, because they have vexed the Eternal by making sacred poles for themselves. He will give Israel up,
16 for the sins committed by Jeroboam, the sins by which he has led Israel into sin."

Jeroboam's wife rose and went
17 away to Tirzah; as soon as she reached the threshold of her house, the child died. All Is-
18

rael buried him and mourned for him, as the Eternal had predicted by his servant the prophet Ahijah.

19 As for the rest of the acts of Jeroboam, his wars and government, they are described in the Annals of the Kings of Israel.
20 Jeroboam reigned for twenty-two years; then he slept with his fathers, and his son Nadab reigned instead of him.

21 In Judah Rehoboam the son of Solomon reigned. Rehoboam was forty-one years old when he began to reign, and in Jerusalem, the city chosen by the Eternal out of all the clans of Israel as his seat, he reigned for seventeen years. His mother's name was Naamah the Ammon-
22 itess. Judah did what was evil in the sight of the Eternal, rousing him to wrath with the sins they committed, beyond all that their fathers had ever done.

23 For they erected shrines, obelisks, and sacred poles, on every height and under every spreading tree; also there were temple-prostitutes in the land. The people copied all the abominable practices of the nations whom the Eternal had dispossessed to make room for the
25 Israelites. So in the fifth year of Rehoboam Shishak king of Egypt attacked Jerusalem, carrying off the treasures of the temple of the Eternal and the treasures of the royal palace, every one of them, and carrying off all the golden shields that
27 Solomon had made. King Rehoboam made bronze shields instead, which he entrusted to the officers of the guard who guarded the entry to the royal palace;
28 whenever the king went inside the temple of the Eternal, the guards bore the shields, and

then brought them back to the guard-room.

As for the rest of the acts of 29 Rehoboam and all his deeds, are they not described in the Annals of the Kings of Judah? (Between Rehoboam and Jero- 30 boam there was constant war.) Rehoboam slept with his fathers 31 and was buried with his fathers in David's burg; Abijam his son reigned instead of him.

It was in the eighteenth **15** year of king Jeroboam the son of Nebat that Abijam began to reign over Judah. For three 2 years he reigned in Jerusalem; his mother's name was Maakah the grand-daughter of Absalom. He lived in all the sins of his 3 father before him; his heart was not undivided for the Eternal his God, as the heart of David his ancestor had been. Still, 4 for the sake of David, the Eternal his God let David's line last in Jerusalem, because David 5 had done what was right in the eyes of the Eternal and had never swerved from any command of the Eternal all his life, except in the affair of Uriah the Hittite. Between Abijam 7 and Jeroboam there was war. But as for the rest of the acts of Abijam and all his deeds, are they not described in the Annals of the Kings of Judah? Abijam 8 slept with his fathers and was buried in David's burg. Asa his brother reigned instead of him.

It was in the twentieth year 9 of Jeroboam king of Israel that Asa began to reign over Judah. He reigned in Jerusalem for 10 forty-one years; his mother's name was Maakah the grand-daughter of Absalom. Asa did 11 what was right in the eyes of the Eternal, like his ancestor David. He expelled the temple-prosti- 12

tutes from the land, he cleared out all the fetishes erected by his fathers, and he deposed his mother Maakah from the position of queen-mother, because she had made an obscene object for Astartê. Asa demolished this object of an image and burned it in the Kidron-ravine. The shrines were not removed, but all his life Asa's mind was undivided for the Eternal.

War raged between Asa and Baasha king of Israel all their days. Baasha king of Israel attacked Judah, fortifying Ramah in order to prevent anyone passing to or from Asa king of Judah. So Asa took all the silver and gold left in the treasures of the temple of the Eternal and the royal palace, and handed them to some of his officers, whom he sent to Benhadad, son of Tabrimmon and grandson of Hezion, the king of Aram at Damascus, with this appeal: "There is an alliance between myself and you, between my father and your father. Here is a present of silver and gold; come, break your alliance with Baasha king of Israel, and force him to let me alone." Benhadad agreed to king Asa's request; he sent his generals to attack the towns of Israel and stormed Ijon, Dan, Abel-beth-maacah, and all the district of Kinneroth as far as Naphtali.

When Baasha heard this, he stopped fortifying Ramah and returned to Tirzah. Then king Asa summoned all the men of Judah, without exception, and they carried away the stones and timber with which Baasha had been fortifying Ramah; king Asa used them to fortify Geba in Benjamin and also Mizpah.

As for the rest of the acts of Asa and his exploits, his deeds, and the towns he built, are they not described in the Annals of the Kings of Judah? (In his old age he had disease in his feet.) Asa slept with his fathers and was buried with his fathers in David's burg. Jehoshaphat his son reigned instead of him.

It was in the second year of Asa king of Judah that Nadab the son of Jeroboam began to reign over Israel, and over Israel he reigned for two years. He did what was evil in the sight of the Eternal; he lived as his father had lived, in the sin by which he had led Israel into sin. Baasha the son of Ahijah, who belonged to Issachar, conspired against him; Baasha killed him at Gibbethon, which belonged to the Philistines, while Nadab and all Israel were besieging Gibbethon. It was in the third year of Asa king of Judah that Baasha murdered Nadab and reigned instead of him. No sooner was he king than he killed all the household of Jeroboam, leaving not a single soul to Jeroboam's household whom he did not destroy (in accordance with the prediction of the Eternal by his servant Ahijah of Shilo), in requital for the sins committed by Jeroboam, the sins by which he had led Israel into sin, vexing the Eternal, the God of Israel. As for the rest of the acts of Nadab and all his deeds, are they not described in the Annals of the Kings of Israel?

It was in the third year of Asa king of Judah that Baasha the son of Ahijah began his reign of twenty-four years in Tirzah over all Israel. He did what was evil in the sight of the

Eternal, living as Jeroboam had lived, in the sin by which he had
16 led Israel into sin. So this message from the Eternal came to Jehu the son of Hanani
 2 against Baasha: "As I lifted you from the dust and made you supreme over my people Israel, and yet you have lived as Jeroboam lived and led my people Israel into sin, till they have
 3 vexed me with their vain idols, I will make a clean sweep of Baasha and his household; I will make your household like the household of Jeroboam the son
 4 of Nebat. Anyone belonging to Baasha who dies in the city, him shall the dogs devour; and anyone who dies out in the country,
 5 shall wild birds eat." As for the rest of Baasha's acts and deeds and his exploits, are they not described in the Annals of
 6 the Kings of Israel? Baasha slept with his fathers and was buried at Tirzah; his son Elah reigned instead of him.
 8 It was in the twenty-sixth year of Asa king of Judah that Elah the son of Baasha began his two years' reign in Tirzah
 9 over Israel. Zimri, one of his officers, in command of half of his chariots, conspired against him, as he was drinking himself drunk in the house of Arza his royal chamberlain at Tirzah;
 10 Zimri got in and struck him down dead, in the twenty-seventh year of Asa king of Judah. Zimri reigned instead
 11 of him. No sooner did he seat himself on the throne, at the very start of his reign, than he murdered all the household of Baasha, leaving him not a single male child belonging to his kith
 12 and kin. So did Zimri destroy all the household of Baasha, as the Eternal threatened Baasha

by the prophet Jehu, for all the 13
 sins of Baasha and his son Elah, the sins by which they had led Israel into sin, vexing the Eternal the God of Israel with their vain idols. As for the rest of the 14
 acts and deeds of Elah, are they not described in the Annals of the Kings of Israel?

It was in the twenty-seventh 15
 year of Asa king of Judah that Zimri reigned for seven days at Tirzah. The army was besieging Gibbethon, which belonged to the Philistines. When the 16
 rumour reached the camp that Zimri had conspired and killed the king, all Israel in the camp at once elected their general Omri to be king. Omri marched 17
 with all Israel from Gibbethon and besieged Tirzah; and when 18
 Zimri saw that the town was captured, he withdrew inside the citadel of the royal palace and burned the palace over his head, dying for the sins he had 19
 committed in doing what was evil in the sight of the Eternal, by living on the lines of Jeroboam, and in the sin by which he had led Israel into sin. As 20
 for the rest of Zimri's acts and the treason he practised, are they not all described in the Annals of the Kings of Israel?

Israel then split into two 21
 parties; half of the people followed Tibni the son of Ginath and elected him king, half followed Omri. However, the fol- 22
 lowers of Omri proved stronger than the followers of Tibni the son of Ginath; Tibni and his brother Joram died, and Omri reigned after Tibni.

It was in the thirty-first year 23
 of Asa king of Judah that Omri began his twelve years' reign over Israel. For six years he reigned at Tirzah. Then he 24

bought from Shemer the hill of Samaria for eight hundred and fifty pounds; he built on the hill, and called the city which he built "Samaria," after Shemer the former owner of the hill.

25 Omri did what was evil in the sight of the Eternal; he did worse than anyone before him, for he lived exactly as Jeroboam the son of Nebat had lived, in the sins by which he had led Israel into sin, till they vexed the Eternal the God of Israel with

26 their vain idols. As for the rest of Omri's acts and the exploits he performed, are they not described in the Annals of the

27 Kings of Israel? Omri slept with his fathers and was buried at Samaria; his son Ahab reigned instead of him.

29 It was in the thirty-eighth year of Asa king of Judah that Ahab the son of Omri began to reign over Israel; Ahab the son of Omri reigned in Samaria over Israel for twenty-two years.

30 Ahab the son of Omri did what was evil in the sight of the Eternal more than anyone before

31 him. It was the least of his offences that he lived in the sins of Jeroboam the son of Nebat; he actually married Jezebel, a daughter of Ethbaal the king of the Phœnicians, and then turned to serve and worship Baal!

32 He erected an altar to Baal in a temple of Baal which he had

33 built in Samaria. Ahab also made an image of Astartê; Ahab did more to vex the Eternal the God of Israel than all the kings of Israel before him.

34 It was during his reign that Hiel from Bethel fortified Jericho: he laid the foundation at the cost of the life of his eldest son Abiram, and he finished the building at the cost of the life

of his youngest son Segub—exactly as the Eternal had given warning by Joshua the son of Nun.

Now Elijah the Tishbite 17 of Tishbê in Gilead said to Ahab, "As the Eternal the God of Israel lives, whom I serve, there shall be neither dew nor rain these years except as I give orders." Then this word from 2 the Eternal came to him: "Move from here, turn eastward 3 and hide at the brook Kerith east of the Jordan; there you 4 can drink water from the brook, and I have ordered the ravens to feed you." So he went in 5 obedience to the order of the Eternal; he went and stayed at the brook Kerith east of the Jordan. The ravens used to 6 bring him bread in the morning and flesh in the evening, and he drank water from the brook. After a while the brook dried 7 up, as no rain fell on the country. And this word from 8 the Eternal came to him: "Go 9 away to Zarephath, which belongs to Sidon, and stay there; I have ordered a widow there to provide for you." So he went 10 off to Zarephath. When he reached the gate of the town, there was a widow gathering some sticks! He called out to her, "Pray fetch me a little water in a vessel to drink"; as 11 she was going to fetch it, he called out to her, "And pray bring me a bite of food." "As 12 the Eternal your God lives," she replied, "I have nothing but a handful of meal in the jar and a little oil in a flask; I am just gathering a stick or two that I may go home and cook this for myself and my boy, that we may eat it before we die." "Fear not," said Elijah, "go 13

and do as you have said; but first make a little cake of it for me here, and then make something for yourself and your son.

14 For this is the Eternal the God of Israel's promise, that the jar of meal shall not be used up, nor shall the flask of oil give out, before the day that the Eternal

15 sends rain on the land." She went and did as Elijah told her; she and he and her boy ate the

16 food, and the jar of meal was never used up, the flask of oil never gave out, as the Eternal had promised through the lips of Elijah.

17 Later on, the boy of the woman, the mistress of the house, took ill; his illness was so severe that there was no breath left in him.

18 So she said to Elijah, "O man of God, what have you to do with my life? Have you come here to call attention to some sin of mine and have my boy killed?"

19 "Give me your boy," he answered; and lifting him from her arms he carried him to the upper chamber where he lived and laid him on his own bed, crying out

20 to the Eternal, "O Eternal my God, hast thou brought evil on this very widow with whom I am staying, by killing her boy?"

21 Then he crouched over the child three times, crying out to the Eternal, "O Eternal my God, pray let the child's life come

22 back to him!" The Eternal listened to the prayer of Elijah; the child's life came back

23 and he revived. Then Elijah took him down from the upper chamber into the house and handed him to his mother. "Look," said Elijah, "your boy

24 is living"; and the woman said to Elijah, "Now I know you are a man of God, and that the

Eternal really speaks through your lips."

Many days after, this **18** word from the Eternal came to Elijah in the third year of the drought. "Go and show yourself to Ahab, and I will send rain on the land." So Elijah

2 went to show himself to Ahab. Now the famine was raging in Samaria, and Ahab had summoned Obadiah, the prefect of the palace (Obadiah greatly revered the Eternal, for, when

4 Jezebel was massacring the prophets of the Eternal, Obadiah took a hundred prophets and hid them by fifty in a cave, feeding them with bread and water). "Come," said Ahab

5 to Obadiah, "let us go over the land in search of any fountains and brooks; perhaps we may find grass to save the horses and mules alive, that the beasts may not be lost to us." So they

6 divided the country between them, to traverse it; Ahab went in one direction by himself, and Obadiah went in another direction by himself. As Obadiah

7 went his way, he was suddenly met by Elijah. He knew Elijah, and falling on his face he said, "Is that you, my lord

8 Elijah?" "Yes," Elijah answered, "go and tell your lord that Elijah is here." "Now,"

9 said Obadiah, "what sin have I done that you should put me into Ahab's power and make me lose my life? As the Eter-

10 nal your God lives, there is not a nation or realm where my lord has not sent in search of you; when they said you were not there, he made the realm or nation swear an oath that they

11 had not come across you. And you bid me go and tell my lord that 'Elijah is here'! As soon

12

as I have left you, the spirit of the Eternal will carry you off beyond my ken, and when I tell Ahab, and he cannot find you, he will put me to death—though I, your humble servant, have
 13 youth. Has not my lord heard what I did when Jezebel was massacring the prophets of the Eternal, how I hid a hundred of the Eternal's prophets by fifty in a cave, feeding them with
 14 bread and water? And now you bid me go and tell my lord that 'Elijah is here'; he will put me
 15 to death!" "As the Lord of hosts lives, whom I serve," said Elijah, "I will certainly show myself to him this very day."
 16 So Obadiah went to Ahab with the news, and Ahab went to
 17 meet Elijah. When Ahab saw Elijah, Ahab said to him, "You
 18 ruin of Israel, is that you?" He answered, "It is not I who have been the ruin of Israel, but you and your family, by forsaking the orders of the Eternal and
 19 following Baals. Send now and gather me all Israel at mount Karmel, with the four hundred and fifty prophets of Baal [[and the four hundred prophets of Astarté]], who are maintained
 20 by Jezebel." So Ahab sent to all Israel and gathered the prophets at mount Karmel.
 21 Elijah drew near to all the people and said, "How long will you hobble on this faith and that? If the Eternal is God, follow him; if Baal, then follow him." The people made no
 22 answer. Then Elijah said to the people, "I, I alone, am left as a prophet of the Eternal, while Baal has four hundred and
 23 fifty prophets. Let us have a couple of bullocks; they can choose one bullock for them-

selves and chop it up, laying the pieces on the wood, but putting no fire underneath it; I will dress the other bullock and lay it on the wood, putting no fire underneath it. You call to your
 24 god, I will call to the Eternal, and the God who answers by fire, he is the real God." "All right," said the people. So
 25 Elijah told the prophets of Baal, "Choose one bullock for yourselves, and dress it first (for you are many), calling to your god, but putting no fire underneath." They took their bul-
 26 lock, dressed it, and called to Baal from morn to midday, crying, "Baal, answer us!" But not a sound came, no one answered, as they danced about the altar they had reared. When it came to midday, Elijah
 27 taunted them. "Shout," he told them, "for he is a god! He is musing, or away on business, or perhaps he is asleep and must be wakened!" So they shouted,
 28 gashing themselves with knives and lances, as was their practice, till the blood poured over their bodies. After noon they raved
 29 on till the hour of the evening sacrifice; but not a sound came, there was no one to answer them, no one to heed them.

Then said Elijah to all the
 30 people, "Come close to me." All the people came close to him, and he repaired the altar of the Eternal which had been broken down [[Elijah took
 31 twelve stones, corresponding to the number of the clans of the sons of Jacob, to whom the Eternal's promise had been made that they were to be named Israel; with the stones
 32 he built an altar in honour of the Eternal]], making a trench round the altar about the space

of eighteen hundred square
 33 yards. He then arranged the wood, chopped up the bullock, and laid the pieces on the wood. "Fill four barrels with water," he said, "and pour them over the sacrifice and over the wood."
 34 "Do it again," he added, and they did it again. "Do it a third time," he said, and they
 35 did it a third time, till the water flowed round the altar. He also filled the trench with water.
 36 Then at the hour for the evening sacrifice Elijah the prophet came forward. "O Eternal, God of Abraham and Isaac and Israel," he cried, "this day may it be known that thou art God in Israel and that I am thy servant, that I have done all
 37 this at thy bidding. Hear me, O Eternal, hear me, to let this people know that thou the Eternal art God and that thou hast made their minds turn to
 38 thee again." Then the Eternal's lightning fell, burning up the sacrifice, the wood, the stones, and the dust, and licking
 39 up the water in the trench. At the sight of this, all the people fell on their faces, crying, "The Eternal is God, the Eternal is
 40 God!" "Seize the prophets of Baal," said Elijah, "let not a man of them escape." They seized the prophets, and Elijah, taking them down to the brook Kishon, killed them there.
 41 Then said Elijah to Ahab, "Go back, eat and drink, for I hear
 42 the sound of a downpour." So Ahab went back to eat and drink, while Elijah went to the top of mount Karmel, where he crouched on the earth, hiding his face between his knees.
 43 "Now go up," he said to his servant, "look out to sea." The servant went up and

looked; but he said, "There is nothing." "Go again," said
 Elijah, seven times. The sev- 44
 enth time, the servant said, "A cloud is rising yonder out of the sea, as small as a man's hand." "Begone," said Elijah, "tell Ahab to harness his chariot and start, lest the rain stop
 him." In a very short time the 45
 sky grew black with clouds and wind, and heavy rain fell. Ahab rode for Jezreël, but the Eternal 46
 inspired Elijah till, with belt tight round his waist, he ran in front of Ahab as far as the entrance to Jezreël.

When Ahab told Jezebel 19
 all that Elijah had done and all about his slaughter of the prophets, Jezebel sent this mes- 2
 sage to Elijah: "As surely as you are Elijah and I am Jezebel, may the gods kill me and worse, if by this time to-morrow I do not make your life the same as any one of theirs." Elijah in 3
 terror rose and ran for his life. When he reached Beërsheba, which belongs to Judah, he left his servant there and travelled 4
 himself for a whole day into the desert, where he went and sat under a broom-bush, praying for death. "I have had enough of it," he cried; "O Eternal, take away my life now, for I am mortal as my fathers were." Then he lay down under the 5
 bush and fell asleep. Suddenly an angel touched him, saying, "Rise and eat." He opened 6
 his eyes, and there, beside his head, was a cake, baked on hot stones, with a jar of water! After eating and drinking, he lay down again. The angel of the Eter- 7
 nal came back a second time and touched him, saying, "Rise and eat; or the journey will be too much for you." So he rose, 8

ate and drank, and in the strength of that food he went for forty days and forty nights to Horeb the mountain of God, where he took shelter in a cave. [[Suddenly this word from the Eternal himself came to him: "What are you doing here, Elijah?" He replied, "I have been right zealous for the Eternal the God of hosts: the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after me, to take my life." "Go outside," said the Eternal, "and stand on the mountain before the Eternal."]] Suddenly the Eternal went past. A strong, fierce wind tore the mountain, crashing the rocks before the Eternal; but the Eternal was not in the wind. After the wind came an earthquake, but the Eternal was not in the earthquake; after the earthquake a fire, but the Eternal was not in the fire; after the fire the breath of a light whisper. / As soon as Elijah heard that, he wrapped his face in his mantle and came out to the entrance of the cave. Then a voice came to him saying, "What are you doing here, Elijah?" He replied, "I have been right zealous for the Eternal the God of hosts; the Israelites have forsaken thee, breaking down thine altars and killing thy prophets; I am the only one left, and they are after me, to take my life." "Go back," said the Eternal, "take the desert road to Damascus; when you arrive, you shall appoint Hazael to be king of Aram, Jehu the grandson of Nimshi to be king of Israel, and Elisha the son of Shaphat of Abelmeholah to succeed you as prophet;

whoever escapes the sword of 17 Hazael shall Jehu slay, and whoever escapes the sword of Jehu shall Elisha slay. But I will 18 spare seven thousand men in Israel—all who have never bowed the knee to Baal or kissed him." So Elijah went away.

He came upon Elisha the son 19 of Shaphat as he was ploughing behind twelve yoke of oxen, Elisha being next the twelfth pair. Elijah went across to him and flung his mantle over him; he 20 left the oxen to run after Elijah, crying, "Pray let me kiss my father and my mother, and then I will follow you." "Go," said Elijah, "but—consider what I have done to you!" He ran 21 back, took the pair of oxen and slaughtered them, using their harness to boil the flesh, which he gave to the people to eat; then he started to follow Elijah, acting as his attendant.

Now Naboth of Jezreël **21** had a vineyard close to the palace of Ahab the Samaritan king. Ahab said to Naboth, 2 "Give me your vineyard that I may make it a vegetable garden, for it is near my palace. I will give you a better vineyard in place of it, or, if you prefer it, I will give you its value in money." "The Eternal forbid," 3 said Naboth, "that I should ever give away my fathers' property to you!" Ahab went home 4 chafing and sullen; he lay down on his bed, covering his face and refusing to take any food.

His wife Jezebel came and 5 asked him, "Why are you so depressed that you cannot eat?" He said to her, "I asked Naboth 6 of Jezreël to let me buy his vineyard, or, if he preferred it, to let me give him another vineyard in place of it, and he said he would

7 not give me his vineyard." Jezebel his wife said to him, "And are you not in command of Israel's kingdom? Get up and take some food; cheer up, I will get you the vineyard of Naboth the
 8 Jezreélite." So she wrote a letter in Ahab's name, sealing it with his seal, and sending it to the sheikhs and the freemen who managed the town of Jezreël along with Naboth. In the
 9 letter she wrote, "Proclaim a fast, put Naboth to the front
 10 among the townsfolk, and get two rascals to confront him and charge him with having cursed God and the king; then away with him outside the town and
 11 stone him to death." The citizens, that is, the sheikhs and freemen who managed Naboth's town, did as Jezebel sent them
 12 instructions. They proclaimed a fast, they put Naboth to the
 13 front among the townsfolk, and the two rascals came and sat before him; these two rascals charged him, charged Naboth, before the people, with having cursed God and the king. Then he was taken outside the town
 14 and stoned to death. They sent word to Jezebel that Naboth
 15 had been stoned to death; and when Jezebel heard it, she said to Ahab, "Go and take possession of Naboth's vineyard at Jezreël, which he refused to let you buy, for Naboth is not alive
 16 but dead." As soon as Ahab heard that Naboth was dead, Ahab started off to take possession of the vineyard of Naboth the Jezreélite.
 17 Now this word from the Eternal came to Elijah the Tishbite:
 18 "Away down to meet Ahab king of Israel, who resides at Samaria; he is in the vineyard of Naboth, he has gone down to

take possession of it. Tell him
 this from the Eternal: 'You have killed and you have taken possession, have you?' Tell him this from the Eternal: 'Where dogs licked up the blood of Naboth, there shall dogs lick up your own blood.'" Ahab
 20 said to Elijah, "So you have found me out, O my enemy!" He answered, "I have found you out. Because you have sold yourself to no purpose in doing what is evil in the sight of the Eternal, I bring evil on
 21 you, I will sweep you off, stripping Ahab of every male child, and of free and fettered alike in Israel; I will make your house
 22 fare like the house of Jeroboam the son of Nebat and like the house of Baasha the son of Abijah, for the provocations that have angered me by making Israel sin. Anyone belonging
 24 to Ahab who dies in the city, the dogs shall devour him; anyone who dies out in the country, wild birds shall eat him up." The Eternal also predicted of
 23 Jezebel that dogs would eat Jezebel in the territory of Jezreël. [[Indeed, there never was
 25 a man who sold himself to do evil in the sight of the Eternal as did Ahab, incited by his wife Jezebel. He acted most abom-
 26 inably in going after fetishes, following all the practices of the Amorites whom the Eternal had dispossessed before the Israelites.]] When Ahab heard these
 27 words, he tore his clothes and put on sackcloth, he fasted, he slept in sackcloth, and bore himself submissively. Then came
 28 this word from the Eternal to Elijah the Tishbite: "Do you
 29 see how Ahab is humbling himself before me? Since he humbles himself before me, I will

not bring on the evil in his reign; I will bring the evil on his house during his son's reign."

20 Benhadad king of Aram mustered all his forces and accompanied by thirty-two kings, with cavalry and chariots, he proceeded to besiege Samaria, making an attack upon it. He sent messengers to Ahab king of Israel inside the city, to tell him from Benhadad, "Your silver and your gold are mine, but you may keep your wives and children." The king of Israel replied, "It is as you say, my lord, O king; I am yours, and so is all I have." Back came the messengers with this word from Benhadad: "I did not send to ask you for your silver and gold, your wives and children; I am going to send my officers to ransack your palace and the palaces of your officers; whatever they see that pleases them, they shall seize and carry off." The king of Israel summoned all the sheikhs of the country. "Observe," he said, "see how this man is out to make mischief; I did not deny him my silver and gold, and now he sends for my wives and children!" The sheikhs and the people all said, "Never listen to him, never agree to it." So he bade the messengers of Benhadad tell him, "All that my lord the king demanded at first, I will do; but this I cannot do." The messengers went back with his answer, and Benhadad sent him this message: "The gods kill me and worse, if there is sufficient dust in Samaria for each of my followers to have a handful!" "Enough!" said the king of Israel; "the man who is arming had better not boast like the man who is unarming."

This message reached Benhadad as he and the kings were drinking in their pavilions; he ordered his men to deploy against the town, which they did.

But a prophet of God came up to Ahab king of Israel with this word from the Eternal: "You see this huge host? I will put it all in your power to-day, and you shall learn that I am the Eternal." "How?" said Ahab. "By the soldiers of your feudal governors," said the prophet; "so the Eternal declares." "Who is to open the attack?" said Ahab. "You are," said the prophet.

So he collected the soldiers of the feudal governors—there were two hundred and thirty-two of them; then he collected his regulars, all the men of Israel, who numbered seven thousand. They sallied out at noon, when Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty-two kings who were his allies. The soldiers of the feudal governors marched in front, and when word was brought to Benhadad that some men had come out of Samaria, he ordered them to be taken alive, whether they came for peace or for war. But once the soldiers of the feudal governors had left the town, the king of Israel followed them up with his regulars, capturing Benhadad's cavalry and chariots and inflicting heavy slaughter on the Aramæans. Each Israelite killed his man, the Aramæans fled, pursued by Israel, while Benhadad managed to escape on horseback.

The prophet then went up to the king of Israel, warning him to set about strengthening his

position. "Be active and alert," he said, "for, mark this, the king of Aram will attack you next spring." As for the officers of the king of Aram, they said to him, "Their gods are hill-gods and so they proved too much for us. Let us fight them on the plain, and we shall certainly prove too much for them. And do this: set aside the kings, every man of them, and fill their posts with satraps. Then muster an army equal to the army that you lost, horse for horse, chariot for chariot; we will fight the enemy on the plain, and we shall certainly prove too strong for him." Benhadad listened to their advice, and did so.

Next spring he mustered the Aramæans and marched to Aphek to attack Israel. The Israelites, who had also mustered and were supplied with food, faced them, camping like goats on the bare heights, while the Aramæans swarmed over the country. The man of God came up with this message from the Eternal for the king of Israel: "Since the Aramæans think that the Eternal is a hill-god and not a valley-god, I will put all this huge host into your power, to let you see that I am the Eternal." For seven days the armies remained in camp opposite each other. On the seventh day they joined battle, and in a single day the Israelites killed a hundred thousand Aramæan infantry; the rest fled into the town of Aphek, where the walls fell on twenty-seven thousand of the survivors. Benhadad took refuge in an inner chamber inside the town, and his officers said to him, "Come, we have heard that the kings of Israel are

merciful kings; pray let us gird ourselves with sackcloth and put ropes on our heads and make our way out to the king of Israel; perhaps he will save your life." So with sackcloth on their loins and ropes on their heads they went to the king of Israel, saying, "Your servant Benhadad prays you for his life." "Is he still alive?" said Ahab; "he is my brother." This they took as a good omen, catching at the word, and crying, "Yes, your 'brother' Benhadad!" "Go and bring him," said Ahab. When Benhadad came out to him, Ahab made him step into his chariot; Benhadad promised, "I will restore the towns my father took from your father, and I will let you establish trading-quarters in Damascus as my father allowed you in Samaria." "On these terms," said Ahab, "I will let you off." So the terms of the compact were made, and he was let off.

One of the prophets' guild was then inspired by the Eternal to bid a companion strike him. When the other man refused, he retorted, "Since you have disobeyed the order of the Eternal, no sooner shall you leave me than a lion shall kill you." Well, no sooner had the man left than a lion did catch him and kill him. The prophet then came across another man whom he told to strike him. The man struck him a blow that wounded him; whereupon the prophet went to wait for the king by the roadside, disguising himself with a bandage over his eyes. As the king went past, he shouted to him, "Your servant went into the thick of the fight, and a soldier suddenly turned and

brought me a prisoner, crying 'Guard this man; if for any reason he is missing, it shall be your life for his, or else you must pay me four hundred
 40 pounds in silver.' Well, your servant was looking about him, when suddenly the man disappeared!" The king of Israel replied, "You have pronounced your own sentence; so be it!"
 41 Hurriedly the man pulled off his bandage. The king of Israel saw that he belonged to the
 42 prophets. And then the prophet gave him this message from the Eternal: "Since you have let off the man I doomed, it shall be your life for his, your people
 43 for his people!" At this the king of Israel went home chafing and sullen, went home to Samaria.

22 For three years there was no fighting between Aram
 2 and Israel. But in the third year the king of Israel said to his officers, "Are you aware that Ramoth-gilead belongs to us? Yet here we sit still, instead of taking it over from the king of
 2 Aram!" So when Jehoshaphat the king of Judah came down to
 4 visit the king of Israel, he asked if Jehoshaphat would join him in attacking Ramoth-gilead. Jehoshaphat said to the king of Israel, "I am one with you, my men are one with your men, my
 5 horses with your horses. But first of all," added Jehoshaphat, "pray find out what the Eternal
 6 has to say." So the king of Israel, gathering the prophets together, about four hundred of them, asked them, "Shall I march to attack Ramoth-gilead, or shall I give it up?" "March," they answered; "the Eternal will put it into the hands of the
 7 king." Jehoshaphat asked, "Is

there not some other prophet of the Eternal, whom we might consult?" The king of Israel 8 said to Jehoshaphat, "There is another man through whom we may consult the Eternal, Micaiah the son of Imlah; but I hate him, for he never prophesies any good for me, but only evil." "Let not the king say so," replied Jehoshaphat. So 9 the king called a eunuch and told him to bring Micaiah the son of Imlah quickly.

Now the king of Israel and 10 Jehoshaphat the king of Judah were seated, each upon his throne, in full armour, at the entry to the gate of Samaria, with all the prophets prophesying in front of them. Zedekiah the son of Kenaanah 11 had made iron horns and given this message from the Eternal: "With these you shall push the Aramæans till they perish." So said all the 12 prophets, shouting, "March to Ramoth-gilead and win, for the Eternal will put it into the hands of the king." The mes- 13 senger who went for Micaiah told him that the prophets with one consent were predicting good for the king; "pray let your message be like any one of theirs; say a good word." "As 14 the Eternal lives," said Micaiah, "whatever the Eternal tells me I will say." When he came to 15 the king, the king asked him, "Micaiah, shall we march to attack Ramoth-gilead or give it up?" "Oh, march away and win," said Micaiah, "for the Eternal will put it into the hands of the king!" The king 16 retorted, "How often have I to adjure you to tell me the plain truth as from the Eternal?" "Well," said Micaiah, "I had a 17

vision; I saw all Israel scattered over the hills like sheep without a shepherd; and the Eternal said, "They have no master; better let each of them go home
 18 in peace!" So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy any good for me, but
 19 only evil?" "No," cried Micaiah, "listen to this from the Eternal. I had a vision of the Eternal seated on his throne, with all the heavenly host standing by him to right and
 20 left. When the Eternal asked, 'Who will delude Ahab into marching to his death at Ramoth-gilead?' one said this,
 21 another said that, till one spirit came forward and, standing before the Eternal, offered to delude Ahab. 'How?' said the
 22 Eternal. The spirit answered, 'By passing as a lying spirit into the mouth of all his prophets.' 'You shall delude him,' said the Eternal, 'you shall succeed in that; pass out and do it.'
 23 So the Eternal has put a lying spirit into the mouth of all your prophets here; the Eternal has resolved on evil for you."
 24 At this Zedekiah the son of Kenaanah stepped forward and struck Micaiah on the cheek, saying, "Where is the spirit of the Eternal that speaks through
 25 you?" "You will find that out," said Micaiah, "on the day when you have to take refuge in an
 26 inner chamber!" Then the king of Israel said, "Take Micaiah away back to Amon the governor of the town and to
 27 prince Joash, with orders from the king that the fellow is to be clapped into prison and fed on bread and water, to keep him miserable, till I come home vic-
 28 torious." "If ever you come

home victorious," said Micaiah, "then the Eternal has not spoken by me."

So the king of Israel and 29 Jehoshaphat the king of Judah marched on Ramoth-gilead. "I will go into the fray disguised," said the king of Israel to Jehoshaphat, "but you can put on your robes." So the king of Israel disguised himself before he entered the fray. Now 31 the king of Aram had ordered the thirty-two captains of his chariots to fight with no one, young or old, except the king of Israel; so, on seeing Jehosh- 32 aphat, the chariot-captains thought this must be the king of Israel and they surrounded him. Jehoshaphat gave a shout. Then, seeing that he was not 33 the king of Israel, the chariot-captains stopped pursuing him. But a certain archer, drawing 34 his bow at a venture, struck the king of Israel between the joints of his armour. "Wheel round," cried the king to the driver of his chariot, "get me out of the battle, for I am badly wounded." However, as the fight grew 35 fiercer that day, the king remained to face the Aramæans, propped up in his chariot, till night fell; the blood poured from his wound into the bottom of the chariot, and he died in the evening. At sunset a cry went 36 through the camp, "Back to your towns, back to your country, every man of you, for 37 the king is dead!" So they went to Samaria, and in Samaria they buried the king. They washed 38 the chariot at the pool of Samaria, where the harlots bathed, and dogs licked up his blood, as the Eternal had predicted.

The rest of Ahab's acts, and of 39

all that he did, the ivory palace and all the towns that he built, are they not described in the book of the Annals of the Kings of Israel? So Ahab slept with his fathers, and Ahaziah his son reigned instead of him.

In the fourth year of Ahab king of Israel, Jehoshaphat the son of Asa had begun to reign over Judah. Jehoshaphat was thirty-five years old when he began to reign, and he reigned in Jerusalem for twenty-five years. His mother's name was Azubah the daughter of Shilhi. He followed the exact path of his father Asa, never swerving from it; he did what was right in the eyes of the Eternal, though the shrines were not removed—the people still sacrificed and burned incense at the shrines. Jehoshaphat also made peace with the king of Israel.

The rest of the acts of Jehoshaphat, with his exploits and expeditions, are they not described in the book of the Annals of the Kings of Judah? [[He expelled from the country the rest of the temple-prosti-

tutes who remained during the reign of his father Asa. Also, there being no king in Edom, Jehoshaphat's deputy built a deep-sea vessel to sail for gold to Ophir; but it never sailed, for it was wrecked at Ezion-geber. When Ahaziah the son of Ahab proposed to Jehoshaphat, "Let my men sail with your men," Jehoshaphat refused.]] Jehoshaphat slept with his fathers, and was buried with his fathers in David's burg; Jehoram his son reigned instead of him.

In the seventeenth year of Jehoshaphat king of Judah, Ahaziah the son of Ahab began to reign over Israel in Samaria, and over Israel he reigned for two years. He did what was evil in the sight of the Eternal, taking the line of his father and the line of his mother and the line of Jeroboam the son of Nebat, who led Israel into sin; he served Baal and worshipped him, vexing the Eternal the God of Israel, exactly as his father had done.

2 KINGS

- 2 **1** [[After Ahab's death Moab rebelled against Israel.] Ahaziah, who had fallen through the lattice in his upper chamber in Samaria, was lying ill; so he sent messengers with orders to find out from Baal-zēbub the god of Ekron whether he would recover from his illness. The angel of the Eternal told Elijah the Tishbite to go and meet the messengers of the king of Samaria and ask them, "Is it because there is no God in Israel that you are going to consult Baal-zēbub the god of Ekron?" Elijah was to give them this answer from the Eternal for the king, "You shall never leave the bed to which you have taken; you must die." Elijah then left them.
- 5 And when the messengers returned to the king, he asked why they had come back.
- 6 They told him that a man had come up to meet them and said, "Go back to the king who sent you and tell him this from the Eternal: 'Is it because there is no God in Israel that you send to consult Baal-zēbub the god of Ekron? For this you shall never leave the bed to which you have taken; you must die.'" The king asked, "This man who came up to meet you and spoke to you, what was he like?"
- 8 They said, "He wore a mantle of hair, with a waist-cloth of leather round his middle." "It is Elijah the Tishbite," said the king, and he despatched a captain with his fifty men to seize him. Elijah was sitting on the top of a hill; so the captain went up and said to him, "O man of God, the king orders you to come down." "If I am a man of God," answered Elijah, "let fire fall from heaven and destroy you and your fifty men." Down fell fire from heaven, destroying him and his fifty men. Once more the king despatched another captain with his fifty men. He went up and said, "O man of God, this is the king's order: Come down at once." "If I am a man of God," Elijah said to them, "let fire fall from heaven and destroy you and your fifty men." Down fell God's fire from heaven, destroying him and his fifty men. Again the king sent a third captain with his fifty men. The third captain went up and fell on his knees before Elijah, beseeching him, "O man of God, pray spare my life and the lives of these fifty men, your servants. Fire fell from heaven, destroying the two former captains and their companies; now spare my life." So the angel of the Eternal said to Elijah, "Go down along with him; have no fear of him." He rose and went down along with him to the king, telling the king this message from the Eternal: "Since you sent messengers to consult Baal-zēbub the god of Ekron, you shall never leave the bed to which you have taken; you must die." And die he did, exactly as the Eternal had predicted by Elijah.
- The rest of the acts done by Ahaziah, are they not described in the book of the Annals of the Kings of Israel? Jehoram his brother began to reign instead of him, as he had no son (in the second year of Jehoram the son

of Jehoshaphat king of Judah).

- 2** Now when the Eternal was about to take up Elijah by a whirlwind into heaven, Elijah was leaving Gilgal along with
2 Elisha; he said to Elisha, "Pray remain here, for the Eternal sends me as far as Bethel." But Elisha answered, "As the Eternal lives and as you live, I will not leave you." So down they
3 went to Bethel. The guild of prophets at Bethel came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered;
4 "only hold your tongues." Elijah said to him, "Pray remain here, Elisha, for the Eternal sends me to Jericho." "As the Eternal lives, and as you live," he said, "I will not leave you."
5 So to Jericho they went. The guild of prophets at Jericho came out and asked Elisha, "Do you know that the Eternal is taking away your lord and master to-day?" "Yes," he answered, "only hold your tongues." Elijah said to him,
6 "Pray remain here, for the Eternal sends me to the Jordan." "As the Eternal lives and as you live," he answered, "I will not leave you." So the
7 two of them went on. Fifty members of the guild went and stood opposite them at a distance, as the two of them were standing beside the Jordan;
8 Elijah, rolling up his mantle, struck the water till it parted right and left, so that they could cross on dry ground.
9 When they had crossed, Elijah said to Elisha, "Before I am taken from you, ask me for something." Elisha answered, "Let me fall heir to your spirit."
10 "You have asked something

hard," said Elijah; "if you see me when I am being taken from you, it shall be yours, but not if you fail to see me." Suddenly, as they walked and talked, a chariot of fire with horses of fire drove between them, and Elijah went up by a whirlwind into heaven. When Elisha saw this he cried, "My father, my father! worth chariots and horsemen to Israel!" Losing sight of him, Elisha seized his clothes and tore them in two. Then, lifting the mantle which had fallen from Elijah, he went back and stood on the bank of the Jordan; taking the mantle which had fallen from Elijah he struck the water, crying, "Where is the Eternal, the God of Elijah?" And, when he struck the water, it parted right and left, so that Elisha could cross.

When the guild of prophets opposite saw him, they said, "The spirit of Elijah rests on Elisha!" They came forward to meet him and bowed before him to the ground. Then they said, "Your servants here have fifty stalwart men; pray let them go in search of your master, lest the spirit of the Eternal perhaps has caught him away and dropped him on some hill or in some valley." Elisha refused. But, as they pressed him till he was ashamed, he agreed. So they sent fifty men, who searched for three days and failed to find him. When they came back to Elisha, who was still staying at Jericho, he said to them, "Did I not tell you not to go?"

The townsmen said to Elisha, "The situation of this town is delightful, as my lord sees, but

the water is bad and it causes
 20 miscarriages." "Bring me a
 new flask," said Elisha, "and
 put in some salt." They did so.
 21 Then he went to the source of
 their water-supply and, throw-
 ing salt in, he uttered this word
 from the Eternal, "I hereby
 heal these waters; never again
 shall they cause death or mis-
 22 carriages." To this day the
 waters remain healed, exactly
 as Elisha said.

23 On his way to Bethel, as he
 was walking up the road, some
 small boys from the town
 mocked him, crying, "Walk up,
 baldhead! Walk up, baldhead!"
 24 When he looked round and saw
 them, he cursed them in the
 name of the Eternal; two she-
 bears came out of the wood and
 mangled forty-two of the boys.
 25 From Bethel he went on to
 mount Karmel, and then made
 his way back to Samaria.

3 In the eighteenth year of Je-
 hoshaphat king of Judah, Je-
 horam the son of Ahab began to
 reign over Israel in Samaria,
 and he reigned for twelve years.

2 He did what was evil in the
 sight of the Eternal, though not
 like his father and his mother,
 for he removed the obelisk of
 Baal which his father had made.

3 Still, he adhered to the sin by
 which Jeroboam the son of Ne-
 bat had led Israel into sin; he
 never broke away from that.

4 Mesha king of Moab was a
 sheep-master; he used to pay
 tribute to the king of Israel, the
 fleeces of a hundred thousand
 sheep and a hundred thousand
 5 rams. But after Ahab died, the
 king of Moab rebelled against
 6 the king of Israel. Then king
 Jehoram left Samaria to muster
 7 all Israel; he also sent this mes-
 sage to Jehoshaphat the king of

Judah: "The king of Moab has
 rebelled against me; will you
 join me in making war upon
 Moab?" "I will," he answered;
 "I am one with you, my people
 are one with your people, my
 horses with your horses." He 8
 added, "And how are we to
 march?" "By the desert of
 Edom," said Jehoram. So the 9
 king of Israel started, with the
 king of Judah and the king of
 Edom, marching for seven days
 along a roundabout route, till
 the army and its train of beasts
 had no water. "Alas!" said the 10
 king of Israel, "here has the
 Eternal gathered three kings,
 only to put them into the hands
 of Moab!"

Jehoshaphat said, "Is there no 11
 prophet of the Eternal here, by
 whom we may consult the Eter-
 nal?" An officer of the king of
 Israel replied, "Elisha the son of
 Shaphat is here, who used to
 be servant to Elijah." Said Je- 12
 hoshaphat, "The word of the
 Eternal is with him." So the
 king of Israel and Jehoshaphat
 and the king of Edom went to
 him. Elisha said to the king of 13
 Israel, "What have you to do
 with me? Away to the prophets
 of your father and the prophets
 of your mother!" The king of Is-
 rael protested, "No, it is the
 Eternal who has gathered us
 three kings, only to put us into
 the hands of Moab." "As surely 14
 as the Eternal lives, whom I
 serve," said Elisha, "were it not
 that I have some respect for
 Jehoshaphat the king of Judah
 here, I would not look your way,
 I would never notice you. How- 15
 ever, bring me a minstrel" (for,
 whenever a minstrel played, he
 would fall into a trance from the
 Eternal). Then he uttered this 16
 word from the Eternal: "I will

make this dry ravine pool after
 17 pool of water. For, the Eternal
 declares, though you see neither
 wind nor rain, this dry ravine
 shall be so full of water that you
 and your armies and your beasts
 18 shall all drink. So little is this
 to the Eternal, that he will
 also put the Moabites into your
 19 power; you shall storm every
 fortified town and fell every
 fruitful tree and stop every
 fountain and spoil every good
 field with stones."

20 Next morning, about the hour
 for the morning sacrifice, water
 did come from the direction of
 Edom, till the country was full
 21 of water. Now, on hearing that
 the kings had marched to attack
 them, all the Moabites had been
 mustered, all at and above the
 age of bearing arms; they were
 22 posted on the frontier. When
 they rose in the morning, the
 sun was shining on the water,
 and, seeing the water in front
 23 of them as red as blood, the
 Moabites said, "This is blood!
 The kings must have been fight-
 ing among themselves, they
 have killed one another! Now
 then, Moab to the spoil!"

24 But when they reached the
 camp of Israel, the Israelites
 started an attack, till the Moab-
 ites fled before them; they
 pressed forward, cutting down
 25 the Moabites as they went; they
 demolished the towns, every
 man threw a stone on every good
 field till it was covered, they
 stopped every fountain, and
 they felled every fruitful tree,
 harrying Moab till no Moabites
 were left except in Kir-hareseth,
 which the slingers surrounded
 26 and laid low. The king of
 Moab, when he saw that the
 battle was too hot for him,
 took seven hundred swordsmen

to cut his way through to the
 king of Edom. This failed. So 27
 he took his eldest son, the heir
 to the throne, and sacrificed him
 on the wall. It brought such a
 storm of indignation against
 Israel, that the Israelites had to
 leave him alone and return
 home.

The wife of a member of 4
 the prophets' guild once made
 an appeal to Elisha. "Your serv-
 ant my husband is dead," she
 cried, "and you know that your
 servant revered the Eternal.
 Now a creditor has come to seize
 my two children and make them
 his slaves." "What can I do for 2
 you?" said Elisha. "Tell me
 what you have in the house."
 She replied, "Your humble
 servant has nothing in the house
 at all, except a flask of olive-
 oil." "Then borrow vessels 3
 here and there," he said, "from
 all your neighbours, empty ves-
 sels, plenty of them; shut your- 4
 self into the house, you and
 your sons; pour the oil into all
 these vessels; and, whenever
 one is full, set it aside." She 5
 went away and did so, shutting
 herself and her sons inside the
 house. They brought the ves-
 sels, while she poured out the
 oil. When the vessels had been 6
 filled, she said to her boy,
 "Bring another." He said to
 her, "There is not one more."
 Whereupon the oil stopped
 flowing. When she went and 7
 told the man of God, he bade
 her sell some of the oil to pay
 her debts, and then live, her-
 self and her sons, off the rest.

One day Elisha went over to 8
 Shunem, and a rich lady who
 lived there made him take some
 food. After this he used to turn
 in for a meal whenever he was
 passing. So she said to her hus- 9

band, "This is a holy man of God, I see, who is constantly passing. Come and let us build a small guest-chamber for him, with a bed and a table and a seat and a lamp, so that whenever he comes to us he can turn in." One day he came, and he did turn in to the chamber and rested there. "Call this Shunammite," he said to his servant Gehazi. And when she stood before him, at his bidding, he told Gehazi to ask her, "What is to be done for you, after all this thought and trouble you have taken for us? Shall we say a word for you to the king or to the commander-in-chief?" "No," she answered, "I am quite safe, among my own kinsmen." So he asked Gehazi what was to be done for her, and Gehazi replied, "She has not a son, and her husband is an old man." "Call her back," said Elisha. And as she stood at the door, in reply to his summons, he said, "This time next year you will be embracing a son." "No, no, my lord," she answered, "you are a man of God, do not deceive your humble servant!"

But the woman did conceive, and next year, when the time came round, she bore a son, as Elisha had told her. When the boy grew up, he went out one day to his father among the reapers. He called to his father, "Oh, my head! my head!" The father told his servant to carry the boy to his mother, and when he was brought to his mother he sat on her lap till noon; then he died. She carried him up and laid him on the bed of the man of God, closed the door, and went away to her husband, saying, "Pray let me have one of the servants and one of the

asses, that I may hurry to the man of God and then get back again." "Why go to him to-day?" he asked; "it is not the new-moon festival or the sabbath." "Never mind," she said; and saddling an ass she told her servant, "Drive ahead, never check the pace for me till I tell you." So on she went to the man of God at mount Karmel.

When the man of God spied her at a distance, he said to his servant Gehazi, "Look, there is the Shunammite! Now run to meet her and ask her if she is well, if her husband is well, and if the child is well." She answered, "Yes," and went on to the man of God upon the hill, grasping his feet. Gehazi went up to push her away, but the man of God said, "Let her alone; she has a sore heart, and the Eternal has not told me, he has hidden it from me." Then she cried, "Did I ask my lord for a son? Did I not say, 'Do not deceive me'?" So he told Gehazi, "Gird up your loins, take my staff in your hand, and be off; if you meet anyone, do not stop to salute him, and if anyone salutes you, do not stop to reply; lay my staff on the face of the child." The mother said to Elisha, "As surely as the Eternal lives and you live, I will not go home without you." So he rose and went with her.

Gehazi had gone in front of them and laid the staff on the face of the child; but, as there was not a sound or sign of life, he came back to tell Elisha that the child had not wakened. When Elisha entered the house, there was the child lying dead upon his bed! He went in and shut the door upon the two of

them, praying to the Eternal.
 34 Then he stretched himself over the child, putting his mouth on the child's mouth, his eyes on the child's eyes, and his hands on the child's hands, till, as he crouched over the child, its
 35 flesh grew warm. Rising up, he walked to and fro, and then went and stretched himself seven times over the child, till
 36 it opened its eyes. Calling Gehazi, he ordered him to summon the Shunammite. When she came in, at his bidding, he said,
 37 "Lift your son." She fell at his feet, bowing herself to the ground; then lifting her son she went away.

38 Elisha once came to Gilgal when there was a famine in the land. As the guild of prophets was sitting in front of him, he told his servant to put the large pot on the fire and boil some
 39 pottage for the prophets. One man went to gather herbs in the field, and finding a wild vine he gathered a lapful of wild gourds, which he cut up for the pot of pottage, not knowing what they
 40 were. The pottage was then poured out for the men. But as they were eating they cried out, "O man of God, there is death in the pot!" They could
 41 not eat the pottage. So he said, "Bring some meal." This he threw into the pot, saying, "Now pour out for the men to eat." And now there was nothing wrong with the pot.

42 A man once came from Baal-shalisha, bringing the man of God some first-fruits as food, twenty barley loaves, and fresh vegetables in a basket. Elisha said, "Give the folk something
 43 to eat." "What," said his servant, "am I to set this before a hundred men?" "Give the folk

something to eat," said Elisha, "for the Eternal declares that they shall eat and leave some over." So he did set it before
 44 them, and, as the Eternal had predicted, they ate and some was left over.

Naaman, who commanded 5 the army of the king of Aram, was highly regarded by his lord and famous, since the Eternal had used him to make Aram victorious; only, he was a leper. Now on one of their raids the 2 Arameans had carried off a little girl as a prisoner from the land of Israel, who waited on Naaman's wife. She said to her 3 mistress, "Would that my lord saw the prophet who lives at Samaria! He would relieve my lord of his leprosy." Someone 4 told his lord what the Israelite girl had said. Whereupon the 5 king of Aram said, "Come, I will send a letter to the king of Israel."

So Naaman started off, taking over four thousand pounds in silver and over twelve thousand pounds in gold, with ten festal robes: he brought the 6 king of Israel the letter, which ran: "And now, with this letter, I send you my servant Naaman, that you may get him relief from his leprosy." When the king of 7 Israel read the letter he tore his clothes, crying, "Am I a god, able to kill and to make men live; that this man sends to me to get a man relief from leprosy? Just think; see how he is trying to pick a quarrel with me!"

When Elisha the man of God 8 heard about the king of Israel tearing his clothes in despair, he sent this message to the king of Israel: "Why tear your clothes? Let the man come to me now, and he shall find there

9 is a prophet in Israel." So Naaman drove up with his horses and his chariots and stopped at the door of Elisha's house.

10 Elisha sent out word to him, "Go and wash seven times in the Jordan, and your body shall once more be wel' and clean."

11 Naaman went off in a rage, muttering, "I expected he would come outside to me and invoke the Eternal his God, waving his hand over the place and relieving the leper. Surely Amana and Pharpar, the rivers of Damascus, are better than any water in Israel! Could I not wash in them and be clean?"

12 So he drove away in a fit of anger. But his servants went up to him and said, "If the prophet had told you to do something great, would you not have done it? How much rather, then, when he tells you only to wash and be clean?"

13 At this he went down and dipped seven times in the Jordan, as the man of God had ordered; his body became once more like a child's body, and he was clean.

14 Then, returning to the man of God, he and all his retinue, he stood in his presence, saying, "Now indeed I know there is no God in all the earth except in Israel! Pray accept a present from your humble servant."

15 "As sure as the Eternal lives, whom I serve," said Elisha, "I will not take a single thing."

16 Naaman pressed him, but he refused. Then said Naaman, "Well, let your servant at least have two mules' load of earth, for after this your servant will offer neither victim nor sacrifice to any god except the Eternal."

17 But may the Eternal pardon me this: when my lord enters the temple of Rimmon to worship

there, leaning on my arm, and I bow in the house of Rimmon when he bows in the house of Rimmon—may the Eternal pardon your servant then!"

"Farewell," said Elisha.

He had gone only a short distance, when Gehazi said to himself, "Here has my master spared this Naaman the Aramæan, declining to accept his present! By the Eternal, I will run after him and get something out of him!"

19 So Gehazi followed up Naaman. When Naaman saw him running behind, he alighted from the chariot to meet him, saying, "Is all well?"

20 "All is well," said Gehazi. "My master sends me to say that two young members of the prophets' guild from the uplands of Ephraim have just come to him; will you give them four hundred pounds in silver and two festal robes?"

21 "Allow me to give you eight hundred pounds," said Naaman. He urged this, tying up eight hundred pounds in silver inside two bags and also two festal robes; these he laid on Gehazi's two servants, who carried them in front of him.

22 When he reached the Mound, he took them from the servants and put them away inside the house, letting the servants go their way. Then he went in to wait upon Elisha.

23 Elisha said to him, "Where have you been, Gehazi?"

24 "Your servant has not been anywhere," he answered. But Elisha said to him, "Was I not with you in spirit when someone came back from his chariot to meet you? You have taken money, and you mean to get garments, oliveyards, vineyards, sheep, oxen, and slaves, male and female? Yes, and the leprosy of Naaman

25

26

27

for yourself and your descendants ever after this!" Then he left Elisha's presence a leper, white as snow.

6 The prophets' guild once said to Elisha, "This dwelling of ours, as you see for yourself, is too small for us. Pray let us go to the Jordan and get each of us a log, to build a dwelling-house for ourselves there." Elisha told them to go; and, when one of them said, "Pray agree to go along with your servants," he answered, "I will go," and went. On reaching the Jordan they cut down some timber. But as one man was swinging his axe, the head of the axe fell into the water. "Alas, my master!" cried the man, "it was borrowed." "Where did it fall?" said the man of God. The man showed him the spot. Then, cutting a stick, Elisha threw it in, and so made the iron swim. "Lift it," he told the man. And the man put out his hand and lifted it.

8 The king of Aram was fighting Israel. He planned with his officers to lay an ambush at a certain spot. But the man of God sent a warning to the king of Israel not to pass that spot, because the Aramæans were lying hidden there; so the king of Israel, sending to the spot about which the man of God had warned him, saved himself. This happened more than once. It greatly upset the mind of the king of Aram. He summoned his officers and asked them, "Can you not show me who is betraying us to the king of Israel?" "None of us, my lord king!" said an officer. "It is Elisha the prophet in Israel; he tells the king of Israel the very words you breathe in your bed-

chamber." So he gave orders to find out where Elisha stayed, that he might send and fetch him. On being told that he was at Dothan, the king sent cavalry, chariots, and a large force, which marching over-night surrounded the town.

Early on the morning of the next day, Elisha the man of God rose and went outside; and there was an armed force with cavalry and chariots round the town! "Alas, my master!" said his servant, "whatever are we to do?" "Fear not," he answered; "those on our side are more than those on their side." Then Elisha prayed, "O Eternal, open his eyes, that he may see." The Eternal did open the young man's eyes; and what he saw was the hill covered with horses and chariots of fire around Elisha! When the enemy came down upon him, Elisha prayed to the Eternal, "Punish this host with blindness." He punished them with blindness, as Elisha had asked. Whereupon Elisha said to them, "This is not the road, this is not the town; follow me and I will take you to the man you are after." He led them to Samaria, and, once they were at Samaria, Elisha said, "O Eternal, open the eyes of these men, that they may see." When the Eternal opened their eyes, they looked—and there they were, inside Samaria!

When the king of Israel saw them, he asked Elisha, "My father, shall I cut them down? Shall I cut them down?" "No," said Elisha; "would you cut down prisoners you never captured with your own sword and bow? Set bread and water

before them, that they may eat and drink before returning to
 23 their master." So he had a great feast spread for them, and after they had eaten and drunk he sent them away back to their master. The Aramæan raiders no longer invaded the land of Israel.

24 It was after this that Benhadad the king of Aram mustered all his forces and marched to
 25 besiege Samaria. A severe famine raged in Samaria, as the siege went on, till ten pounds in silver was paid for the head of an ass and twelve shillings for a
 26 pint of doves' dung. As the king was passing along the wall, a woman cried out to him,
 27 "Help, my lord king!" "No," he answered, "may the Eternal help you! How can I? Can I help you from threshing-floor or
 28 winepress?" Then the king asked, "What ails you?" She replied, "This woman here said to me, 'Let us have your boy to eat to-day, and to-morrow we
 29 will eat my boy.' So we boiled my boy and ate him. Next day when I said, 'Now let us have your son to eat,' she had hid the
 30 boy." When the king heard what the woman said, he tore his clothes, as he stood on the wall. (The people noticed that he was wearing sackcloth next
 31 his skin.) "God kill me and worse," he cried, "if the head of Elisha the son of Shaphat remain on his shoulders to-day!"
 32 Elisha was sitting at home with the sheikhs of Israel. Before ever the king's messenger arrived, he said to the sheikhs, "Do you see that this murderous creature has given orders to cut off my head? Look to it. When the messenger arrives, close the door, shut it in his face;

is not the sound of his master's feet behind him?" He was still 33 talking to them when the king himself arrived, saying, "This trouble comes from the Eternal; why should I wait for the Eternal's help any longer?" Elisha 7 answered, "Listen to this promise from the Eternal: the Eternal declares that this time to-morrow a peck of fine flour will be sold for only half-a-crown and two pecks of barley for only half-a-crown, at the gate of Samaria." The adjutant, on 2 whose arm the king leant, replied to the man of God, "Could that be, even if the Eternal were to open sluices in the sky?" Said Elisha, "You shall see that sight, but you shall not eat the food."

Now four lepers were sitting 3 in the entry at the gates. "Why sit here till we die?" they said to themselves. "If we propose 4 to enter the town, the famine is in the town, and we shall die there; if we remain here, we die also. Come along, let us go over to the Aramæan army. If they let us live, we shall live; if they kill us, we shall only die."

So in the twilight they started 5 for the Aramæan camp. When they reached the fringes of the Aramæan camp, not a man was to be found! The Lord had 6 made the Aramæan army hear a noise of chariots and a noise of cavalry, the noise of a large army, till they thought, "The king of Israel must have hired the kings of the Hittites and the kings of Muzri to attack us." So they had fled away for their 7 lives in the twilight, leaving their tents, their horses, and their asses, just as they were, in the camp. When the lepers 8 reached the fringes of the camp,

they entered one tent, ate and drank, carried off the silver, the gold, and the clothes, and after hiding them came back to another tent which they also stripped, hiding its contents.

9 Then they said to themselves, "We are not doing right. This is a day of good news, and we are not spreading it. If we wait till morning dawns, punishment will overtake us. Come along, let us go and inform the royal household." So they went and called to the warders of the town, "We have been to the Aramæan camp, and not a man is to be found there! There is not a human sound, only horses tethered, asses tethered, and the tents as they were!"

11 When the warders informed the royal household, the king rose in the night and said to his officers, "I will tell you what the Aramæans have done about us. They know we are starving, and so they have left the camp to hide themselves in the open country, thinking that once we leave the town, they will capture us alive and get into the town!"

13 One of the officers replied, "Pray send some men, with five of the horses that are left; if they live, they will fare like all the multitude of Israel who survive here, and if they die, they die like all the multitude of Israel that perish here. Let us send and see!"

14 So two men on horseback were chosen, and sent by the king after the Aramæan army with orders to go and see. They followed the track as far as the Jordan, finding the road all littered with the garments and the weapons which the Aramæans had thrown away in their hurried flight. When the messen-

gers came back and told the king, the people went out and plundered the Aramæans' camp. And a peck of fine flour was sold for only half-a-crown, two pecks of barley were sold for only half-a-crown, as the Eternal had foretold. The king had put the gate in charge of the adjutant on whose arm he was accustomed to lean; and the crowd trod on him at the gate till he died—also as the man of God had predicted when the king visited him. As the man of God had told the king that two pecks of barley would be sold for half-a-crown and a peck of fine flour for half-a-crown by that time next day, and as the man of God had said, "You shall see that sight, but you shall not eat the food," to the adjutant who had said, "Could that be, even if the Eternal were to open sluices in the sky?"—so it happened to him; the crowd at the gate trod on him till he died.

Elisha said to the woman whose boy he had restored to life, "Move away, you and your household, and stay abroad wherever you can, for the Eternal has called for a famine." The famine did come upon the land for seven years. But the woman started off, at the bidding of the man of God; she and her household went and stayed in the land of the Philistines for seven years. At the end of the seven years, when the woman came back from the land of the Philistines, she went to appeal to the king for her house and land. The king was talking to Gehazi the servant of the man of God, asking him to tell him about all the great deeds of Elisha; and just as he was telling the king how Elisha had re-

stored a boy to life, the very woman whose boy had been restored to life made her appeal to the king for her house and land. "My lord king," said Gehazi, "this is the woman, and this is her boy whom Elisha
6 restored to life!" When the king asked the woman, she told him the story. So the king appointed a eunuch to see that she got back all her property and all the produce that her farm had yielded ever since she left the country.

7 Once, when Elisha came to Damascus, Benhadad king of Aram was ill; he was told that the man of God had arrived,
8 and so the king said to Hazael, "Take a present with you and go to see the man of God; ask the Eternal through him whether I shall recover from this illness." Hazael went to see him, taking as a present specimens of all the rare wares of Damascus, as much as forty camels could carry. When he reached Elisha, he stood in front of him and said, "Your son Benhadad king of Aram has sent me to ask you whether he will
10 recover from this illness." Elisha answered, "Go and tell him that he will certainly recover—though the Eternal has revealed to me that he will certainly die."
11 As he spoke, the man of God's face became rigid with horror, absolute horror. Then he burst
12 into tears. "Why does my lord weep?" said Hazael. "Because," he answered, "I know the cruelties you will practise on the Israelites, setting fortresses ablaze, murdering young men, dashing children to pieces, and ripping up pregnant
13 women!" "Your humble servant is but a cur," said Hazael; "how

can he achieve all this?" Elisha answered, "The Eternal has let me see you reigning over Aram!"

Leaving Elisha, he went back
14 to his master, who asked, "What did Elisha say to you?" Hazael replied, "He told me that you would certainly recover." Next day he took the bath-
15 towel, soaked it and then spread it over the king's face till he was dead. Then Hazael reigned instead of him.

In the fifth year of Jehoram
16 the son of Ahab king of Israel, Jehoram the son of Jehoshaphat king of Judah began to reign; he was thirty-two years old
17 when he began to reign, and he reigned in Jerusalem for eight years. He lived on the lines of
18 the kings of Israel, following the dynasty of Ahab—for he was married to Ahab's daughter. He did what was evil in the eyes of the Eternal, but for the sake
19 of David his servant the Eternal would not destroy Judah, since he had promised David a dynasty before the Eternal for
20 all time. (It was during his reign that Edom revolted from Judah and set up a king for
21 itself. Whereupon Jehoram went across to Zair, with all his chariots . . . However, Jehoram and the captains of his chariots with him rose by
22 night and raided the Edomites, who hemmed them in. The rank and file scurried home. So Edom revolted from Judah to
23 this day; and Libnah revolted at the same time.) The rest of the acts of Jehoram and all his deeds, are they not described in the book of the Annals of the Kings of Judah? Jehoram slept
24 with his fathers, and was buried with his fathers in David's burg;

Ahaziah his son reigned instead of him.

- 25 In the twelfth year of Jehoram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to
26 reign; Ahaziah was twenty-two years old when he began to reign, and he reigned in Jerusalem for one year. His mother's name was Athaliah, a granddaughter of Omri king of Israel.
27 He lived on the lines of the dynasty of Ahab, doing what was evil in the eyes of the Eternal as Ahab's dynasty did—for he had married a wife of that
28 family. He accompanied Jehoram the son of Ahab to attack Hazael king of Aram at Ramoth-gilead, where the archers
29 wounded Jehoram, who returned to Jezreël to recover from the wounds inflicted by the Aramæans at Ramah, as he had fought against Hazael king of Aram.

Ahaziah the son of Jehoram king of Judah went down to visit Jehoram the son of Ahab at

- 9 Jezreël, where he lay ill. Then Elisha the prophet called a member of the prophets' guild and told him, "Gird up your loins and go to Ramoth-gilead,
2 carrying this flask of oil. When you get there, look for Jehu the son of Jehoshaphat the son of Nimshi; get access to him and take him away from his kinsfolk to an inner chamber apart;
3 then take the flask and pour the oil over his head, saying, 'The Eternal hereby declares, I anoint you king over Israel.' Then open the door and fly; do not linger."

- 4 So the youthful prophet
5 went to Ramoth-gilead. When he arrived, he found the generals of the army at a war-

council. "I have an errand to you, O general," he cried. "To which of us?" said Jehu. "To you, O general," said the youth. So Jehu rose and went indoors. 6 Then the prophet poured the oil on his head, saying, "The Eternal, the God of Israel, hereby declares, 'I anoint you king over the Eternal's people, over Israel. [[You shall destroy the house of
7 your master Ahab, that I may avenge on Jezebel the blood of my servants the prophets and the blood of all the servants of the Eternal. For the whole
8 house of Ahab shall perish; I will cut off from Ahab every male child, and the fettered and free alike in Israel; I will make
9 Ahab's house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah. Dogs shall eat Jeze- 10
bel in the district of Jezreël, and none shall bury her.]]'" Then, opening the door, he fled. When 11
Jehu came out to the officers of his lord, they asked him, "Is all well? Why did that mad creature come to you?" "Oh you know how a fellow like that talks!" he replied. "You are 12
lying," they said; "come, tell us what it was." So he told them that the man had said to him, "The Eternal hereby declares, I anoint you king over Israel."

Then every man of them 13
rushed to lay his robe under Jehu's feet on the bare steps, and they blew a trumpet blast proclaiming, "Jehu is king!" This 14
was how Jehu the grandson of Nimshi conspired against Jehoram. (Jehu was holding Ramoth-gilead, along with all Israel, against Hazael the king of Aram, while king Jehoram had 15
returned to Jezreël to be cured of the wounds he had received

from the Aramæans in fighting against Hazael king of Aram.) "Well," said Jehu, "if you are on my side, let no one escape from the town to take word to Jezreël."

- 16 Then Jehu drove off in a chariot to Jezreël, where Jehoram lay, whom Ahaziah king of Judah had come down to visit.
- 17 A sentinel posted on the tower of Jezreël caught sight of Jehu's company and called out, "I see a company." Jehoram gave orders for a mounted man to ride out and meet them,
- 18 to ask if all was well. So a mounted man rode out with the king's message, "Is all well?" "What have you to do with welfare?" said Jehu: "fall in behind me." When the sentinel reported that the messenger had reached them but was not returning,
- 19 the king sent out a second mounted man who also gave the king's message, "Is all well?" "What have you to do with welfare?" said Jehu: "fall
- 20 in behind me." The sentinel reported, "He reached them, but he is not returning, and the driving is like the driving of Jehu the grandson of Nimshi, for he drives like a madman."
- 21 "Harness my chariot," said Jehoram. They did so, and Jehoram king of Israel drove out to meet him, with Ahaziah king of Judah, each in his own chariot. They came upon him in the field of Naboth the Jezreélite.
- 22 On seeing Jehu, Jehoram said, "Is all well, Jehu?" "Well?" he retorted. "How can it be well, so long as your mother Jezebel goes on with all her seductions and wiles?"
- 23 Jehoram wheeled round and fled, shouting, "Treachery, Ahaziah!" But Jehu had his bow

drawn, and he struck Jehoram between the arms, till the arrow went through his heart, and he sank in his chariot. "Fling him 25 out on the ancestral field of Naboth the Jezreélite," said Jehu to his adjutant Bidkar; "for I remember, when I and you rode side by side behind his father Ahab, how the Eternal uttered this oracle of doom upon him: 'Yesterday I saw Naboth's blood 26 and the blood of Naboth's sons, the Eternal declares, and I will punish you in this plot of ground, the Eternal declares.' So fling him on this plot of ground, as the Eternal declared."

When Ahaziah king of Judah 27 saw this, he fled in the direction of Beth-haggan, pursued by Jehu, who shouted, "Kill him too! Kill him in the chariot!" They struck him at the ascent of Gur near Ibleam, but he got away to Megiddo, where he died. His men carried him in a chariot 28 to Jerusalem, and buried him in his tomb beside his fathers in David's burg. [[In the eleventh 29 year of Jehoram the son of Ahab, Ahaziah began to reign over Judah.]]

When Jehu reached Jezreël, 30 Jezebel heard of it, and, painting her eyes and adorning her head, she looked out of the window. As Jehu came in through the 31 gateway, she cried, "How are you, you Zimri, murderer of your master?" Jehu looked up 32 to the window. "Who is on my side?" he asked, "which of you?" Two or three eunuchs looked out. "Throw her down," 33 he cried, and they threw her down, some of her blood spurring on the wall and on the horses, who trampled her under foot. Jehu went inside and dined. 34

Then he said, "See to that accursed woman; have her buried, for she was a king's daughter."

35 But when they went to bury her, they found nothing but her skull, her feet, and her hands.

36 When they reported this to Jehu, he said, "It is as the Eternal predicted by his servant Elijah the Tishbite, when he said: 'In the district of Jezreël shall dogs devour the
37 flesh of Jezebel; the corpse of Jezebel shall be like the corpse of Naboth, and there shall be none to say, Alas, alas!'"

10 Ahab had seventy kinsmen at Samaria. So Jehu wrote a letter which he sent to the sheikhs, the authorities of the town, and those in charge of Ahab's kinsmen, and in which
2 he said, "As soon as this letter reaches you, since you have with you the descendants of your master and also chariots, horses, fortified towns, and weapons,
3 choose the best and bravest of your master's descendants, put him on his father's throne and fight for your master's house."

4 But they were terribly afraid. "Two kings could not stand before him," they said, "and how
5 can we?" So the head of the palace and the provost of the town, along with the sheikhs and those in charge of the royal family, sent this message to Jehu: "We are at your service, we will do anything you bid us, we will not make anyone king. Act as
6 you think best." So he wrote them a second letter, saying, "If you are on my side and if you will listen to me, take the heads of your master's descendants and bring them to me at Jezreël by this time to-morrow."

The king's descendants, num-

bering seventy, were living with the chief men of the town, who were in charge of them; and, as 7 soon as this letter came, they murdered the king's descendants, seventy in all, put their heads in a basket, and forwarded them to Jehu at Jezreël. A messenger 8 reached him with the news that the heads of the king's descendants had been brought in. He said, "Lay them in two heaps at the entrance to the gate, till to-morrow morning." In the 9 morning he went out and stood before all the people, saying, "You are fair-minded men; I did conspire against my master and I killed him, but who murdered all these? Be sure of this, 10 that every word of the Eternal about the house of Ahab shall be fulfilled; the Eternal has done what he predicted by his servant Elijah." Whereupon 11 Jehu killed every survivor of Ahab's house at Jezreël, all his kinsfolk as well as his priests, till he left Ahab with not a man.

Jehu then started for Samaria. 12 On his way there, at Beth-eked, he met the kinsmen of Ahaziah 13 king of Judah. "Who are you?" said Jehu. "We are Ahaziah's kinsmen," they answered; "we came down to visit the sons of the king and the sons of the queen." "Take them alive," 14 he ordered; his men took them alive and murdered them at the pit of Beth-eked, forty-two of them, not one being spared.

Leaving that place, he met Jehonadab the son of Rechab, who was coming to meet him. Jehu saluted him, asking, "Are you honestly with me, as I am honestly with you?" "I am," said Jehonadab. "Then give me your hand," said Jehu. Jehonadab gave him his hand, and

Jehu took him up into his chariot, saying, "Come and see my zeal for the Eternal." Jehu made him ride in his chariot, and when he reached Samaria he murdered all the survivors of Ahab in Samaria, till Ahab's house was wiped out, as the Eternal had given orders by Elijah.

Then Jehu collected all the people. "Ahab served Baal a little," he cried, "but Jehu will serve him largely! Come, summon all the prophets of Baal and all his priests; let none be absent; for I have a great sacrifice for Baal, and anyone who is absent shall lose his life." (Jehu was acting cunningly; he meant to destroy the worshippers of Baal.)

Then Jehu ordered a sacred gathering in honour of Baal to be proclaimed. This was done.

Jehu sent throughout all Israel, till all the worshippers of Baal came; not a man was left who did not attend. They entered the temple of Baal, till the temple was filled from end to

end. Then he said to the keeper of the wardrobe, "Bring out vestments for all the worshippers of Baal." Vestments were

brought out. Jehu then entered the temple of Baal along with Jehonadab the son of Rechab, and told the worshippers of Baal, "Search and see that there is no servant of the Eternal among you, but only worshippers of Baal." He then proceeded to offer sacrifices and burnt-offerings. Now outside

he had posted eighty men, telling them, "The man who lets anyone escape of those I put into your hands, that man shall answer for it with his life." So, as soon as he had finished the sacrifice, Jehu told the guard

and their officers, "Go inside and slay them; let no one out." The guard and their officers cut them down, flung them outside, and then made their way inside the shrine of the temple of Baal, bringing out the image of Astartê from the temple of Baal and burning it, demolishing the pillar of Baal, and destroying the temple of Baal till it became a latrine, as it is to this day.

But though Jehu rooted Baal out of Israel, Jehu did not give up the sins by which Jeroboam the son of Nebat led Israel into sin, that is, the golden calves at Bethel and at Dan. The Eternal said to Jehu, "Since you have done well in carrying out my will, punishing the house of Ahab exactly as I intended, your sons shall sit on the throne of Israel down to the fourth generation." But Jehu was careless about following strictly the directions of the Eternal, the God of Israel; he did not give up the sins by which Jeroboam the son of Nebat led Israel into sin.

In those days the Eternal began to loathe Israel; Hazael defeated them everywhere, all over the territory of Israel, from the Jordan to the East, over the whole of Gilead, all the land of the Gadites, the Reubenites, and the Manassites, and from Arôer at the valley of Arnon, over Gilead and Bashan.

The rest of the acts of Jehu, all his deeds and all his prowess, are they not all described in the book of the Annals of the Kings of Israel? Jehu slept with his fathers, and was buried in Samaria; Jehoahaz his son reigned instead of him. Jehu had reigned over Israel in Samaria for twenty-eight years.

11 When Athaliah the mother of Ahaziah found that her son was dead, she went and murdered all the royal children. But Jehosheba the daughter of king Jehoram, a sister of Ahaziah, caught up Joash the son of Ahaziah from the king's sons who were being killed in the bed-chamber, hiding him from Athaliah, so that he was not killed.

3 For six years the boy lay concealed with her inside the temple of the Eternal, while Athaliah ruled the land. In the seventh year Jehoiada sent for the captains of the Carians and the guards and had them brought to him in the temple of the Eternal, where he made a compact with them, obliging them to swear by the temple of the Eternal, and then showing them the king's son. He issued this order: "What you must do is this: a third of you, those who go on sabbath to guard the palace, along with the two other divisions who go on sabbath to guard the temple of the Eternal round the king, shall all surround the king, every man carrying his weapons. Any intruder is to be slain. You must accompany the king as he leaves the temple and enters the palace." The captains carried out all the orders of Jehoiada; each brought his men to Jehoiada the priest, those who were to go off duty on sabbath and those who were to come on duty. The priest handed the captains the spears and shields belonging to king David, which had lain in the temple of the Eternal; and the guards stood, each carrying his weapons, from the south side of the temple to the north side of the temple, facing the altar and the temple.

Then, bringing out the king's son, he put the crown and the royal bracelets on him. They proclaimed him king and anointed him, clapping their hands and shouting, "Long live the king!"

[[When Athaliah heard the cheers of the troops, she came out to them in the temple of the Eternal. When she looked, there she saw the king standing on the platform, as was the custom, with the captains and trumpeters beside him, and all the people of the land rejoicing and blowing trumpets! "Treason! Treason!" cried Athaliah, tearing her robes. But Jehoiada the priest ordered the captains and the army commanders, "Bring her out between the ranks, and slay anyone who follows her" (the priest forbade her to be killed inside the temple of the Eternal). So they caught hold of her; she came out by the horses' entry to the royal palace, and there she was put to death.

Jehoiada then made a compact between the Eternal and the king and people, that they were to be the Eternal's people, as also between the king and the people. All the people of the land went to the temple of Baal and demolished it, smashing his altars and images to pieces, and killing Mattan the priest of Baal in front of the altars.]] The priest appointed guards over the temple of the Eternal. Then, taking the captains, the Carians, the guards, and all the people of the land, he had the king brought down from the temple of the Eternal by the gate of the footguards into the royal palace, where he took his seat upon the royal throne. The people of the land all rejoiced; the town was

quiet; and Athaliah they cut down at the palace.

- 21 **12** Jehoash was seven years old when he began to reign. It was in the seventh year of Jehu that Jehoash began to reign, and he reigned in Jerusalem for forty years. His mother's name was Zibiah of Beërsheba. Jehoash did what was right in the eyes of the Eternal all his life, since Jehoiada the priest gave him instruction. 2 However, the shrines were not removed; the people still sacrificed and burnt incense at the shrines. 4 Jehoash had ordered the priests that "all sacred monies paid into the temple of the Eternal, the money each man was assessed to pay, and the money which he contributed of his own 5 accord, all must be taken by the priests, by each priest from his own customers, and devoted to the repair of any dilapidations to be found in the temple." 6 But even when king Jehoash had reached his twenty-third year, the priests had not repaired the dilapidations of the 7 temple. So king Jehoash summoned Jehoiada and the other priests. "Why have you not repaired the dilapidations of the temple?" he asked them. "Instead of accepting money from your customers, hand it over for the repair of the temple." 8 The priests agreed to this, that they were neither to take money from their customers nor to repair the dilapidations of the 9 temple; Jehoiada the priest took a box, bored a hole in the lid of it, and placed it near the southern door-post, on the right hand of anyone entering the temple of the Eternal, and the priests who were warders of the

entry put into it all the money brought into the temple of the Eternal. Whenever they saw 10 that there was a large amount of money in the box, the king's secretary and the high priest came and put this money into bags, counting it. Dealing out 11 the money, they put it into the hands of the overseers of the temple of the Eternal, who paid the joiners and builders at work on the temple of the Eternal, also the masons and the stone-cutters, besides buying timber 12 and dressed stone to repair the dilapidations of the temple of the Eternal, and anything in the shape of repairs which required an outlay. The money brought 13 into the temple of the Eternal did not go to silver cups, snuff-ers, basins, trumpets, or any article of gold or silver; it was 14 given to the workmen for the repairs on the temple of the Eternal. No check was taken 15 of the men who were given the money to pay the labourers, for they did their work honestly. (The monies for sin-offerings 16 and guilt-offerings were not brought into the temple of the Eternal; they belonged to the priests.)

Now Hazael king of Aram 17 marched to attack Gath and captured it. Hazael then turned to Jerusalem. But Jehoash king 18 of Judah took all the votive offerings of Jehoshaphat, Jehoram, and Ahaziah, his ancestors, the kings of Judah, along with his own votive offerings and all the gold to be found in the treasures of the temple of the Eternal and of the palace, and this he sent to Hazael king of Aram, who left Jerusalem alone.

The rest of the acts of Jehoash 19 and all his deeds, are they not

described in the book of the Annals of the Kings of Judah?
 20 His officers started a conspiracy, felling Jehoash as he was going
 21 down to the house of Millo; it was Jozkar the son of Shimeath and Jehozabad the son of Shomer, both officers of his, who felled him. He died and was buried with his fathers in David's burg. Amaziah his son reigned instead of him.

13 It was in the twenty-third year of Jehoash the son of Ahaziah, king of Judah, that Jehoahaz the son of Jehu began his seventeen years' reign over
 2 Israel in Samaria. He did what was evil in the eyes of the Eternal, following the sins by which Jeroboam the son of Nebat led Israel into sin; he did not abandon these sinful practices. So
 3 the anger of the Eternal blazed against Israel, till he let them lie, without a break, in the power of Hazael the king of Aram and of Hazael's son Benhadad. (Jehoahaz besought the
 4 Eternal, and the Eternal listened to him, for he saw how the king of Aram was oppressing
 5 Israel; the Eternal gave Israel a hero to deliver them, so that they got free from the grip of the Aramæans, and the Israelites lived in their own homes
 6 as before. Yet they would not abandon the sins by which Jeroboam the son of Nebat led Israel into sin; they practised their
 7 sins. And the Astartê image still remained in Samaria.) For all that was left him of an army was fifty cavalry, ten chariots, and ten thousand infantry; the king of Aram had reduced the army till it was weak as dust
 23 upon a threshing-floor. But the Eternal was gracious to them, he had pity on them and turned

to them again, because of his compact with Abraham, Isaac, and Jacob; he would not destroy them nor drive them from his presence. The rest of the 8 acts of Jehoahaz, with all his deeds and his prowess, are they not described in the book of the Annals of the Kings of Israel? Jehoahaz slept with his fathers 9 and was buried in Samaria; Jehoash his son reigned instead of him.

It was in the thirty-ninth year 10 of Jehoash king of Judah that Jehoash the son of Jehoahaz began his sixteen years' reign over Israel in Samaria. He did what 11 was evil in the eyes of the Eternal, he did not abandon any of the sins by which Jeroboam the son of Nebat had led Israel into sin, but followed their sinful practices.

Now when Elisha had fallen 14 ill with the disease of which he was to die, Jehoash king of Israel went down to him and wept over him, crying, "My father, my father, you are worth chariots and horsemen to Israel!" Elisha told him to take 15 his bow and arrows. He took his bow and arrows. Then said 16 Elisha to the king of Israel, "Draw the bow." So he drew the bow; Elisha rested his hands on the king's hands, and told 17 him to open the window towards the east. When he opened it, Elisha said, "Shoot." As he shot his arrow, Elisha cried, "It is the Eternal's own arrow of victory! Victory over Aram! You shall defeat the Aramæans at Aphek, and wipe them out." Then he told the 18 king of Israel to take some arrows; he did so, and Elisha said, "Strike them into the ground." He struck them into

the ground, and then stopped.
 19 The man of God was angry with him; "You should have struck five or six times," he said, "and then you would have struck down Aram and destroyed it. As it is, you will defeat Aram only three times."

20 Elisha died and was buried. Now parties of Moabites used to raid the country year by
 21 year; once, when they were burying a man, they suddenly spied a band of the enemy; so, flinging the man into the tomb of Elisha, they made off. No sooner did the man touch the bones of Elisha than he revived and stood up on his feet.

22 During all the reign of Jehoahaz, Hazael king of Aram oppressed Israel; but when Hazael died and was succeeded by his
 24 son Benhadad, Jehoash the son of Jehoahaz recovered from Benhadad the son of Hazael the towns which had been captured from his father Jehoahaz. Three times did Jehoash defeat him, regaining the towns of Israel.

8 **14** Then Amaziah sent messengers to Jehoash the son of Jehoahaz (the son of Jehu), king of Israel, challenging him
 9 to an encounter. Jehoash king of Israel sent this answer to Amaziah king of Judah. "The thistle at Lebânon sent word to the cedar at Lebânon, saying, 'Give your daughter to my son in marriage'—when a wild animal at Lebânon trampled down the thistle as it
 10 passed! You are proud of having defeated Edom? Stay at home with your pride; why should you provoke trouble, to the ruin of yourself and Judah
 11 with you?" But Amaziah would not listen to him. So

Jehoash king of Israel sallied out; he and Amaziah king of Judah had an encounter at Beth-shemesh, which belongs to Judah; Judah was overthrown
 12 by Israel, and every man scurried home. At Beth-shemesh
 13 Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, the grandson of Ahaziah; he took him down to Jerusalem, demolished the wall of Jerusalem for two hundred yards from the gate of Ephraim to the Corner Gate, seized all
 14 the gold and silver and all the articles to be found in the temple of the Eternal and in the treasures of the palace, and then returned to Samaria, carrying hostages with him.

The rest of the acts done by
 15 Jehoash, his prowess, and his fight against Amaziah king of Judah, are they not described in the book of the Annals of the Kings of Israel? Jehoash slept
 16 with his fathers and was buried at Samaria beside the kings of Israel. Jeroboam his son reigned instead of him.

It was in the second year of
 1 Jehoash son of Jehoahaz king of Israel that Amaziah the son of Jehoash king of Judah began to reign. He was twenty-five years
 2 old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Jehoaddin of Jerusalem. He did what was
 3 right in the eyes of the Eternal, though not so well as David his ancestor; he did exactly as Jehoash his father had done. However, the shrines were not
 4 removed; the people still sacrificed and burnt incense at the shrines. Once he had the
 5 kingdom firmly in hand, he killed the officers who had

6 killed the king his father, but he did not put to death the children of the murderers, following the injunction in the law-book of Moses, the Eternal's order that fathers are not to be put to death for children, nor children for fathers, but that everyone must be put to death for his own
 7 sin. He slaughtered ten thousand Edomites in the wady of Salt and stormed Sela, which he renamed Joktheël—as it is
 17 called to this day. Amaziah the son of Jehoash king of Judah lived for fifteen years after the death of Jehoash son of Jehoahaz, king of Israel.

18 As for the rest of the acts of Amaziah, are they not described in the book of the Annals of
 19 Kings of Judah? There was a conspiracy formed against him in Jerusalem; he fled to Lakhish, but the conspirators sent men after him and murdered him at
 20 Lakhish; he was then brought on horses to Jerusalem, where he was buried with his fathers in
 21 David's burg. The people of Judah all took Azariah, who was sixteen, and made him king instead of his father Amaziah.
 22 (It was he who rebuilt Elath and restored it to Judah, after king Amaziah slept with his fathers.)
 23 In the fifteenth year of Amaziah the son of Jehoash king of Judah, Jeroboam the son of Jehoash king of Israel began his forty-one years' reign in Samaria. He did what was evil in the sight of the Eternal; he did not abandon any of the sins by which Jeroboam the son of Nebat had led Israel into sin. He restored the frontier of Israel from the pass of Hamath as far as to the sea of Arâbah, as enjoined by the Eternal the God of Israel speaking by his servant

the prophet Jonah the son of Amittai, who belonged to Gath-hepher. For the Eternal saw
 26 how bitterly Israel was suffering, stripped of fettered and free alike, and with no one to help her; it was not the Eter-
 27 nal's purpose to blot out the very name of Israel from under heaven, and so he rescued them by means of Jeroboam the son of Jehoash.

The rest of the acts of Jeroboam, all his deeds and his prowess, how he fought Damascus and averted the Eternal's anger from Israel—is not all this described in the book of the Annals of the Kings of Israel? Jeroboam slept with his
 29 fathers the kings of Israel, and Zechariah his son reigned instead of him.

It was in the twenty-**15** seventh year of Jeroboam king of Israel that Azariah son of Amaziah king of Judah began to reign, and he reigned in Jerusalem for fifty-two years. His mother's name was Jekoliah of Jerusalem. He did what was
 3 right in the eyes of the Eternal, exactly as his father Amaziah had done. However, the shrines
 4 were not removed; the people still sacrificed and burnt incense at the shrines. But the
 5 Eternal struck the king, till he became a leper to the day of his death; he was allowed to stay in his palace unmolested, but prince Jotham managed the royal household and ruled the nation.

The rest of the acts of Azariah
 6 and all he did, are they not described in the book of the Annals of the Kings of Judah? Azariah
 7 slept with his fathers, and was buried with his fathers in Da-

vid's burg. Jotham his son reigned instead of him.

- 8 It was in the thirty-eighth year of Azariah king of Judah that Zechariah the son of Jeroboam began his six months' reign over Israel in Samaria.
- 9 He did what was evil in the eyes of the Eternal, as his fathers had done; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin.
- 10 Shallum the son of Jabesh conspired against him, and struck him down dead at Ib-
 leam; then he succeeded him.
- 11 The rest of the acts of Zechariah are described in the book of the Annals of the Kings of Israel.
- 12 (This was the promise made by the Eternal to Jehu, "Your sons shall sit on the throne of Israel to the fourth generation." And so it was.)
- 13 Shallum the son of Jabesh began to reign in the thirtieth year of Azariah king of Judah; he reigned for one month
- 14 in Samaria. Then Menahem the son of Gadi came up from Tirzah to Samaria and struck down Shallum son of Jabesh dead in Samaria; he succeeded
- 15 him. The rest of the acts of Shallum and his conspiracy are described in the book of the Annals of the Kings of Israel.
- 17 It was in the thirty-ninth year of Azariah king of Judah that Menahem the son of Gadi began his ten years' reign over Israel
- 18 in Samaria. He did what was evil in the eyes of the Eternal; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin.
- 16 From Tirzah Menahem sacked Tappuah with all its citizens and all within its territory; as the town would not open to him, he sacked it, ripping up

all the pregnant women. Dur- 19
 ing his reign Pulu the Assyrian king invaded the country; but Menahem gave Pulu over four hundred thousand pounds in silver, to gain his help in confirming his royal power. Menahem assessed all the wealthy 20
 men of Israel, taking nearly four hundred pounds in silver from each, for this present to the Assyrian king. So the Assyrian king turned back, instead of remaining in the country.

As for the rest of the acts of 21
 Menahem and all he did, are they not described in the book of the Annals of the Kings of Israel? Menahem slept with his 22
 fathers, and Pekahiah his son reigned instead of him.

It was in the fiftieth year of 23
 Azariah king of Judah that Pekahiah the son of Menahem began his two years' reign over Israel in Samaria. He did what 24
 was evil in the eyes of the Eternal; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin. His adjutant, Pekah the son of 25
 Remaliah, conspired against him, and, with fifty men from Gilead, struck him down in Samaria, inside the citadel of the royal palace; having killed him, Pekah reigned instead of him.

The rest of the acts of 26
 Pekahiah and all he did are described in the book of the Annals of the Kings of Israel.

It was in the fifty-second year 27
 of Azariah king of Judah that Pekah the son of Remaliah began his twenty years' reign over Israel in Samaria. He did 28
 what was evil in the eyes of the Eternal; he would not abandon the sins by which Jeroboam the son of Nebat had led Israel into sin. During the reign of Pekah 29

king of Israel, the Assyrian king Tiglath-pileser came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Argob, and Havoth-jair (Gilead and Galilee), indeed the whole territory of Naphtali, carrying off the inhabitants into exile in Assyria. Hoshea the son of Elah started a conspiracy against Pekah the son of Remaliah, striking him down dead and reigning instead of him, in the twentieth year of Jotham the son of Azariah. The rest of the acts of Pekah and all he did are described in the book of the Annals of the Kings of Israel.

It was in the second year of Pekah the son of Remaliah king of Israel that Jotham the son of Azariah king of Judah began to reign. He was twenty-five years old when he began to reign, and he reigned in Jerusalem for sixteen years. His mother's name was Jerusha the daughter of Zadok. He did what was right in the eyes of the Eternal; he did exactly as his father Azariah had done. However, the shrines were not removed; the people still sacrificed and burnt incense at the shrines. He built the upper gateway to the temple of the Eternal.

The rest of the acts of Jotham and all he did, are they not all described in the book of the Annals of the Kings of Judah? (It was in those days that the Eternal began to send Rezin the king of Aram and Pekah the son of Remaliah to attack Judah.) Jotham slept with his fathers, and was buried with his fathers in his father David's burg. Ahaz his son reigned instead of him.

16 It was in the seventeenth year of Pekah the son of

Remaliah that Ahaz the son of Jotham king of Judah began to reign. Ahaz was twenty years old when he began to reign, and he reigned in Jerusalem for sixteen years. He did not do what was right in the eyes of the Eternal his God, as his ancestor David had done; he lived on the lines of the kings of Israel, and he actually burnt his son alive in sacrifice, following the abominable practice of the nations whom the Eternal had dispossessed to make room for Israel. He sacrificed and burnt incense at the shrines, on the hill-tops, and under every spreading tree.

Now Rezin the king of Aram and Pekah the son of Remaliah king of Israel marched up to attack Jerusalem; they besieged Ahaz, though they could not conquer him. (It was then that the king of Edom regained Elath for Edom; he cleared out the Judahites from Elath, and the Edomites entered Elath, where they dwell to this day.) So Ahaz sent messengers to Tiglath-pileser king of Assyria, to say: "I am your servant and your son; march up and rescue me from the king of Aram and from the king of Israel, who are attacking me." Ahaz also took all the silver and the gold that were to be found in the temple of the Eternal and in the treasures of the royal palace, and sent it as tribute to the king of Assyria. The king of Assyria listened to his plea. The king of Assyria marched on Damascus, captured it, and carried off the inhabitants as prisoners to Kir, putting Rezin to death.

When king Ahaz went to Damascus to meet Tiglath-pileser

the king of Assyria and saw the altar at Damascus, he sent a model of it, a pattern exact in every detail, to the priest Urijah, who built an altar; Urijah the priest followed all the instructions sent by king Ahaz from Damascus, and had it ready for king Ahaz when he returned from Damascus. On his return from Damascus, the king inspected the altar and then went up to it to sacrifice; he burnt his burnt-offering and his cereal-offering, he poured out his libation, and he splashed the blood of his recompense-offerings on the altar of bronze in front of the Eternal; coming forward between the temple and the new altar, he applied the blood to the new altar. Then king Ahaz ordered Urijah the priest to use the new large altar for the morning burnt-offering, the evening cereal-offering, the king's burnt-offering, and the king's cereal-offering, as well as the nation's burnt-offering and cereal-offering and their libations; he was to splash on it the blood of the burnt-offering and all the sacrificial blood, while the bronze altar was to serve for the king's divination. Urijah the priest followed all the instructions of king Ahaz. King Ahaz also cut off the panels from the trolleys, and removed the bronze pots from them, he removed the tank from the bronze bulls on which it rested, and placed it on a stone pediment . . . all owing to the king of Assyria. As for the rest of the acts done by Ahaz, are they not described in the book of the Annals of the Kings of Judah? Ahaz slept with his fathers, and was buried with his fathers in David's burg.

Hezekiah his son reigned instead of him.

It was in the twelfth year of Ahaz king of Judah that Hoshea the son of Elah began his nine years' reign over Israel in Samaria. He did what was evil in the eyes of the Eternal, though not like the previous kings of Israel. When Shalmanēser the king of Assyria marched against him, Hoshea submitted to him and offered tribute. But when the king of Assyria discovered Hoshea conspiring (for he had sent envoys to Sevē the Egyptian king, instead of bringing his annual tribute as usual to the king of Assyria), the king of Assyria kept him in custody as a prisoner. Then the king of Assyria marched right through the country, laying siege to Samaria for three years. In the ninth year of Hoshea the king of Assyria captured Samaria and carried Israel off to Assyria, settling them in Halah and on the Habor, the river of Gozan, and throughout the cities of Media.

The wrath of God was upon Israel, because the Israelites had sinned against the Eternal their God, who had brought them out of the land of Egypt from the grip of the Pharaoh king of Egypt; they had revered other gods and followed the customs of the nations whom the Eternal had dispossessed to make room for the Israelites. The Israelites devised what was evil against the Eternal their God, erecting shrines in all their settlements, from villages to large towns, setting up obelisks and sacred poles on every hill and under every spreading tree, and sacrificing there (at all the

shrines) like the nations whom the Eternal had ejected before them, practising wickedness to vex the Eternal, and worshipping fetishes, which the Eternal had forbidden them to do. Yet the Eternal warned Israel and Judah by all his prophets and seers, saying, "Turn from your evil ways and obey my commands and rules, in terms of all the law which I enjoined upon your fathers and imparted to you by my servants the prophets." However, they would not listen; they were as wilful as their fathers, who would not believe in the Eternal their God; they rejected his rules and the compact he had made with their fathers and the warnings he had given them; they went after false gods to become false like them, following the surrounding nations whom the Eternal had ordered them not to copy; they abandoned all the commands of the Eternal their God and manufactured metal idols, making an image of Astartê, worshipping all the stars, and honouring Baal; they burned their sons and daughters alive in sacrifice, they practised divination and sorcery, selling themselves to do evil in the eyes of the Eternal, to vex him. So the Eternal was furious with Israel and removed them from his sight; all that was left was the clan of Judah. [[Judah also followed the customs introduced by Israel, instead of obeying the commands of the Eternal their God; and so the Eternal rejected the whole race of Israel, afflicting them and handing them over to plunderers, till he had cleared them out of his sight.]] For after he tore Israel from the dynasty of

David, Israel made Jeroboam the son of Nebat king, and Jeroboam drove Israel from its loyalty to the Eternal, making it commit a great sin. The Israelites adhered to all the sins committed by Jeroboam; they would not give them up, till at last the Eternal removed Israel from his sight, as he had threatened by all his servants the prophets. Israel was carried off from their own land to Assyria, where they are to this day.

The king of Assyria then brought people from Babylon, Kutu, Ivvah, Hamath, and Sepharvaim, and settled them in Samaria in place of the Israelites. These people took possession of Samaria and lived in its towns. When they began to live there, they did not worship the Eternal; so the Eternal sent lions among them, which used to kill some of them.

The king of Assyria was told that as the nations he had deported to settle in the towns of Samaria did not know the religion of the local god, he had sent lions among them, and that they were being killed because they did not know the religion of the local god. So the king of Assyria issued orders that one of the priests whom he had carried off should be taken back and allowed to live in the country, to teach them the religion of the local god. One of the priests who had been carried off from Samaria did return to live at Bethel, where he taught them how to worship the Eternal; but the nations had all made gods of their own, setting up their worship in the shrines made by the Samaritans, each nation in its own towns, the

Babylonians making an image of Sukkoth-Benoth, the men of Kutu choosing Nergal, the men
 31 of Hamath Ashima, the Ivvites Nibhaz and Tartak, while the Sepharvites burnt their children alive in sacrifice to Adrammâlek and Anammelek, the Sepharvite
 32 gods. In worshipping the Eternal, they chose men from the masses to be priests for their shrines, who officiated for them
 33 at the sacred shrines. They worshipped the Eternal and they also served their own gods, after the religious customs of the nations from which they had
 34 been deported. To this day they follow these primitive religious customs. [[They neither worship the Eternal nor follow the rules, the rites, the directions, and the commands laid down by the Eternal for the children of Jacob whom he
 35 named Israel, and with whom the Eternal made this compact, charging them, "You must never worship other gods, never bow down to them, nor serve
 36 them, nor sacrifice to them; it is the Eternal who brought you from the land of Egypt by sheer strength and main force, it is the Eternal you must worship, to him you must bow down and
 37 sacrifice; you must be mindful always to keep the rules, the rites, the law, and the commands he has written for you; you must never worship other
 38 gods, and never forget the compact I have made with you; you must never worship other
 39 gods, but worship the Eternal your God, and he will rescue
 40 you from all your foes." However, they would not listen, they followed their primitive religious
 41 customs.]] So these nations worshipped the Eternal and also

served carved idols of their own, as did their children and their children's children, following their fathers as they do to this day.

It was in the third year **18** of Hoshea son of Elah king of Israel that Hezekiah the son of Ahaz king of Judah began to reign; he was twenty-five years ² old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name was Abijah the daughter of Zechariah. He did what was ³ right in the eyes of the Eternal, exactly as David his ancestor had done. He removed the ⁴ shrines, broke the obelisks, and cut down the sacred poles; he demolished the bronze serpent made by Moses (Nehushtan, it was called), as the Israelites in those days sacrificed to it. His ⁵ trust was in the Eternal, the God of Israel, so that there was no king of Judah like him, before or afterwards; for he adhered to ⁶ the Eternal, he never gave up following him, but obeyed the commands given by the Eternal to Moses. And the Eternal was ⁷ on his side; wherever he made an expedition, he succeeded. He rebelled against the king of Assyria and refused to serve him, and he also drove the ⁸ Philistines back to Gaza, conquering its district, villages and large towns and all.

In the fourth year of king ⁹ Hezekiah—that is, the seventh year of Hoshea son of Elah king of Israel—Shalmanëser king of Assyria marched against Samaria and besieged it. After two ¹⁰ years it fell; in the sixth year of Hezekiah, the ninth year of Hoshea king of Israel, Samaria was captured. The king of ¹¹ Assyria carried off Israel to

Assyria, settling them in Halah and on the Habor, the river of Gozan, and throughout the
 12 cities of Media, because they had not listened to the Eternal their God but had broken his compact, refusing to heed or to obey anything that Moses the servant of the Eternal had laid down.

20 Now Hezekiah fell ill, and was at the point of death; the prophet Isaiah, the son of Amoz, went and gave him this message from the Eternal, "Put your affairs in order, for you are
 2 to die, not to recover." Then Hezekiah turned his face to the wall and prayed to the Eternal,
 3 "O Eternal, pray remember how loyal and whole-hearted my life has been in thy presence, and how I have done right in thy sight!" Hezekiah wept aloud.

4 Before Isaiah had left the courtyard, this word of the
 5 Eternal came to him, "Go back and tell Hezekiah, the prince of my people, that the Eternal, the God of his father David, declares, 'I have heard your prayers, I have seen your tears, and now I heal you; the day after to-morrow you will be able to go up to the temple of the
 6 Eternal. I will add fifteen years to your life; I will rescue both you and this city from the king of Assyria, I will defend this city for my own sake and for the sake of my servant David.'"

7 Isaiah ordered a poultice of figs to be applied to the eruption,
 8 that he might recover. And when Hezekiah asked Isaiah, "What is the sign that the Eternal will heal me and let me go up to the temple of the Eternal the day after to-morrow?"
 9 Isaiah replied, "Here is a sign

for you from the Eternal, that the Eternal will do as he has promised; choose, shall the shadow move forward or backward ten steps?" Hezekiah
 10 said, "It is easy for yonder shadow to move forward ten steps; rather let the shadow move back ten steps." Then
 11 the prophet Isaiah called to the Eternal, who brought the shadow back for ten steps which it had advanced on the sundial of Ahaz.

It was then that Merodach-
 12 baladan, son of Baladan, king of Babylon, sent eunuchs with a present to Hezekiah, for he heard that Hezekiah had been
 13 ill. Hezekiah was delighted and displayed all his treasures, the silver, the gold, the spices, and the precious oil in his stores, besides his armoury; there was
 14 nothing in his palace or indeed in all his realm that he did not display to them. But the
 15 prophet Isaiah went to king Hezekiah and asked, "What did these men say? Where may they have come from?" Hezekiah replied, "They have come from a far country, from Babylon." "And what did they see
 16 in your palace?" Hezekiah answered, "They saw everything in my palace; there is nothing of all my treasure that I did not show to them." Then said
 17 Isaiah to Hezekiah, "Listen to this word from the Eternal: 'The day is coming when all in
 18 your palace, with all that your fathers have ever stored up, shall be carried off to Babylon: nothing shall be left,' says the Eternal. 'The sons born to you,
 19 born of your body, shall be taken away to be eunuchs in the palace of the king of Babylon.'"

19 "Very good," said Hezekiah; "it is the word of the Eternal you utter!" (thinking to himself that there would be no trouble or change at least so long as he was alive).

13 **18** In the fourteenth year of king Hezekiah, Sanchêrib king of Assyria marched against all the fortified towns of Judah and captured them. So Hezekiah king of Judah sent this message to the king of Assyria at Lakhish: "I have done wrong; withdraw, and I will pay any fine you choose to inflict." The king of Assyria fixed Hezekiah king of Judah's fine at a hundred and twenty-four thousand pounds in silver and a hundred and seventy-four thousand pounds in gold; Hezekiah gave him all the silver to be found in the temple of the Eternal and in the treasures of the royal palace. Then it was that Hezekiah had to strip the gold from the doors of the temple of the Eternal and from the door-posts overlaid by Hezekiah king of Judah, to give it to the king of Assyria.

17 The king of Assyria then sent the field-marshal, the controller, and the staff-commander, with a large army from Lakhish to king Hezekiah at Jerusalem. They marched up to Jerusalem, and on arriving there they went and took up a position beside the conduit of the upper pool on the way to the Fuller's Field, calling for the king. When Eliakim the son of Hilkiah, who was prefect of the palace, with Shebna the secretary and Joab the son of Asaph the chancellor, came forward, 18 the staff-commander gave them this message for Hezekiah: "The great monarch, the king

of Assyria, asks Hezekiah, 'On what are you resting your confidence? You think mere words will do, as policy and power in war! Whom are you trusting to, that you rebel against me? You trust to this broken reed of a staff, Egypt, that will pierce the hand of any man who leans upon it! That is all the Pharaoh king of Egypt does for anyone who trusts to him! If you tell me that you trust in the Eternal your God, is this not the very Eternal whose shrines and altars Hezekiah has removed, telling Judah and Jerusalem that they are to worship at this altar in Jerusalem?' Come," added the staff-commander, "make this wager with my master the king of Assyria: I will give you two thousand horses, if you can put as many riders on their backs! How, then, can you repulse even the weakest of my master's officers, trusting to Egypt for chariots and cavalry? Have I marched against this place to destroy it, without the Eternal's sanction? No, the Eternal told me to march against this country and destroy it." Eliakim the son of Hilkiah and Shebna and Joab said to the staff-commander, "Pray speak to your servants in Aramaic, for we understand it; do not speak to us in the Jews' language, with the people listening on the wall." But the staff-commander replied, "Did my master send me with this menace for your master and for you, and not for the men sitting on the wall—doomed along with you to eat their own dung and drink their own urine?" And the staff-commander stepped forward, shouting aloud in the Jews' language, "Listen to this

word from the great monarch,
 29 the king of Assyria! The king
 warns you not to let Hezekiah
 delude you; he will never be
 able to save you from my hand.
 30 Nor let Hezekiah induce you to
 trust in the Eternal by telling
 you that the Eternal will be sure
 to save you and prevent this
 town from falling into the hands
 of the king of Assyria. Never
 31 heed Hezekiah. The king of
 Assyria's advice to you is 'Make
 your peace with me, surrender
 to me, and then you can each
 eat the fruit of your vine and
 your fig-tree and drink from
 32 your own water-supply, until
 I come to deport you to a land
 like your own land, a land of
 corn and wine, a land of bread
 and vineyards, a land of olive-
 oil and honey, that you may live
 and not die. Never heed Heze-
 kiah, when he persuades you
 that the Eternal will save you.
 33 Has any god of any nation ever
 yet saved his land from the
 hands of the king of Assyria?
 34 Where are the gods of Hamath
 and Arpad? Where are the gods
 of Sepharvaim, of Hena, of Iv-
 vah? Where are the gods of
 Samaria? Have they saved
 35 Samaria from me? What gods,
 of all the gods of these lands,
 have saved these lands from
 me, that the Eternal should now
 save Jerusalem from me?"
 36 The people said nothing, they
 made no reply, for the king had
 ordered them to make no answer.
 37 Then Eliakim the son of Hil-
 kiah, who was prefect of the
 palace, Shebna the secretary,
 and Joab the son of Asaph the
 chancellor, went, tearing their
 clothes, to Hezekiah, to report
 what the staff-commander had
 19 said. When Hezekiah heard
 it, he tore his clothes, put

on sackcloth, and went into the 2
 temple of the Eternal; Eliakim
 the prefect of the palace, Shebna
 the secretary, and the senior
 priests he sent, robed in sack-
 cloth, to the prophet Isaiah
 the son of Amoz, with this mes- 3
 sage from Hezekiah: "This is
 a day of distress, of discipline,
 and of disgrace: 'Children come
 to birth, and no strength in the
 mother!' It may be that the 4
 Eternal your God will hear all
 the staff-commander has said,
 whom his master the king of
 Assyria has sent to insult the
 living God; it may be that the
 Eternal your God will have
 some retort for the words he
 has heard. Pray, then, for this
 poor remnant of the people."
 When the deputies from king 5
 Hezekiah came to Isaiah, he 6
 gave them this message from the
 Eternal for their master: "Fear
 not what you have heard from
 these officers of the king of
 Assyria who blaspheme me. I 7
 will dispirit him by making him
 hear a rumour, so that he shall
 go back to his own country
 and fall by the sword in his own
 country."

The staff-commander, hear- 8
 ing that the king of Assyria had
 left Lakhish, went to find him
 besieging Libnah. But as news 9
 came that Tirhakah king of
 Ethiopia had suddenly marched
 to attack him, Sanchêrib king of 36
 Assyria went away back to
 Nineveh, where he lived. One 37
 day, as he was worshipping in
 the temple of Nisrok his god,
 Adrammâlek and Sharezer cut
 him down with their swords
 and then escaped to the land of
 Armenia. Esarhaddon his son
 reigned instead of him.

[[. . . And he sent mes- 9
 sengers to Hezekiah with this 10

message for Hezekiah king of Judah. "Let not your God in whom you trust delude you by promising that Jerusalem shall not fall into the hands of the
 11 king of Assyria: You have heard what the kings of Assyria have done to all lands by way of utter destruction; and are
 12 you to escape? Were the nations whom my fathers destroyed saved by their gods—Gozan, Haran, Rezeph, and the
 13 Edenites of Telassar? Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena,
 14 or the king of Ivvah?" On receiving this letter from the messengers, Hezekiah read it and went up into the temple of the Eternal, where he spread it
 15 out before the Eternal and prayed before the Eternal, crying, "O Eternal, God of Israel, enthroned upon the kherubs, thou art the God, thou only, of all realms on earth; thou hast
 16 made heaven and earth. Bend thine ear, O Eternal, listen! Open thine eyes, O Eternal, look! Listen to this message sent by Sanchêrib to insult the
 17 living God. The kings of Assyria have indeed destroyed utterly the nations and their
 18 lords, O Eternal, burning up their gods—gods that were no gods at all, mere things of wood and stone that men had made;
 19 so they were destroyed. But save us, O Eternal our God, do thou save us from his power, that all realms on earth may know that thou Eternal art God alone."
 20 Then Isaiah the son of Amoz sent Hezekiah this message from the Eternal the God of Israel: "As you have prayed to me against Sanchêrib the king of

Assyria, so the Eternal declares 32 that the king of Assyria shall never reach this city, never shoot an arrow at it, never appear in front of it with a shield, never throw up a mound against it; by the way he came shall he 33 return, he shall never reach this city, the Eternal declares, for I will defend this city, to 34 rescue it for my own sake and for my servant David's sake. This is the word of the Eternal 21 about him:

She scorns you, she laughs at you,
 Sion the maiden,
 she tosses her head at you,
 Jerusalem the maid.

Whom have you insulted and 22 blasphemed,
 at whom have you dared raise your voice,
 and lift your eyes on high?—
 the deity of Israel!

You have insulted the Lord by 23 your messengers,
 vaunting, 'With my host of chariots

I have scaled high mountains,
 and reached the ravines of
 Lebânon;

I fell its tallest cedars
 and its rare cypresses,
 I push right into its recesses,
 where the rich woods are dense.

I dig wells abroad 24
 to drink of them,
 I put my foot down and dry up
 all streams of Egypt.'

'But have you never learned,' 25
 so asks the Eternal,

'I did all this, I planned it
 long ago?

'Twas I who from the first conceived it,

'tis I who make it now your task
 to lay strong fortresses in ruins,
 till helpless citizens collapse dis- 26
 mayed;

like grass in fields or on the downs,
 like grass on the house-top
 they fade.

27 Every move you make, I know it.
 28 I hear you raging recklessly at me;
 so through your nose I run my ring
 and run my bridle between your lips,
 and drive you back again
 by the very road you came'

29 You shall have proof of this: for while you feed this year on casual grains, and next year on what springs from casual grains, in the third year you can sow and reap a crop, you can plant vineyards and enjoy their fruit.

30 And what survives of the house of Judah, the remnant, shall once more strike down its roots
 31 and then rise to be fruitful; for a remnant of survivors shall spread out from Jerusalem and from mount Sion—thanks to the jealous care of the Eternal."

35 That very night the angel of the Eternal went out and killed a hundred and eighty-five thousand men in the Assyrian camp; they were all found to be dead corpses in the morning.]]

20 The rest of the acts of Hezekiah and all his
 20 might, how he made the pool and the conduit and brought water into the city, are they not described in the book of the Annals
 21 of the Kings of Judah? Hezekiah slept with his fathers, and his son Manasseh reigned instead of him.

21 Manasseh was twelve years
 old when he began to reign, and he reigned in Jerusalem for fifty-five years. His mother's
 2 name was Hephzibah. He did what was evil in the eyes of the Eternal, following the abominable practices of the pagans whom the Eternal had dispossessed before the Israelites; he
 3 rebuilt the shrines which his father Hezekiah had destroyed,

he erected altars to Baal and made an image of Astartê as Ahab king of Israel had done, he worshipped all the stars and did homage to them. He even built 4 altars in the temple of the Eternal, though the Eternal had said, "I will fix my Presence here for all time, in Jerusalem"; he built altars for all the stars 5 in the two courtyards of the temple of the Eternal. He 6 burned his son alive, he practised augury and sorcery, he instituted mediums and wizards; he did ample evil in the sight of the Eternal, to vex him. [[He 7 put a carved image of Astartê which he had made, in the temple of which the Eternal had said to David and his son Solomon, "Within this temple, at Jerusalem which I have chosen out of all the clans of Israel, I will fix my Presence for all time; never will I send Israel wandering out of the land I have given to their fathers, if only they will be mindful to obey exactly all my commands and all the laws laid down for them by my servant Moses." But they would 9 not listen; Manasseh made them go wrong, worse than the very pagans whom the Eternal had destroyed before the Israelites.

So the Eternal declared by his 10 servants the prophets, "Since 11 Manasseh king of Judah has done these abominable deeds, doing worse than any of the Amorites before him, and since he has led Judah into sin with his fetishes, therefore I the 12 Eternal, the God of Israel, declare that I bring upon Jerusalem and Judah a disaster that will make the ears of all who hear it ring. I will measure 13 Jerusalem for destruction like Samaria, like the dynasty of

Ahab, and I will wipe Jerusalem empty as a man wipes a dish, wiping it and turning it upside
 14 down. I will cast away the survivors of my heritage, handing them over to their foes, till they become the prey and plunder
 15 of all their foes, because they have done evil in my sight and vexed me ever since the day
 16 their fathers left Egypt.”]] Manasseh also sacrificed many innocent people, till he filled Jerusalem with murders from end to end, besides the sin into which he led Judah by doing evil in the sight of the Eternal.

17 As for the rest of Manasseh’s deeds, all he did and the sin he committed, are they not described in the book of the Annals
 18 of the Kings of Judah? Manasseh slept with his fathers, and was buried in the garden of his own palace, in the garden of Azariah. Amon his son reigned instead of him.

19 Amon was twenty-two years old when he began to reign, and he reigned in Jerusalem for two years. His mother’s name was Meshullemeth the daughter of
 20 Haruz of Jotbah. He did what was evil in the eyes of the Eternal, like his father, Manasseh, and he followed all the lines
 21 of his father, serving the fetishes that his father served, and worshipping them; he abandoned
 22 the Eternal the God of his fathers and would not live on the lines of the Eternal. The officers
 23 of Amon conspired against him and murdered the king in his
 24 palace; but the nation killed all the conspirators and elected Amon’s son Josiah to reign instead of him.

25 As for the rest of the acts of Amon, are they not described in the book of the Annals of the

Kings of Judah? He was buried 26 in his tomb in the garden of Azariah, and his son Josiah reigned instead of him.

Josiah was eight years 22 old when he began to reign, and he reigned in Jerusalem for thirty-one years. His mother’s name was Jedidah the daughter of Adaiah of Bozkath. He did 2 what was right in the eyes of the Eternal, and followed altogether the line of his ancestor David, turning neither to the right hand nor to the left.

In the eighteenth year of king 3 Josiah, the king sent Shaphan the son of Azariah, the son of Meshullam, the royal secretary, to the temple, ordering him to 4 tell Hilkiah the high priest to weigh out all the money brought into the temple of the Eternal, collected by the warders from the people, and have it handed 5 over to the foremen in charge of the temple of the Eternal, that they might pay the workmen in the temple to repair the dilapidations of the temple, paying 6 joiners and builders and masons, and also paying for timber and dressed stones to repair the temple. No audit was ever taken of 7 the money thus handed over: the men acted honestly. Now 8 Hilkiah the high priest said to Shaphan the secretary, “I have found a law-book in the temple of the Eternal.” Hilkiah handed the book over to Shaphan, who read it.

Then Shaphan the secretary 9 went and reported to the king, “Your servants have paid out the money found in the temple to the foremen in charge of the temple of the Eternal.” Shaphan the secretary also told 10 the king that Hilkiah the priest had handed him a book. This

Shaphan read out to the king.
 11 But when the king heard the words of the law-book, he tore
 12 his clothes, and ordered Hilkiah the priest, Ahikam the son of Shaphan, Achbor the son of Micaiah, Shaphan the secretary, and Asaiah a royal official, to
 13 "go and consult the Eternal for me and for the people and for all Judah, about the terms of this book that has been found; for a blaze of anger from the Eternal flames against us, because our fathers have not obeyed the words of this book, to carry out all its injunctions."
 14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of Tikvah (the grandson of Harhas), keeper of the robes (she lived in the second ward of Jerusalem). When they consulted her, she gave them this message from the Eternal the God of Israel:
 16 "Tell the man who sent you to me that this is the Eternal's decree: 'I will bring upon this place and its inhabitants all the disasters threatened in the book
 17 read by the king of Judah, because the people have abandoned me, burning incense to other gods, to vex me with all their evil practices. Therefore my wrath shall blaze against the place, and blaze without
 18 quenching.' However, tell this to the king of Judah who sent you to consult the Eternal: 'The Eternal, the God of Israel, declares, since you have listened to
 19 my words, since your heart was penitent and you humbled yourself before the Eternal when you heard my threat to make this place and its inhabitants desolate and accursed, since you tore your clothes and wept before

me, I have heard you, says the Eternal; I will gather you to your fathers, you shall be gathered to your grave in peace, and your eyes shall not see all the disaster I am bringing on this place.'"

They took back this answer to the king, and the **23** king summoned all the sheikhs of Judah and Jerusalem; he went ² up to the temple of the Eternal, accompanied by all the men of Judah and all the citizens of Jerusalem, the priests, the prophets, and all the people, young and old. He then read aloud to them all the words of the book of the compact, which had been found in the temple of the Eternal, and, standing on the ³ platform, he made a compact in presence of the Eternal to follow the Eternal, to obey his orders and his warnings and his rules heartily and honestly, maintaining the compact laid down in this book. All the people confirmed the compact.

Then the king ordered Hilkiah ⁴ the high priest and the vice-priest and the warders to bring out of the temple of the Eternal all the vessels made for Baal and Astartê and the star-worship; these he burned outside Jerusalem in the lime-kiln of Kidron, removing their ashes to Bethel. He put down the pagan priests ⁵ whom the kings of Judah had appointed to burn incense at the shrines in the townships of Judah and at the shrines round Jerusalem, along with those who burned incense to Baal, to the sun, the moon, the planets, and all the stars. He took the idol ⁶ of Astartê out of the temple of the Eternal to the Kidron-ravine outside Jerusalem, where he burned it, grinding it to powder

and flinging the powder on the graves of the common people.

7 He demolished the houses of the sacred prostitutes who were in the temple of the Eternal, where the women wove tunics for

8 Astartê. He took all the priests away from the towns of Judah, desecrating the shrines where the priests had been burning incense, from Geba to Beêrsheba.

9 (However, the priests of these shrines did not serve the altar of the Eternal at Jerusalem, though they ate their unleavened bread along with their

8 fellow-priests.) He broke down the shrines of the satyrs that stood at the entrance to the house of Joshua the governor of the city, on the left as one entered

10 the city. He desecrated Topheth in the valley of Ben-himmon, so that no one might burn his son or daughter to

11 Molek. He removed the figures of horses set up for the sun by the kings of Judah, at the entry to the temple of the Eternal, beside the chamber of Nathan-melek the chamberlain, in the annexe; he burnt up the char-

12 iots of the sun, and as for the altars on the roof, made by the kings of Judah, and the altars made by Manasseh in the two courtyards of the temple of the Eternal, the king demolished them and bore them off, flinging their dust into the Kidron-

13 ravine. The king desecrated the shrines east of Jerusalem, on the south side of Destroyer-hill, which had been erected by Solomon king of Israel for Astartê the detestable idol of the Phœnicians and for Kemôsh the detestable idol of the Moabites and for Milkom the detestable

14 idol of the Ammonites. He smashed the obelisks, cut down

the sacred poles, and filled up their site with dead men's bones.

As for the altar at Bethel 15 erected by Jeroboam, who led Israel into sin, that altar and its shrine he demolished, smashing its stones to pieces, crushing it to powder, and burning the sacred pole. [[As Josiah turned, he 16 caught sight of the tombs on the hill; so he sent men to remove the bones from the tombs, burning them on the altar and desecrating it, in fulfilment of the word of the Eternal proclaimed by the man of God when Jeroboam stood at that altar on the festival day. As Josiah turned, his eye fell on the grave of the man of God who had proclaimed this word. So he asked, "What 17 is yonder tombstone that I see?" The townsfolk told him, "It is the grave of the man of God from Judah who predicted what you have just done to the altar of Bethel." Then said Josiah, 18 "Let him lie; no one is to move his bones." So they let his bones alone, with the bones of the prophet who came from Samaria. The temples of the 19 shrines in the towns of Samaria, erected by the kings of Israel to vex the Eternal, Josiah removed, treating them exactly as he had treated the altar at Bethel. He also killed on the al- 20 tars all the local priests of the shrines, and burned dead men's bones upon these altars. Then he returned to Jerusalem.]]

The king ordered all the peo- 21 ple to hold a passover in honour of the Eternal their God, as enjoined in this book of the compact. For no such passover had 22 been kept since the days of the heroes who had ruled Israel, not even under the kings of Israel or the kings of Judah. This pass- 23

over was held in honour of the Eternal at Jerusalem in the eighteenth year of king Josiah.

24 Moreover, the mediums, the wizards, the household idols, the fetishes, and any detestable idols that were to be seen throughout the land of Judah and in Jerusalem, Josiah put away, that he might carry out the terms of the law written in the book found by Hilkiah the priest within the

25 temple of the Eternal. There never had been a king like him, who adhered to the Eternal with all his mind and all his soul and all his might, exactly as Moses had ordained. Nor was there a king like him afterwards.

26 Still, the Eternal would not abate the fierce heat of his anger, as it blazed against Judah for all the provocation offered him by

27 Manasseh; the Eternal declared, "I will remove Judah from my sight as I have removed Israel already; I will reject this city of my choice, Jerusalem, and the temple where I said I would fix my presence."

28 As for the rest of the acts of Josiah and all that he did, are they not described in the book of the Annals of the Kings of

29 Judah? It was during his reign that Pharaoh-necho king of Egypt marched to fight the king of Assyria at the river Euphrates; king Josiah marched against him and was slain at Megiddo, where they had joined

30 battle. His men carried him dead in a chariot from Megiddo to Jerusalem, where he was buried in his own tomb. Then the nation took Jehoahaz son of Josiah and anointed him king instead of his father.

31 Jehoahaz was twenty-three years old when he began to reign, and he reigned in Jerusa-

lem for three months. His mother's name was Hamûtal, a daughter of Jeremiah of Libnah. He did what was evil in the eyes 32 of the Eternal, exactly as his ancestors had done. Pharaoh- 33 necho the king of Egypt imprisoned him at Riblah in the land of Hamath, and imposed an indemnity on his country of forty-two thousand pounds in silver and sixty thousand pounds in gold. Pharaoh-necho made 34 Eliakim, a son of Josiah, king instead of his father, changing his name to Jehoiakim; Jehoahaz he bore off to Egypt, where he died. Jehoiakim paid 35 the silver and the gold to the Pharaoh, but he had to tax the country in order to raise the money demanded by the Pharaoh, assessing each person according to his value for silver and gold to give to the Pharaoh.

Jehoiakim was twenty-five 36 years old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Zebidah the daughter of Pedaiah of Rumah. He did 37 what was evil in the eyes of the Eternal, exactly as his ancestors had done. During his reign

24 Nebuchadnezzar king of Babylon appeared; Jehoiakim became his vassal for three years. The king of Egypt no longer 7 stirred from his country, for the king of Babylon had conquered all that belonged to Egypt, from the Wady-el-Arish to the river Euphrates. Jehoiakim, however, turned to rebel against him; so 2 the Eternal sent raiders from the Chaldeans, the Edomites, the Moabites, and the Ammonites, to be the ruin of Judah, as the Eternal had threatened by his servants the prophets. This 3 befell Judah, indeed, at the very

behest of the Eternal, who meant to put them out of his sight, for all the sinful practices of Manasseh and for his murders
 4 of innocent people (for he had filled Jerusalem with innocent blood); the Eternal would not forgive it.

5 As for the rest of the acts of Jehoiakim and all he did, are they not described in the book of the Annals of the Kings of
 6 Judah? Jehoiakim slept with his fathers, and his son Jehoiakin reigned instead of him.

8 Jehoiakin was eighteen years old when he began to reign, and he reigned in Jerusalem for three months. His mother's name was
 9 Nehushta the daughter of Elnathan of Jerusalem. He did what

was evil in the eyes of the Eternal, exactly as his father had
 10 done. The troops of Nebuchadnezzar king of Babylon attacked Jerusalem at this time, and the
 11 city was besieged. Nebuchadnezzar king of Babylon arrived at the city while the troops were

12 besieging it, and Jehoiakin king of Judah surrendered to the king of Babylon, he and his mother, his officers, nobles, and eunuchs. In the eighth year of his reign, the king of Babylon
 13 took him prisoner [[and he carried off all the treasures of the temple of the Eternal and the treasures of the royal palace, cutting to pieces all the golden vessels made by Solomon king of Israel for the temple of the
 14 Eternal, as the Eternal had given orders. He carried off all

Jerusalem as prisoners, all the nobles, all the picked soldiers, ten thousand of them, with all the craftsmen and locksmiths; no one was left except the poorest
 15 people of the land]], carrying Jehoiakin off to Babylon; he also

carried off as prisoners from Jerusalem to Babylon the king's mother, the king's wives, his eunuchs, and the leading men of the country. Also all the able-
 16 bodied men, seven thousand of them, with the craftsmen and locksmiths, numbering a thousand, all strong and fit for military service, the king of Babylon carried off as prisoners to Babylon. The king of Babylon
 17 made Mattaniah, Jehoiakin's uncle, king instead of him, changing his name to Zedekiah.

Zedekiah was twenty-one years
 18 old when he began to reign, and he reigned in Jerusalem for eleven years. His mother's name was Hamûtal, a daughter of Jeremiah of Libnah. He did
 19 what was evil in the eyes of the Eternal, exactly as Jehoiakin had done. The Eternal was so
 20 wroth that he let Jerusalem and Judah go from bad to worse, till he would have no more to do with them.

And then Zedekiah rebelled against the king of Babylon. On the tenth day of the
 25 tenth month, in the ninth year of his reign, Nebuchadnezzar king of Babylon attacked Jerusalem with all his army; they pitched camp and ran a wall round it, besieging the city
 2 till the eleventh year of king Zedekiah. By the ninth day of
 3 the fourth month (and by this time the famine in the city was so severe that the people had no food), a breach was made in the
 4 walls of the city. Seeing this, the king and all the soldiers fled from the city by night, through the gate beside the royal garden between the two walls; they made their way along the Arâbah, as the Chaldeans had invested the city on all sides.

5 However, the Chaldean army went in pursuit of the king and overtook him in the steppes of Jericho, his own army having
 6 scattered and left him. The king was captured and carried off to the king of Babylon at Riblah, who passed sentence
 7 upon him, killing Zedekiah's sons before their father's eyes, and then putting out Zedekiah's eyes; after which he was carried in chains to Babylon.
 8 On the seventh day of the fifth month in the nineteenth year of the reign of Nebuchadnezzar king of Babylon, Nebuzaradan, the commander of the body-guard, an officer of the king of
 9 Babylon, went to Jerusalem and set fire to the temple of the Eternal as well as to the royal palace and indeed all the principal
 10 buildings in Jerusalem. The Chaldean troops who were with him demolished the walls all
 11 round Jerusalem, and Nebuzaradan the commander of the body-guard carried off as prisoners the people left in the city and those who had already surrendered to the king of Babylon, as well as the rest of the master-workmen.
 12 The commander of the body-guard only left some of the very poorest people of the land to be vine-dressers and ploughmen.
 13 The bronze columns in the temple of the Eternal, the trolleys and the bronze tank in the temple of the Eternal, were broken up by the Chaldeans, who took all the bronze away to Babylon;
 14 they also removed the pots, shovels, snuffers, saucers, and any bronze article used in the
 15 temple service, as well as the fire-pans and the basins; the commander of the body-guard took away these as gold and as
 16 silver. [[The two columns, the

tank, and the trolleys made by Solomon for the temple of the Eternal, held bronze that could not be weighed; the height of 17 each column was twenty-seven feet, with a bronze capital on the top of it seven and a half feet high, and a bronze network and pomegranates all round the capital.]] The commander of 18 the body-guard took Seraiah the high priest, Zephaniah the vice-priest, and the three warders of the temple; he also took from 19 the civilians a eunuch in charge of the army, five privy councillors who were found in the city, the secretary of the commander, who kept the army registers, and sixty countryfolk who were found inside the city. These Nebuzaradan, the com- 20 mander of the body-guard, brought to the king of Babylon at Riblah, and the king of 21 Babylon had them put to death at Riblah in the land of Hamath. So Judah was carried from its own country into exile.

As for the people whom Neb- 22 uchadnezzar king of Babylon left in the land of Judah, he made Gedaliah the son of Ahikam, the son of Shaphan, governor over them. Now when 23 the captains of the armed bands heard that the king of Babylon had made Gedaliah governor, they and their men went to Gedaliah at Mizpah; there were Ishmael the son of Nethaniah, Johanan the son of Karêah, Seraiah the son of Tanhumeh the Netophathite, and Jaazaniah the Maacathite. Geda- 24 liah assured them and their men with an oath, "Fear not to serve the Chaldeans; live in the country and serve the king of Babylon, and all will go well with you." But in the seventh month 25

Ishmael the son of Nethaniah, the son of Elishama, a member of the royal family, went with ten men and murdered Gedaliah as well as the Jews and the Chaldeans who were with him at
26 Mizpah. Whereupon everyone, young and old, with the captains of the armed bands, fled to Egypt in terror of the Chaldeans.
27 On the twenty-seventh day of the twelfth month of the thirty-seventh year of the imprison-

ment of Jehoiakin king of Judah, Evil-merôdak king of Babylon, then in the first year of his reign, took Jehoiakin king of Judah out of prison; he was civil 28 to Jehoiakin and treated him better than his fellow-monarchs in captivity at Babylon; he 29 changed his prison-dress, and Jehoiakin dined with the king every day of his life. An allow- 30 ance was made for him daily by the king, to maintain him, as long as he lived.

1 CHRONICLES

1 Adam, Seth, Enosh; Kenan,
2 Mahalalel, Jared; Hanôk, Me-
3 thuselah, Lemek; Noah, Shem,
4 Ham, and Japheth.
5 The descendants of Japheth
 were the Cimmerians, Magog,
 the Medes, the Ionians, Tubal,
6 Meshek, and Tiras. The de-
 scendants of the Cimmerians
 were Ashkénaz, Diphath, and
7 Togarmah. The descendants of
 the Ionians were Elishah, Tar-
 tessus, Cyprus, and Rhodes.
8 The descendants of Ham were
 Ethiopia, Egypt, Put, and Ca-
9 naan. The descendants of Ethi-
 opia were Sēba, Havilah, Sabta,
 Raamah, and Sabteca. The de-
 scendants of Raamah were
10 Shēba and Dedan. Ethiopia pro-
 duced Nimrod, the first man on
11 earth to be a despot. From
 Egypt sprang Lud, the Ana-
 him, the Libyans, the Naphtu-
12 him, Pathros, the Casluhim, and
 Crete (from which the Philis-
13 tines came). From Canaan
 sprang Sidon first of all, then
14 the Hittites, the Jebusites, the
 Amorites, the Girgashites, the
15 Hivites, the Arkites, the Sinites,
16 the Arvadites, the Zemarites,
 and the Hamathites.
17 The descendants of Shem
 were Elam, Assyria, Arpachshad,
 the Lydians, Aram, Uz, Hul,
18 Gether, and Meshek. From Ar-
 pachshad sprang Shelah, and
19 from Shelah Eber. Two sons
 were born to Eber, one called
 Peleg (Division) because the in-
 habitants of the earth were
 divided up in his day, and his
20 brother called Joktan. From
 Joktan sprang Almodad, She-
21 leph, Hazarmāveth, Jerah, Ha-
22 doram, Uzal, Diklah, Ebal,
23 Abimael, Shēba, Ophir, Hav-

ilah, and Jobab; all these were
 descendants of Joktan.

Shem, Arpachshad, Shelah; **24**
 Eber, Peleg, Reû; Serug, Nahor, **25**
 Terah; Abram (that is, Abra- **26**
 ham). **27**

The sons of Abraham were **28**
 Isaac and Ishmael, and these **29**
 are their descendants. Ish-
 mael's sons were Nebaioth the
 eldest, then Kedar, Adbeël,
 Mibsam, Mishma, Dumah, **30**
 Massa, Hādad, Tema, Jetur, **31**
 Naphish, and Kedēmah; these
 are Ishmael's sons.

Abraham's concubine Ke- **32**
 turah bore sons, Zimran, Jok-
 shan, Mēdan, Midian, Ishbak,
 and Shuah. Jokshan was the
 father of Shēba and Dedan, and **33**
 from Midian sprang Ephah,
 Ephher, Hanôk, Abida, and El-
 daah; all these were descended
 from Keturah.

Abraham was the father of **34**
 Isaac, and Isaac's sons were Esau
 and Israel. Esau's sons were **35**
 Eliphaz, Reûel, Jeûsh, Jalam,
 and Korah. Eliphaz was the **36**
 father of Teman, Omar, Zēphi,
 Gatam, Kēnaz, Timna, and
 Amālek; Reûel was the father of **37**
 Nahath, Zerah, Shammah, and
 Mizzah. The sons of Seir were **38**
 Lotan, Shobal, Zibeon, Anah,
 Dishon, Ezer, and Rishan; Lo- **39**
 tan's children were Hori and
 Homam, Lotan's sister being
 Timna; Shobal's children were **40**
 Alian, Manahath, Ebal, Shēphi,
 and Onam; Zibeon's children
 were Aiah and Anah. Anah was **41**
 the father of Dishon, and
 Dishon's children were Hamran,
 Eshban, Ithran, and Kēran.
 Ezer's children were Bilhan, **42**
 Zaavan, and Jaakan; Rishan's
 children were Uz and Aran.

43 Here are the kings who
reigned in the land of Edom,
before any king reigned over
the Israelites. Bela the son of
Beôr, whose capital was Din-
44 hâbah, died and was succeeded
by Jobab the son of Zerah, of
45 Busaireh. Jobab died and was
succeeded by Husham from the
46 Temanite country. Husham
died and was succeeded by
Hâdad the son of Bêdad, who
defeated the Midianites in the
open country of Moab; the name
47 of his capital was Avith. Hâdad
died and was succeeded by Sam-
48 lah of Masrêkah. Samlah died
and was succeeded by Saul from
49 Rahaba on the Euphrates. Saul
died and was succeeded by Baal-
50 hanan the son of Achbor. Baal-
hanan died and was succeeded
by Hâdad; the name of his cap-
ital was Paî, and his wife was
called Mehêtabel, the daughter
of Matred, who was the daugh-
51 ter of Mezahab. Hâdad died.

The chieftains of Edom were
the chieftain of Timna, the
chieftain of Alvah, the chieftain
52 of Jetheth, the chieftain of
Oholibamah, the chieftain of
Elath, the chieftain of Punon,
53 the chieftain of Kênaz, the chief-
tain of Teman, the chieftain of
54 Mibzar, the chieftain of Mag-
diel, and the chieftain of Iram;
these were the chieftains of
Edom.

2 The sons of Israel were Reu-
ben, Simeon, Levi, Judah,
2 Issachar, Zebulun, Dan, Joseph,
Benjamin, Naphtali, Gad, and
3 Asher. The sons of Judah
were Er, Onan, and Shelah, born
to him by Bathshua the Canaan-
ite woman. (Er, Judah's first-
born, was a wicked man before
the Eternal, who cut him off.)
4 His daughter-in-law Tamar also
bore him Perez and Zerah; so

Judah had five sons in all. The 5
sons of Perez were Hezron and
Hamul; the sons of Zerah were 6
Zimri, Ethan, Heman, Kalkol,
and Darda, five in all. (Karmi's 7
son was Achar, the obstacle to
Israel, who broke faith over the
doomed plunder.) Ethan's son 8
was Azariah.

Hezron's sons, born to him, 9
were Jerahmeël, Ram, and Che-
lûbai (Caleb). Ram was the 10
father of Amminadab, Ammina-
dab was the father of Nahshon
the chief of the Judahites, Nah- 11
shon the father of Salma, Salma
of Boaz, Boaz of Obed, and 12
Obed of Jesse; Jesse was the 13
father of Eliab, his eldest son,
Abinadab his second, Shimea his
third, Nethanel his fourth, Rad- 14
dai his fifth, Ozem his sixth, and 15
David his seventh, their sisters 16
being Zeruiah and Abigail;
Zeruiah was the mother of Abi-
shai, Joab, and Asahel, three
sons; Abigail was the mother 17
of Amasa, whose father was
Jether the Ishmaelite.

Caleb the son of Hezron mar- 18
ried Azubah, daughter of Je-
rioth, and she bore him Jeshur,
Shobab, and Ardon. When 19
Azubah died, Caleb married
Ephrath, who bore him Hur;
Hur was the father of Uri, and 20
Uri the father of Bezalël. (Lat- 21
er on, Hezron had intercourse
with the daughter of Machir the
father of Gilead, whom he mar-
ried when he was sixty; she bore 22
him Segub, the father of Jair,
who held twenty-three towns in
Gilead, though Havvoth-Jair 23
and Kenath with its sixty vil-
lages were seized by Geshur and
Aram. All these were descend-
ants of Machir the father of
Gilead.) It was after the death 24
of Hezron that Caleb had inter-
course with Ephrath, his father's

wife, who bore him Ashhur the
 25 founder of Tekoa. Hezron's
 eldest son Jerahmeël was the
 father of Ram his eldest son,
 and of Bunah, Oren, and Ozem,
 26 his brothers. By another wife,
 called Atârah, Jerahmeël was the
 27 father of Onam. The sons of
 Ram, Jerahmeël's eldest son,
 were Maaz, Jamin, and Eker;
 28 the sons of Onam were Sham-
 mai and Jada. Shammai was
 the father of Nadab and Abi-
 29 shur. Abishur's wife was called
 Abihail, and she bore him Ahban
 30 and Molid; Nadab's sons were
 Seled and Appaim; Seled died
 31 childless, but Appaim was the
 father of Ishi, Ishi the father
 of Sheshan, and Sheshan the
 32 father of Ahlai. Shammai's
 brother Jada was the father of
 Jether and Jonathan; Jether
 33 died childless, but Jonathan was
 the father of Peleth and Zaza.
 These were the descendants of
 34 Jerahmeël. Sheshan had no
 sons, only daughters; he had an
 35 Egyptian slave called Jarha, so
 to Jarha his slave Shelah gave
 one of his daughters in marriage.
 36 She was the mother of Attai, the
 father of Nathan, the father of
 37 Zabad, the father of Ephlal, the
 father of Obed, the father of
 39 Jehu, the father of Azariah, the
 father of Helez, the father of
 40 Eleasah, the father of Sismai, the
 father of Shallum, the father of
 Jekamiah, the father of Elish-
 ama.

42 Caleb, Jerahmeël's brother,
 was the father of Mareshah his
 eldest son, and Mareshah was
 the founder of Ziph and of
 43 Hebron. From Hebron sprang
 Korah, Tappuah, Rekem, and
 44 Shema; from Shema Raham, the
 founder of Jokdeam, and from
 45 Rekem Shammai, from Sham-
 mai Maon, and from Maon

Bethzur. Ephah, Caleb's con- 46
 cubine, bore Haran, Moza, and
 Gazez; and Haran was the fa-
 ther of Gazez. Maakah, Caleb's 48
 concubine, bore Sheber and Tir-
 hanah. The sons of his concu- 47
 bine Jahdai were Regem,
 Jotham, Geshan, Pelet, Ephah,
 and Shaaph; Shaaph was the 49
 founder of Madmannah, Sheva
 of Machbena and of Gibeaa,
 while Achsah was the daughter
 of Caleb. These were the de- 50
 scendants of Caleb.

The sons of Hur, the eldest
 son of Ephrathah, were Shobal
 the founder of Kiriath-jeârim,
 Salma the founder of Bethle- 51
 hem, and Hareph the founder of
 Bethgader. From Shobal, the 52
 founder of Kiriath-jeârim,
 sprang Reaiah and half of the
 Manahathites; from the families 53
 of Kiriath-jeârim, the Ithrites,
 the Puthites, the Shumathites,
 and the Mishraites, sprang the
 Zorathites and the Eshtaolites.
 Salma was the founder of Beth- 54
 lehem, the Netophathites, Ata-
 roth-beth-joab, half of the Ma-
 nahathites, and the Zorites. The 55
 Tirathites, the Shimeathites,
 and the Sucathites were families
 of scribes who lived at Jabez;
 they were Kenites, descended
 from Hammath the founder of
 the Rechabites.

Here are the sons born to **3**
 David at Hebron; the eldest
 was Amnon, whose mother was
 Ahinoam from Jezreël, the sec-
 ond was Daniel, whose mother
 was Abigail from Karmel, the 2
 third was Absalom, whose
 mother was Maakah the daugh-
 ter of Talmai king of Geshur,
 the fourth was Adonijah, whose
 mother was Haggith, the fifth 3
 was Shephatiah, whose mother
 was Abital, the sixth was Ith-
 ream, whose mother was Eglah.

4 These six were born to him at Hebron, where he reigned for seven years and six months. At Jerusalem he reigned for 5 thirty-three years, and at Jerusalem there were born to him Shimea, Shobab, Nathan, and Solomon (these four being the sons of Bathshua the daughter of Ammiel), with Ibhar, 6 Elishua, Nepheg, Japhia, Elishama, Baaljoda, and Eliphelet. 7 All these were sons of David, in addition to the sons of his concubines; and Tamar was their sister.

10 Solomon was the father of Rehoboam, Rehoboam of Abijah, Abijah of Asa, Asa of Jehoshaphat, Jehoshaphat of Joram, 11 Joram of Ahaziah, Ahaziah of Joash, Joash of Amaziah, Amaziah of Azariah, Azariah of 12 Jotham, Jotham of Ahaz, Ahaz of Hezekiah, Hezekiah of Manasseh, Manasseh of Amon, and 13 Amon of Josiah. Josiah's sons were Johanan, his eldest, Jehoiakim his second, Zedekiah his third, and Shallum his fourth. 14 Jeconiah, son of Jehoiakim, was the father of Zedekiah; the sons of Jeconiah (who was taken 15 prisoner) were Shealtiel, Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah; Pedaiah's sons were Zerubabel and Shimei; Zerubbabel was the father of Meshullam and Hananiah and their sister Shelô-mith, also of five sons, Hashubah, Ohel, Berechiah, Hasadiah, 16 and Jushabhesed; Hananiah was the father of Pelatiah, Pelatiah of Jeshaiiah, Jeshaiiah of Rephaiah, Rephaiah of Arnan, Arnan of Obadiah, Obadiah of 17 Shecaniah, and Shecaniah of six sons, Shemaiah, Hattush, Igal, Bariah, Neariah, and Shaphat; 18 Neariah's three sons were Eli-

oênai, Hizkiah, and Azrikam, while Elioênai had seven sons, 24 Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

Judah's sons were Perez, 4 Hezron, Caleb, Hur, and Shobal. Reaiah the son of Shobal 2 was the father of Jahath, and Jahath was the father of Ahûmai and Lahad; these were the Zorathite families. From Hur, the 3 founder of Etan, sprang Jezreël, Ishma, and Idbash, also their sister Hazzeleponi, with Penûel 4 the founder of Gedor and Ezer the founder of Hushah; these were descended from Hur, the eldest son of Ephrathah, the founder of Bethlehem.

Ashhur the founder of Tekoa 5 had two wives, Helah and Naarah; Naarah bore him Ahuz- 6 zam, Hephher, and Temeni—Ashhurite families. These were Naarah's sons, while Helah's 7 were Zereth, Zohar, Ethnan, and Koz. Koz was the founder of 8 Anub, Zobebah, and the families of Aharhel the son of Harum. [[Jabez came to more honour 9 than his kinsmen. His mother had called him Jabez (Hurt), crying, "It hurt me to bear him." But Jabez appealed to 10 the God of Israel, "Oh that thou wouldest prosper me and enlarge my lot! Oh that thine hand might aid me! Oh that thou wouldest ward me from evil, that no hurt may befall me!" And God granted him what he asked.]] Caleb the brother of 11 Shuhah was the founder of Mëhir, and Mëhir of Eshton. From Eshton sprang Bethrapha, 12 Paseah, and Tehinnah the founder of the town of Nahash. These were Rechabites. Kënaz 13 was the father of Othniel and Seraiah. Othniel of Hathath and

14 Meônothaî, Meônothaî of Ophrah; Seraiah was the father of Joab, founder of Craftsvalle (for they were craftsmen).

15 The sons of Caleb the son of Jephunneh were Iru, Elah, and Naam, and Elah was the father

16 of Kênaz. The sons of Jehallelél were Ziph, Ziphah, Tiria, and

17 Asarel; the sons of Ezrah were Jether, Mered, Ephér, and Ja-

18 lon. The children of Bithiah,

17 daughter of the Pharaoh, who married Mered and bore children to him, were Miriam, Shammai, and Ishbah the

18 founder of Eshtemoa, whose wife, a Jewess, bore Jered the founder of Gedor and Heber the founder of Soko and Jekuthiel

19 the founder of Zanoah. [[The sons of the wife of Hodiah, the sister of Naham, were the Garmite founder of Keilah and the Maacathite founder of Eshtemoa.]]

20 [[The sons of Shimon were Amnon, Rinnah, Benhanan, and Tilon.]] [[Zoheth was the son of Ishi, and . . . the son of Zoheth.]]

21 The sons of Shelah, Judah's son, were Er the founder of Lecah, Laadah the founder of Marêshah, and families of linen-

22 workers at Beth-ashbea, Jokim, men of Kozêba, Joash, and Saraph who ruled in Moab and then retired to Bethlehem. This

23 from an ancient archive. (These were the potters and inhabitants of Netaim and Gedêrah; they resided there in the service of the king.)

24 The sons of Simeon were Nemûel, Jamin, Jarib, Zerah, and Shaul the father of Shallum,

25 whose son was Mibsam the father of Mishma; Mishma's son

26 was Hammuel, the father of Zakkur, whose son was Shimei.

27 Shimei had sixteen sons and six

daughters, but his brothers had not many children, nor did all their family multiply like the Judahites. They lived at Beêr- 28 sheba, Moladah, Hazarshual, 29 Bilhah, Ezem, Tolad, Bethûel, 30 Hormah, Ziklag, Beth-markâ- 31 both, Hazarsusim, Beth-biri, and Shaaraim (which remained their towns till the reign of David), along with their respective vil- 32 lages; also, at Ether, Ainrimmon, Token, and Ashan, these four towns along with all 33 their villages as far as Baal. These were their settlements, and they kept a genealogical record.

Meshhobab, Jamlech, Joshah 34 the son of Amaziah, Joel, Jehu 35 the son of Joshibiah (whose father was Seraiah the son of

Asiel), Elioênai, Jaakobah, Jesh- 36 ohaiah, Asaiah, Adiel, Jesimiel, Benaiah, and Ziza (whose father

37 was Shiphi the son of Allon, the son of Jedaiah, the son of Shimri,

the son of Shemaiah); these men 38 here mentioned were chieftains, and their families prospered mightily. They went in search

39 of pasture for their flocks to the entrance of Gerar, to the eastern side of the valley, where they

40 found rich, excellent pasture, and a broad, quiet, peaceable countryside. (The inhabitants used to belong to the Hamites.)

So during the reign of Hezekiah 41 king of Judah the folk here mentioned went and destroyed

the tents of the inhabitants, exterminating the Meûnim who

were to be found there, and taking their place, since there was pasture for their flocks

there. Five hundred of these 42 Simeonites also attacked mount Seir, led by Pelatiah, Neariah, Rephaiah, and Uzziel, the sons

of Ishi; they defeated the sur- 43

viving Amalekites who had escaped, and to this day they live there.

5 Now for the sons of Reuben the eldest son of Israel. (He was the eldest, but, as he polluted his father's marriage-bed, his birthright was assigned to the sons of Joseph, Israel's son; although Joseph is not entered in the genealogy according to the birthright. The birthright did belong to Joseph, but Judah was more powerful than his brothers, and from him came the leadership.) The sons of Reuben, Israel's eldest son, were Hanôk, Pallu, Hezron, and Karmi. The sons of Joel were Shemaiah, Gog, Shimri, Micah, Reaiah, Baal, and Beêrah, whom the Assyrian king Tilgath-pilneser carried off into exile—Beêrah was a Reubenite chieftain, and his kinsmen, reckoned by families in the genealogical records, were Jeiel the chief, then Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, whose settlements at Arôer reached the length of Nebo and Baal-mëon, and stretched eastward as far as the opening of the desert ending at the river Euphrates—so numerous were their cattle in Gilead. (During the reign of Saul the Reubenites attacked the Hagrites and cut them to pieces, occupying all their territory east of Gilead.)

11 Opposite them lived the sons of Gad, occupying the land of Bashan as far as Salecah. Joel the chief, Shapham, Janai, and Shaphat in Bashan, with their seven fellow-clansmen Michael, Meshullam, Shêba, Jorai, Jakan, Zia, and Eber, were sons of Abihail (the son of Huri, the son of Jaroah, the son of Gilead, the

son of Michael, the son of Jehishai, the son of Jahdo, the son of Buz . . . Ahi, the son of Abdiel), all chiefs in their clan; they lived in Gilead, in Bashan, in the townships, and in all the pasture lands of Sirion to their fullest extent. These Gadites were all enrolled in the genealogical registers during the reign of Jotham king of Judah and during the reign of Jeroboam king of Israel.

The Reubenites, the Gadites, and the half-clan of Manasseh, brave fighters, able to carry shield and sword, good archers, and skilled warriors, amounted to forty-four thousand seven hundred and sixty men, fit for active service. They attacked the Hagrites, and also Jetur, Naphish, and Nodab. God helped them and put the Hagrites and all their allies into their power; for they cried to God as they fought, and he answered them because they relied on him. They carried off the enemy's cattle, fifty thousand camels, two hundred and fifty thousand sheep, two thousand asses, and also a hundred thousand prisoners. Many of the enemy were also slain, for the war was with God's sanction. Down to the exile, they lived in the dispossessed territory.

The members of the half-clan of Manasseh who lived in the country swarmed from Bashan to Baal-hermon and Senir or mount Hermon. Their chiefs were Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, great fighters, famous men, and chiefs of the clan. But they broke faith with the God of their fathers and went faithlessly after the gods of the natives whom God had destroyed

26 before them. So the God of Israel roused up Pulu the king of Assyria and Tilgath-pilneser the king of Assyria, who carried them into exile, the Reubenites and the Gadites and the half-clan of Manasseh, taking them to Halah, Habor, Hara, and the river of Gozan, where they are to this day.

6 The sons of Levi were Gershon, Kohath, and Merari.

2 The sons of Kohath were Amram, 3 Izhar, Hebron, and Uzziel; Amram's children were Aaron, Moses, and Miriam; and Aaron's sons were Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar was the father of Phinehas, 5 Phinehas of Abishua, Abishua of 6 Bukki, Bukki of Uzzi, Uzzi of Zerariah, Zerariah of Meraioth, 7 Meraioth of Amariah, Amariah of Ahitub, Ahitub of Zadok, 8 Zadok of Ahimaaz, Ahimaaz of 9 Azariah, Azariah of Johanan, 10 Johanan of Azariah (it was he who officiated as priest in Solomon's temple at Jerusalem), 11 Azariah of Amariah, Amariah of 12 Ahitub, Ahitub of Zadok, Zadok 13 of Shallum, Shallum of Hilkiah, 14 Hilkiah of Azariah, Azariah of Seraiah, and Seraiah of Jehozadak; Jehozadak went into exile 15 when the Eternal made Nebuchadnezzar carry off the men of Judah and Jerusalem.

16 The sons of Levi were Gershon, Kohath, and Merari. 17 Libni and Shimei, these are the 18 names of Gershon's sons; Kohath's sons were Amram, Izhar, 19 Hebron, and Uzziel; Merari's sons were Mahli and Mushi. Such were the families of the 20 Levites, one by one. From Gershon sprang Libni, from Libni Jahath, from Jahath Zim- 21 mah, from Zimmah Joah, from

Joah Iddo, from Iddo Zerah, and from Zerah Jeatherai.

The line of descent from Ko- 22 hath was Amminadab, Korah, Assir, Elkanah, Ebiasaph, Assir, 23 Tahath, Uriel, Uzzi, and 24 Shaul. The line of descent from 25 Elkanah was Amasai, Ahimoth, Elkanah, Zophai, Nahath, Eliab, 26 Jeroham, Elkanah, and Samuel. 27 Samuel's sons were Joel his 28 eldest and Abiah his second.

The line of descent from 29 Merari was Mahli, Libni, Shimei, Uzzah, Shimea, Haggiah, and 30 Asaiah.

Here are the men whom Da- 31 vid put in charge of the service of song in the temple of the Eternal, after the ark was settled there; they carried on the 32 service of song at the Trysting tent, till Solomon had built the temple of the Eternal at Jerusalem, fulfilling their office in due order. Those in office and 33 their descendants were as follows: to the Kohathites belonged Heman the singer (the son of Joel, the son of Samuel, the son of Elkanah, the son of 34 Jeroham, the son of Eliel, the son of Toah, the son of Zuph, 35 the son of Elkanah, the son of 36 Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, 37 the son of Assir, the son of Ebiasaph, the son of Korah, the 38 son of Izhar, the son of Kohath, the son of Levi, the son of Israel); his brother Asaph, who 39 stood at his right hand, was Asaph the son of Berechiah, the son of Shimea, the son of Mi- 40 chael, the son of Baaseiah, the son of Malchijah, the son of 41 Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the 42

son of Zimmah, the son of
 43 Shimei, the son of Jahath, the
 son of Gershom, the son of Levi.
 44 At their left hand stood their
 brothers, the sons of Merari,
 represented by Ethan the son of
 Kishi, the son of Abdi, the son
 45 of Malluch, the son of Hasha-
 biah, the son of Amaziah, the
 46 son of Hilkiyah, the son of Amzi,
 the son of Bani, the son of
 47 Shemer, the son of Mahli, the
 son of Mushi, the son of Merari,
 48 the son of Levi. (Their fellow-
 Levites were put in charge of
 all the duties of the tent of God's
 49 house. But Aaron and his sons
 officiated at the altar of burnt-
 offering and at the altar of in-
 cense, doing all that was re-
 quired in the most sacred place,
 and making expiation for Israel,
 in keeping with all the orders
 issued by Moses the servant of
 50 God.) The line of Aaron's de-
 scendants was Eleazar, Phine-
 51 has, Abishua, Bukki, Uzzi, Zera-
 52 hiah, Meraioth, Amariah, Ahi-
 53 tub, Zadok, and Ahimaaz.
 54 The following are their resi-
 dences, as they were settled
 within the boundaries of the
 land. To the descendants of
 Aaron who belonged to the Ko-
 hathite family—for theirs was
 55 the first lot—were assigned He-
 bron and its open lands in Judah,
 56 though the fields and villages
 belonging to the town were
 assigned to Caleb the son of
 57 Jephunneh. To the descendants
 of Aaron were assigned Hebron,
 the town of refuge, Libnah with
 its open lands, Jattir, Eshtemoa
 58 with its open lands, Hilen with
 its open lands, Debir with its
 59 open lands, Ashan with its open
 lands, and Beth-shemesh with its
 60 open lands, besides (from the
 clan of Benjamin) Geba with its
 open lands, Allemeth with its

open lands, and Anâthoth with
 its open lands. Thirteen towns in
 all they had, among their fam-
 ilies.

The rest of the Kohathites 61
 had ten towns allotted to them
 from the families of the clans of
 Ephraim and of Dan and the
 half-clan of Manasseh. The 62
 Gershomites were allotted thir-
 teen towns for their families,
 from the clans of Issachar,
 Asher, Naphtali, and Manasseh 63
 in Bashan. The Merarites 63
 were allotted twelve towns for
 their families, from the clans of
 Reuben, Gad, and Zebulun.
 The Israelites allotted the Le- 64
 vites these towns along with
 their open lands. (They as- 65
 signed the towns now to be
 mentioned, from the clans of
 Judah, Simeon, and Benjamin.)
 Some of the Kohathite families 66
 had towns allotted to them
 from the clan of Ephraim; they 67
 were assigned the town of refuge
 Shechem in the highlands of
 Ephraim with its open lands,
 Gezer with its open lands, Jok- 68
 meam with its open lands, Beth-
 horon with its open lands, Aija- 69
 lon with its open lands, Gath-
 rimmon with its open lands,
 and—from the half-clan of 70
 Manasseh—Aner with its open
 lands, and Bileam with its open
 lands, for the rest of the Ko-
 hathite families. The Ger- 71
 shomites were assigned, from
 the family of the half-clan of
 Manasseh, Golan in Bashan
 with its open lands, Ashtaroth
 with its open lands, and—from 72
 the clan of Issachar—Kedesh
 with its open lands, Daberath
 with its open lands, Ramoth 73
 with its open lands, Anem with
 its open lands, besides—from 74
 the clan of Asher—Mashal with
 its open lands, Abdon with its

75 open lands, Hukok with its open
lands, Rehob with its open
76 lands, and—from the clan of
Naphtali—Kedesh in Galilee
with its open lands, Hammon
with its open lands, and Kiria-
thaim with its open lands.

77 To the rest of the Levites, the
Merarites, were assigned, from
the clan of Zebulun, Rimmono
with its open lands, Tabor with
78 its open lands, and, across the
Jordan at Jericho, east of the
Jordan, from the clan of Reu-
ben, Bezer in the desert with its
open lands, Jahzah with its open
79 lands, Kedemoth with its open
lands, and Mephaath with its
80 open lands, besides—from the
clan of Gad—Ramoth in Gilead
with its open lands, Mahana-
81 im with its open lands, Hesh-
bon with its open lands, and
Jazer with its open lands.

7 The sons of Issachar were
four, Tola, Puah, Jashub, and
2 Shimron. Tola's sons were
Uzzi, Rephaiah, Jeriel, Jahmai,
Jibsam, and Samuel, chiefs of
their families, mighty warriors
in their generation, their fam-
ilies in the reign of David
amounting to twenty-two thou-
3 sand six hundred men. Uzzi's
son, Izrahiah, was the father of
Michael, Obadiah, Joel, and
Isshiah, all five men being
4 chiefs; along with them, duly
entered in the family geneal-
ogies, were armed forces num-
bering thirty-six thousand men;
for they had many wives and
5 sons. The total reckoning of
the families of Issachar, by their
genealogical records, was eighty-
seven thousand brave warriors.

6 The sons of Benjamin were
three, Bela, Becher, and Jediel.
7 Bela's sons were five, Ezbon,
Uzzi, Uzziel, Jerimoth, and Iri,
mighty warriors, chiefs of their

families, which in the geneal-
ogies were reckoned as twenty-
two thousand and thirty-four
men. The sons of Becher were 8
Zemirah, Joash, Eliezer, Eliô-
nai, Omri, Jeremoth, Abijah,
Anâthoth, and Alemeth—all
sons of Becher; they were reck- 9
oned in the genealogies as
mighty warriors, chiefs of their
families, which numbered twenty
thousand two hundred men.
Jediael's son was Bilhan, the 10
father of Jeûsh, Benjamin, Ebub,
Kenaânah, Zethan, Tarshish,
and Ahishahar; all these were 11
descendants of Jediael, mighty
warriors as chiefs of their fam-
ilies, which amounted to seven-
teen thousand two hundred
men, fit for active service.
(Also Shuppm and Huppm, 12
sons of Ir, with Hushim the son
of Aher.)

The sons of Naphtali were 13
Jahziel, Guni, Jezer, and Shal-
lum; their mother was Bilhah.

The children of Manasseh, 14
borne to him by an Aramite con-
cubine, were Machir the father
of Gilead (who married a wife 15
called Maakah), his sister named
Hammôleketh, and his brother
Zelophehad; Zelophehad had
daughters. Maakah the wife of 16
Gilead bore a son, whom she
called Peresh; the name of his
brother was Sheresh, and his
sons were Ulam and Rekem;
Ulam was the father of Bedan. 17
These were the descendants of
Gilead son of Machir, son of
Manasseh. His sister Hammô- 18
leketh was the mother of Ish-
hod, Abiezer, and Mahlah.
Shemida's sons were Ahian, 19
Shechem, Likhi, and Aniam.

The line of Ephraim was 20
Shûthelah, Tahath, Eleadah . . .
Ezer and Elead, whom the na- 21
tives of Gath killed because they

had come down to raid their
 22 cattle. Ephraim their father
 mourned many a day for them,
 and his brothers came to com-
 23 fort him. Then he went in to
 his wife, who conceived and bore
 a son; Ephraim called him
 Beriah (On-evil), because his
 family had fallen on evil days.
 24 His daughter was Shêerah,
 who built both upper and lower
 Beth-horon, and Uzzen-shêerah.
 25 Rephah and Resheph were his
 sons, Resheph the father of
 26 Telah, the father of Tahan, the
 father of Ladán, the father of
 Ammihud, the father of Elish-
 27 ama, the father of Nun, the
 28 father of Joshua. Their posses-
 sions and settlements were
 Bethel with its townships, East
 Naaran, West Gezer with its
 townships, Shechem with its
 townships, and on to Azzah and
 29 its townships; also, along the
 frontier of Manasseh, Beth-
 shean with its townships,
 Taának with its townships, Me-
 giddo with its townships, and
 Dor with its townships. There
 dwelt the descendants of Joseph
 the son of Israel.

30 The sons of Asher were Im-
 nah, Ishvah, Ishvi, Beraiah, and
 31 their sister Serah; Beraiah was
 the father of Heber and Mal-
 chiel, Malchiel the father of
 32 Birzaith; Heber was the father
 of Japhlet, Shemer, Hotham,
 33 and Shua their sister; Japhlet's
 sons were Pasach, Bimhal, and
 Ashvath. These were Japhlet's
 34 sons; the sons of his brother
 Shemer were Rogah, Jehubbah,
 35 and Aram, and the sons of his
 brother Hotham were Zophah,
 36 Imna, Shelesh, and Amal. Zo-
 phah was the father of Suah,
 Harnepher, Shual, Beri, Imrah,
 37 Bezer, Hod, Shamma, Shilshah,
 38 Jithran, and Beëra; and Jith-

ran's sons were Jephunneh, Pis-
 pah, and Ara. [[Ulla's sons 39
 were Ara, Hanniel, and Rizia.]]
 All these were Asherite chiefs, 40
 picked soldiers of prowess, para-
 mount chieftains. Their forces,
 reckoned in the genealogies, for
 active service, were twenty-six
 thousand men.

Benjamin's sons were Bela, 8
 his eldest, Ashbel the second, 8
 Ahārah the third, Nohah the 2
 fourth, and Rapha the fifth.
 Bela became the father of Ad- 3
 dar, Gera (father of Ehud),
 Abishua, Naaman, Ahoah, She- 4,5
 phuphan, and Huram. The
 sons of Ehud, heads of families in 6
 Geba, were Iglaam and Ale- 7
 meth; Iglaam became the father
 of Uzza and Ashishahar, and in 8
 the open country of Moab he be-
 came the father of Mesha their
 sister and Hushim (who married
 Baara). Ashishahar became the 9
 father of Jobab, Zibia, Mesha,
 Malkam, Jeüz, Shachia, and 10
 Mirma; these were his sons,
 chiefs of their families. Hushim 11
 became the father of Abitub,
 Elpaal (he built Ono, Lud, and 12
 their townships), Beriah, and 13
 Shema (both of whom, as fam-
 ily chiefs of the natives of
 Aijalon, routed the men of 14
 Gath), with their brothers Sha- 14
 shak and Jerêmoth. Beriah's 15
 sons were Zebadiah, Arad, Eder,
 Michael, Ishpah, and Joha; 16
 Elpaal's sons were Zebadiah, 17
 Meshullam, Hizki, Heber, Ish- 18
 merai, Izliah, and Jobab; She- 19
 ma's sons were Jakim, Zichri, 20
 Zabdi, Elienai, Zillethai, Eliel, 21
 Adaiah, Beraiah, and Shimrath.
 Shashak's sons were Ishpan, 22
 Eber, Eliel, Abdon, Zichri, Ha- 23
 nan, Hananiah, Elam, Antho- 24
 thijah, Iphdeiah, and Penûel. 25
 Jerêmoth's sons were Sham- 26
 sheraï, Shehariah, Athaliah,

27 Jaareshiah, Elijah, and Zichri.
 28 These were family chiefs, by their genealogies, leading men, who lived at Jerusalem.

29 At Gibeon lived the founder of Gibeon, Jeûel, whose wife
 30 was called Maakah; his eldest son was Abdon, then Zur, Kish,
 31 Baal, Ner, Nadab, Gedor, Ahio, 32 Zecher, and Mikloth (the father of Shimeam). They also lived at Jerusalem, opposite their fellow-clansmen. Ner was the
 33 father of Abner, Kish of Saul, Saul of Jonathan, Malchishua,
 34 Abinadab, and Eshbaal; Jonathan's son was Merib-baal, the
 35 father of Micah, and Micah's sons were Pithon, Melek, Tarea,
 36 and Ahaz. Ahaz was the father of Jehoaddah, whose sons were
 Alemeth, Azmâveth, and Zimri, 37 Zimri the father of Moza, whose son was Binea, the father of Raphah, whose son was Eleasah, the father of Azel; Azel had
 38 six sons, called Azrikam, Bokru, Ishmael, Sheariah, Obadiah, and Hanan. All these were Azel's
 39 sons; his brother Eshek was the father of three, Ulam, Jeûsh,
 40 and Eliphelet. Ulam's sons were mighty warriors, archers; they had many sons and grandsons, a hundred and fifty of them. All these belonged to the Benjamites.

9 All Israel was registered in genealogies; the records lie in the Book of the Kings of Israel. Owing to their transgressions, the Jews were carried off into exile at Babylon.

2 The first to re-inhabit their settlements and towns were the laity of Israel, the priests, the
 3 Levites, and the temple-attendants, though some Judahites, Benjamites, Ephraimites, and Manassites also resided at Jerusalem, namely, Uthai the son of

Ammihud (the son of Omri, the son of Imri, the son of Bani), belonging to the sons of Pharez the son of Judah, Asaiah the 5 oldest member of the Shilonites, with his sons, Jeûel and his fellow-Zerahites, numbering six hundred and ninety, and nine 7 hundred and fifty-six registered Benjamites, including Sallu the son of Meshullam (the son of Judah the son of Hasenuah), Ibneiah the son of Jeroham, 8 Elah the son of Uzzi (the son of Michri), and Meshullam the son of Shephatiah (the son of Reûel, the son of Ibnijah); all 9 these men were chiefs of their respective families. The 10 priests were Jedaiah, Jehoiarib, Jachin, and Azariah the son of 11 Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the chief authority in the house of God, with Adaiah the son of 12 Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzêrah, the son of Meshullam, the son of Meshillêmith, the son of Immer, besides their fellow- 13 lows, family chiefs, one thousand seven hundred and sixty most efficient men for the duties of service in the house of God. The Levites were She- 14 maiah son of Hasshub, the son of Azrikam, the son of Hashabiah, a Merarite, with Bakbakkar, 15 Heresh, Galal, and Mattaniah son of Mica, the son of Zichri, the son of Asaph, also Obadiah 16 son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who resided in the villages of the Netophathites. The warders were Shal- 17 lum, Akkub, Talmon, Ahiman, and their kinsmen; Shallum was

18 their head, stationed till now at the king's gate on the east. These were the warders of the sacred camp of the Levites.

19 Shallum son of Korê, the son of Ebiasaph, the son of Korah, with his fellow-Korahites of that family, were in charge of the service as keepers of the sacred thresholds, as their fathers had been keepers of the entrance in the sacred camp of the Eternal,

20 when Phinehas the son of Eleazar ruled them (may the Eternal be with him!); Zechariah the son of Meshelemiah kept the door of

21 the Trysting tent. All these, selected as warders at the entry, numbered two hundred and twelve. They were reckoned by their genealogies within their villages, appointed to their responsible duties by David and

23 Samuel the seer; they and their sons had charge of the gates of the house of the Eternal (the

24 Tent-house) as guards, acting as warders on the east, the west, the north, and the south sides of it. Their fellows in the villages

25 had to come in periodically, every seven days, to join them,

26 since four head warders, who were Levites, were constantly on duty, in charge of the chambers and the treasuries of the house

27 of God, lodging in the vicinity of the house of God, as they bore the duty of watching it and were responsible for opening it

28 every morning. Some of them had charge of the utensils of the service, which had to be counted when they were brought in and

29 taken out. Others looked after the furniture and all the sacred utensils, as well as the flour, the wine, the oil, the incense, and

30 the spices. Others, belonging to the priests, prepared the

31 spices and cooked them. Mat-

tithiah, a Levite, the eldest son of Shallum the Korahite, was responsible for the pastry of flat cakes, and some of the other 32 Kohathites looked after the bread of the Presence, preparing it every sabbath.

[[These were the singers, 33 family chiefs of the Levites, who lived in the temple-chambers, exempt from all other service, since they were on duty day and night.]] [[These were family 34 chiefs of the Levites, reckoned by their genealogies, leading men, who lived at Jerusalem.]]

[[At Gibeon lived the founder 35 of Gibeon, Jeiel, whose wife was called Maakah; his eldest son 36 was Abdon, then Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, 37 Zechariah, and Mikloth (the father of Shimeam). They also lived at Jerusalem, opposite their fellow-clansmen. Ner was the 39 father of Kish, Kish of Saul, Saul of Jonathan, Malchishua, Abinadab, and Eshbaal; Jon- 40 athan's son was Merib-baal, the father of Micah, and Micah's 41 sons were Pithon, Melek, and Tahrea. Ahaz was the father 42 of Jarah, Jarah of Alemeth, Azmaveth, and Zimri, Zimri the father of Moza, whose son was 43 Binea, the father of Rephaiah, the father of Eleasah, whose son was Azel; Azel had six sons, 44 called Azrikam, Bokru, Ishmael, Sheariah, Obadiah, and Hanan; these were Azel's sons.]]

When the Philistines 10 made their attack on Israel, the men of Israel fled from the Philistines and dropped slain upon mount Gilboa. The 2 Philistines overtook Saul and his sons; they slew Jonathan, Abinadab, and Malchishua, Saul's

3 sons. Saul himself was hard pressed in the fight, the archers got at him, and he was wounded
 4 by the archers. Then Saul said to his armour-bearer, "Draw your sword and run me through, lest these uncircumcised creatures come and make a fool of me." But his armour-bearer would not; he was terrified. So Saul took his
 5 own sword and fell on it. And when his armour-bearer saw that Saul was dead, he also fell
 6 on his sword and died. Thus Saul died, and his three sons; his whole household died together. (When all the men of Israel in the valley saw the flight and saw that Saul and his sons were dead, they abandoned their towns and took to flight; the Philistines then came and
 8 occupied them.) Next day, when the Philistines went to strip the slain, they found Saul and his sons lying dead on mount Gilboa. They stripped him, cut his head off, took his armour, and sent messengers all round the Philistine country to carry the good news to their idols and
 10 people; his armour they placed in the temple of their gods, his head they nailed up in the temple of Dagon. But when all the men of Jabesh-gilead heard what the Philistines had done to Saul,
 12 all the braves set out and removed the body of Saul and the bodies of his sons to Jabesh, burying their bones under the oak at Jabesh, and fasting for seven days.

13 Thus died Saul, for his faithlessness to the Eternal, because he had not kept the word of the Eternal, and also because he
 14 had consulted a medium, resorting to a medium and not to the Eternal; for this did the

Eternal kill him, turning the kingdom over to David the son of Jesse.

Then all Israel gathered round David at Hebron, **11** saying, "Here we are, your own bone and flesh! In bygone days, 2 even when Saul was our king, it was you who led Israel out and in; the Eternal your God said to you, 'You shall shepherd my people Israel, you shall be prince over my people Israel!'" So all 3 the sheikhs of Israel came to the king at Hebron. David made a compact with them at Hebron, in presence of the Eternal, and they anointed David king over Israel, as the Eternal had ordered by Samuel. Then David 4 and all Israel went to Jerusalem (that is, Jebus), where the Jebu- 5 sites, natives of the country, told David, "You will never get in here." But David did capture the stronghold of Sion (which is David's burg). David 6 proclaimed, "Whoever is the first to rout the Jebusites shall be commander-in-chief." Joab the son of Zeruiah was the first to attack them, and he was made commander. David took 7 up his residence in the stronghold (hence it was called "David's burg"), and built a wall 8 round about the town, from the Millo rampart onwards, while Joab repaired the rest of the town. David became greater 9 and greater, for the Lord of hosts was on his side.

These are the leading knights 10 of David, who were his powerful supporters in the kingdom, uniting with all Israel to make him king, in terms of the Eternal's instructions for Israel. This is the number of David's 11 knights. There was Ishbaal,

the son of a Hachmonite, chief of the Trio, who once wielded his spear against three hundred men, whom he slew all at one time. Next him came Eleazar the son of Dodo, the Ahohite, one of the Trio of knights; he was with David at Pasdammim, in a field full of barley, where the Philistines had collected; the people had run away from the Philistines, but he held his ground in the field, kept the place, and slew the Philistines; the Eternal saved them by a great victory. Such were exploits of the Trio of knights.

Abishai, the brother of Joab, was at the head of the Thirty, for he once wielded his spear against three hundred men whom he slew, and won a name like that of the Trio. He was the most distinguished of the Thirty and became their captain, but he was not promoted to a place in the Trio. Then there was Benaiah, the son of Jehoiada, from Kabzeël, a brave fighter, a man of doughty deeds; he killed two lion-cubs in their lair, after he had gone down and killed the lion inside a pit upon a snowy day. He also killed an Egyptian, a very tall man, seven and a half feet high, who carried a spear the size of a weaver's beam; Benaiah attacked him with a club, wrenched the spear from the Egyptian's hand, and killed him with his own spear. Such were the exploits of Benaiah, the son of Jehoiada; he won a name like that of the Trio of knights, and was indeed renowned among the Thirty, but he was not promoted to the Trio. David put him at the head of his body-guard.

Three of the Thirty once made

their way down to the crag, to join David at the stronghold of Adullam. The Philistine force was camping in the valley of Rephaim; David was inside the stronghold, and there was a Philistine garrison at Bethlehem. David said longingly, "Oh if someone would only give me a drink of water from the well at Bethlehem, the well beside the gate!" So the three broke through the Philistine lines, drew some water from the well at Bethlehem, the well beside the gate, and brought it to David. But he would not drink it; he poured it out for the Eternal, crying, "My God forbid that I should do it! Am I to drink the blood of these men who went at the risk of their lives? For they have brought this water at the risk of their lives." So he would not drink it.

Now for the heroes of the army: Asahel the brother of Joab, Elhanan the son of Dodo (from Bethlehem), Shammoth from Harod, Helez the Pelonite, Ira the son of Ikkesh (from Tekoah), Abiezer from Anâthoth, Sibbechai the Hushathite, Ilai the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai (from Gibeah (belonging to Benjamin)), Benaiah the Pirathonite, Hiddai from the wadies of Gash, Abiel the Arbathite, Azmaveth from Bahurim, Eliahba from Shaalbon, the sons of Hashem from Gizon, Jonathan the son of Shagê the Hararite, Ahiam the son of Sakar the Hararite, Eliphal the son of Ur, Hephher from Mecherath, Eliam the son of Ahithophel the Gilonite, Hezro from Karmel, Naarai the son of Ezbai, Joel the

brother of Nathan, Mibhar the son of Hagri, Zelek the Ammonite, Naharai the Beërothite, 39 armour-bearer to Joab the son of Zeruiah, Ira the Ithrite, 40 Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, 41 Adina the son of Shiza the Reubenite, captain of a Reubenite 42 company of thirty, Hanan the son of Maakah, Josaphat the 43 Mithnite, Uzzia from Ashtaroth, Shama and Jehiel (their father 44 was Hotham of Arôer), Jediahel the son of Shimri, and his 45 brother Joha (from Tizi), Eliel the Mahavite, Jeribai and 46 Joshaviah (sons of Elnaam), Ithmah the Moabite, Eliel, Obed, 47 and Jaasiël from Zobah.

12 Here are the men who joined David at Ziklag, when, owing to Saul the son of Kish, he had no freedom of movement; they were among the strong men who helped him 2 in the fray, they plied the bow, they could sling stones and shoot arrows with their right hand or their left, and they belonged to Saul's own 3 clan of Benjamin. First came Ahiezer, then Joash son of Shemaiah from Gibeah, Jeziel and Pelet (sons of Azmâveth), Berachah, Jehu from Anâthoth, 4 Ishmaiah the Gibeonite (a mighty member of the Thirty, whom he commanded), Jeremiah, Jahaziel, Johanan, Joza- 5 bad from Gedor, Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite, with 6 Elkanah, Isshiah, Azarel, Joezer, and Jashoboam, who were 7 Korahites, Joelah and Zebadiah, the sons of Jeroham from Gedor. 8 At the stronghold in the desert David was also joined by a number of Gadite warriors of prowess, soldiers trained for war,

who could manage shield and spear, fierce-looking as lions and nimble as roes on the hill; there 9 were Ezer, at their head, Obadiah the second, Eliab the third, Mishmannah the fourth, Jere- 10 miah the fifth, Attai the sixth, Eliel the seventh, Johanan the 12 eighth, Elzabad the ninth, Jeremiah the tenth, and Mach- 13 bannai the eleventh. These were 14 the Gadite captains, the weakest a match for any hundred men, the strongest a match for a thousand. It was these men who 15 in the first month of the year forded the Jordan when it had overflowed all its banks, and routed the folk of the valleys east and west.

Some also came from Benja- 16 min and Judah to join David at the stronghold; David went out 17 to meet them, and told them, "If you come to me in peace to help me, then I am ready to join you; but if you come to betray me to my foes, though I have done no wrong, then may the God of our fathers take note of it and punish it!" Amasa, who 18 was commander-in-chief, was inspired to reply,

We are your men, David,
on your side, O son of Jesse!
Peace, peace to you,
and to your helpers peace—
for your God helps you!

Then David admitted them and made them captains of his band.

Some also deserted to David 19 from Manasseh; it was when he accompanied the Philistines to fight against Saul, but gave them no help, as the Philistine authorities after deliberating on the matter sent him away, believing that he would desert to Saul and cost them their lives. David then returned to Ziklag, 20 where some Manassite commanders deserted to him, Ad-

nah, Jozabad, Jediahel, Michael, Jozabad, Elihu, and Zillethai; 21 they helped David against the raiders, for they were all warriors of prowess and took command of his host—a host that 22 grew daily by its recruits, till it became a large host, a very host of God.

23 Here are the numbers of the armed divisions that joined David at Hebron, to turn the kingdom of Saul over to him, as the 24 Eternal had declared. The Judahite warriors, armed with shields and spears, were six 25 thousand eight hundred; there were seven thousand one hundred Simeonites, warriors of 26 prowess, four thousand six hundred Levites, and three thousand 27 seven hundred Aaronites, led by Jehoiada, along with 28 Zadok a young warrior of prowess, who had twenty-two captains of his father's family.

29 There were three thousand from Benjamin, Saul's own clan, for till now the larger number of them had kept loyal to the house 30 of Saul. There were twenty thousand eight hundred warriors of prowess from Ephraim, famous fighters in their families, 31 and eighteen thousand (whose names were kept) from the half-clan of Manasseh, who came to 32 make David king. There were two hundred leaders from Issachar, men who knew the needs of the time and what exactly Israel ought to do; they had all their clansmen at their com- 33 mand. There were fifty thousand men from Zebulun, fit for active service, taking the field with every weapon of war, a large company with a single 34 purpose. From Naphtali came a thousand captains, with thirty-seven thousand men bearing

shields and spears. There were 35 twenty-eight thousand six hundred Danites, ready to take the field, and forty thousand from 36 Asher, ready to take the field, fit for active service. From east 37 of the Jordan, from Reuben, Gad, and the half-clan of Manasseh, came a hundred and twenty thousand men, taking the field with every weapon of war.

All these trained soldiers, 38 ready to take the field, came with one purpose to Hebron, to make David king over Israel; and the rest of Israel were all of the same mind, to make David king. They spent three days 39 there with David, eating and drinking what their fellows had provided; and the neighbours, 40 as far as Issachar, Zebulun, and Naphtali, also brought food on asses, camels, mules, and oxen, flour-cakes, fig-cakes, bunches of raisins, wine, oil, oxen, and plenty of sheep; for joy reigned in Israel.

Then David consulted 13 the commanders and generals, indeed all the leaders; David said to the war-council of Israel, "If you agree, and if it is the mind of the Eternal our God, let us send quickly to the rest of our fellows in the land of Israel (since the priests and Levites are with them in their towns that have open lands), that they 3 may join us in bringing back the ark of God; for during the reign of Saul we never inquired about it." The war-council all said 4 that they would, for the proposal seemed right to all the people.

So David mustered all Israel 5 from the Wady-el-Arish to the pass of Hamath, in order to

convey the ark of God from
 6 Kiriath-jeârim; David and all
 Israel went up to Baalah or
 Kiriath-jeârim (it belongs to
 Judah) in order to convey the
 ark of God, belonging to the
 Eternal who sits enthroned upon
 7 the kherubs; and they carried
 the ark of God from the house
 of Abinadab on a new cart.
 Uzza and Ahio drove the cart,
 8 while David and all Israel
 danced before God with all their
 might, singing and playing on
 lyres and lutes and drums and
 9 cymbals and bugles. But when
 they reached the threshing-floor
 of Kidon, Uzza put out his
 hand to steady the ark, because
 10 the oxen were slipping; then the
 anger of the Eternal blazed out
 against Uzza, the Eternal struck
 him down because he had put
 out his hand to the ark, and he
 died on the spot before God.
 11 David was angry because the
 Eternal had broken out upon
 Uzza, and he called the spot
 Perez-uzza or "Breaking of
 Uzza"—as it still is called to this
 12 day. David was afraid of
 God that day; he said, "How
 can I take God's ark home?"
 13 So David did not place the ark
 in his (David's) burg, but took it
 aside to the house of Obed-edom
 14 the Gittite; for three months
 the ark of God remained with
 the household of Obed-edom, at
 his house, and the Eternal
 blessed the house of Obed-edom
 and all that he had.

14 When Hiram king of Tyre
 sent messengers to David,
 with cedar-logs, masons, and
 2 carpenters, to build him a pal-
 ace, David realized that the
 Eternal had set him to be king
 over Israel, for the sake of his
 people Israel, since David's
 kingdom was highly exalted.

At Jerusalem David took more 3
 wives, and more sons and daugh-
 ters were born to him. The fol- 4
 lowing are the names of those
 born to him in Jerusalem: Sham-
 mua, Shobab, Nathan, Solomon,
 Ibhaz, Elishua, Elpelet, Nogah, 5
 Nepheg, Japhia, Elishama, Beeli- 6
 ada, and Eliphelet. 7

When the Philistines heard 8
 that David had been anointed
 king over all Israel, all the Phil-
 istines marched up in search of
 David. But David heard of it
 and sallied out to meet them.
 Meantime the Philistines had 9
 made a foray through the valley
 of Rephaim. So David asked 10
 God, "Shall I attack the Phil-
 istines? And wilt thou put them
 into my hands?" The Eternal
 said to him, "Attack them, for I
 will put them into your hands."
 Up came the Philistines as far 11
 as Baal-perazim, where David
 routed them. "God has broken
 my foes by my power," said
 David, "like water bursting a
 dam!" So the spot was called
 Baal-perazim (or "lord of
 bursts"). The Philistines left 12
 their gods behind them there,
 and by David's order they were
 burned up. Back came the 13
 Philistines on a foray through
 the valley. David again asked 14
 God, and God said to him,
 "You must not march after
 them; sweep aside and attack
 them in front of the balsam-
 trees. Whenever you hear a 15
 sound of movement among the
 tops of the balsam-trees, then
 launch your attack, for God
 will have gone in front of you
 to rout the Philistine army."
 David did as God ordered him, 16
 and routed the Philistine army
 from Gibeon all the way to
 Gezer. So the fame of David 17
 spread to all countries, and the

Eternal put the fear of him on all nations.

- 15** He not only built himself houses in David's burg but prepared a site for the ark of God and pitched a tent for it.
- 2** Then David ordered that no one should carry the ark of God except the Levites, since the Eternal had chosen them to carry the ark of God and to serve him always. So, when
- 3** David convened all Israel at Jerusalem, to bring the ark of the Eternal up to the place which he had prepared for it,
- 4** David mustered the Aaronites
- 5** and the Levites. At the head of the Kohathites was Uriel, with a hundred and twenty of his
- 6** fellows; at the head of the Merarites was Asaiah, with two hundred and twenty of his fel-
- 7** lows; at the head of the Gershomites was Joel, with a hundred and thirty of his fellows;
- 8** at the head of the sons of Elizaphan was Shemaiah, with two
- 9** hundred of his fellows; at the head of the sons of Hebron was Eliel, with eighty of his fellows;
- 10** and at the head of the sons of Uzziel was Amminadab, with a hundred and twelve of his fellows.
- 11** Summoning Zadok and Abiathar the priests along with Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab the Le-
- 12** vites, David said to them, "You are the heads of the Levitical families; purify yourselves, you and your fellows, for bringing the ark of the Eternal, the God of Israel, up to the site I have
- 13** prepared for it. It was because you did not carry it at first, that the Eternal our God broke out upon us, because we did not go about it in the proper way."
- 14** So the priests and the Levites

purified themselves for bringing up the ark of the Eternal the God of Israel, and the Levites carried the ark of God on their shoulders with poles, as the Eternal had bidden Moses give orders.

David also bade the heads of the Levites appoint some of their fellows to the service of song, with musical instruments, lutes, lyres, and cymbals, to beat time and to shout with joy. So the Levites appointed Heman the son of Joel, his fellow-Levite Asaph the son of Berechiah, and, from their fellows the Merarites, Ethan the son of Kushaiah, together with twelve others, Zechariah, Bani, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphlehu, and Mikneiah, also the warders Obededom and Jeiel. Of the singers, Heman, Asaph, and Ethan had to beat time with bronze cymbals; Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah had to lead the praise with lutes set for soprano voices, while Mattithiah, Eliphlehu, Mikneiah, Obededom, Jehiel, and Azariah had to use harps set for bass voices. Chenaniah the Levitical leader was in charge of the transport; he gave directions about the transport, as he was an expert. Berechiah and Elkanah acted as warders for the ark, while the priests Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer sounded the bugles in front of the ark of God.

So went David and the sheikhs of Israel and the generals joyfully to bring up the ark of the compact of the Eter-

nal from the house of Obed-
 26 edom; and after God had helped
 the Levites who carried the ark
 of the compact of the Eternal,
 they sacrificed seven bullocks
 27 and seven rams. David and all
 the Levites who carried the ark,
 and the singers, and Chenaniah
 the head of the transport,
 danced with all their might,
 David wearing a linen kilt.
 28 Thus did all Israel bring up the
 ark of the compact of the Eter-
 nal with shouts, with blasts of
 bugles and trumpets and cym-
 bals, beating time with lutes and
 29 lyres. (As the ark of the com-
 pact of the Eternal reached Da-
 vid's burg, Michal the daughter
 of Saul looked out of the win-
 dow; and when she saw king
 David whirling about and sport-
 ing, she despised him in her

16 heart.) After bringing in
 the ark of the compact of
 the Eternal, they put it in its
 place, inside the tent pitched for
 it by David; they sacrificed
 burnt-offerings and recompense-
 2 offerings before God, and when
 David had finished sacrificing the
 burnt-offerings and recompense-
 offerings before God, he blessed
 the people in the name of the
 3 Eternal, and distributed to
 every man and woman in Israel
 a loaf of bread, a slice of meat,
 and a bunch of raisins apiece.

4 He appointed certain Levites
 to serve before the ark of the
 Eternal, to commemorate and
 thank and praise the Eternal the
 5 God of Israel; of these the leader
 was Asaph, and next to him
 Zechariah, Jaaziel, Shemira-
 moth, Jehiel, Mattithiah, Eliab,
 6 Benaiah, Obed-edom, and Jeiel,
 with lutes and lyres, Asaph al-
 ways beating time with cymbals,
 Benaiah and Jaaziel the priests
 with bugles, before the ark of

the compact of God. On that 7
 day David first commissioned
 Asaph and his fellows to offer
 thanks to the Eternal, thus:
 Give thanks to the Eternal, pro- 8
 claim his fame,
 celebrate among the nations
 his exploits;
 sing to him, make music to him, 9
 go over all the wonders he has
 done;
 glory in his sacred name, 10
 let worshippers of the Eternal
 rejoice in heart.
 Worship the Eternal and be 11
 strengthened,
 worship in his presence ever-
 more,
 remember the wonders he has 12
 done,
 his marvels and his sentences
 of doom,
 O race of Israel his servant, 13
 O sons of Jacob whom he
 chose.

The Eternal, he is our God, 14
 and his authority is over all
 the earth.
 Never forget his compact, 15
 the pledge he gave for a thou-
 sand generations,
 the compact made with Abraham, 16
 the oath he swore to Isaac,
 confirming it as a decree to Jacob, 17
 for Israel as a lasting compact,
 that he would give them Canaan's 18
 land,
 to hold it as their own pos-
 session.

Few in number were our fathers, 19
 few and foreigners,
 wandering from one nation to 20
 another,
 and from realm to realm;
 but he would not let a man op- 21
 press them,
 he would punish kings on their
 account,
 saying, "Never touch my chosen, 22
 my prophets never harm."

Sing, all the earth, to the Eternal, 23
 day after day tell of his saving
 aid;
 let the heathen hear his glory, 24

- let every nation know the wonders he has done.
- 25 For great is the Eternal, loudly to be praised,
and to be feared above all gods;
26 for all gods of the nations are mere idols,
but the Eternal made the heavens;
27 grandeur and majesty attend him,
splendour and joy are in his temple.
- 28 Praise the Eternal, O families of the nations,
praise the Eternal for his glory and his might!
- 29 Praise the Eternal for his own open glory,
enter his presence with an offering,
kneel before God in sacred vestments;
30 tremble before him, all the earth;
he has steadied and settled the world.
- 31 Let the skies be glad, let earth rejoice,
proclaim to pagans that the Eternal is king.
- 32 Let the sea and all within it thunder praise,
let the fields and all they hold exult,
33 let the trees of the forest sing for joy
at the Eternal's presence
—for he comes to rule the earth.
- 34 Give thanks to the Eternal!—he is good;
his kindness never fails.
- 35 And cry, "O God of our salvation, save us,
gather us, free us, from the heathen,
to give thanks to thy sacred name,
to triumph in thy deeds of praise."
- 36 Blessed be the Eternal, Israel's God,
from age to age, for ever!

And all the people added "Amen," praising the Eternal.

David then left Asaph and his 37 fellows there at the service of the ark for all time, as each day's duty required, with 38 Obed-edom, Hosa, and their sixty-eight comrades to guard the gates, and Zadok with his 39 fellow-priests to offer the burnt-sacrifice to the Eternal, before the tent of the Eternal on the height at Gibeon, upon the 40 altar of burnt-offerings every morning and every evening, in accordance with all the injunctions laid down by the Eternal in his law for Israel; Heman, 41 Jeduthun, and the others already mentioned by name, chosen for this service, were left to give thanks to the Eternal, "whose kindness never fails," possessing bugles and cymbals 42 for the use of musicians, and other instruments used in sacred song (the sons of Jeduthun acting as warders). Then the 43 people all went home, and David went home to greet his family.

After David had taken 17 up residence in his palace, he said to the prophet Nathan, "Here am I staying in a house of cedar, while the ark of the compact of the Eternal is under the curtains of a tent!" Nathan said 2 to David, "Do whatever is in your mind, for God is with you." But that very night God's word 3 came to Nathan: "Go and give 4 my servant David this message from the Eternal: 'You are not to build me a temple to stay in, for I have never stayed in a 5 temple, from the day that I brought out the Israelites down to this day; I have always gone from tent to tent, with that as my Dwelling. Wherever I 6 moved with all Israel, did I ever

ask a single one of Israel's leaders, whom I ordered to rule my people, why they had not built
 7 me a house of cedar?' No, give my servant David this message from the Lord of hosts: 'I took you from the pasture land, from tending sheep, that you should be prince over my people Israel;
 8 I have been with you wherever you went, to cut off all your enemies before you; and I will make you renowned like
 9 the great men upon earth; I will fix a place for my people Israel and plant them firm in their place till they are never unsettled again—violent men shall no longer harry them as they have done in bygone days,
 10 ever since I had to raise up champions for my people Israel; I will subdue all your enemies.' Also the Eternal tells you that he will build up a family for you;
 11 when all your days are done and you must go to join your fathers, 'I will raise your offspring, one of your own sons, and establish
 12 his dynasty. (He shall build a temple for me, and I will establish his throne for all time.)
 13 To him will I be a father, to me he shall be a son, nor will I take back my kindness from him, as I took it from him who was before you;
 14 I will fix him in my house and kingdom for all time, for all time shall his throne be established.'"
 15 Thus did Nathan speak to David, in terms of all these words and of all this vision.
 16 Then king David went in and sat down before the Eternal, saying, "Who am I, O God the Eternal, and what is my house, that thou hast brought me thus far?
 17 And thou hast reckoned this a small favour, O God! Thou

hast actually spoken of thy servant's house for ages to come, and . . . What more need
 18 David say to thee of this honour to thy humble servant? Thou knowest thy servant, O Eternal; 19 it is for thy servant's sake and out of thine own heart that thou hast acted in revealing all this great future. O Eternal, there 20 is none like thee, no god except thee, that we have ever heard of! And who is like thy people 21 Israel, a unique nation upon earth, whom God went to redeem to be a people for himself, to win thyself a name by great and terrible exploits, driving out nations before thy people whom thou didst redeem from Egypt? For thou hast made 22 thy people Israel to be thine own people for ever; and thou, O Eternal, hast become their God. Now, O Eternal, let thy 23 promise to thy servant and his house be fixed for ever, and do as thou hast said, that thy re- 24 nown may be fixed and great for ever, when men say, 'The Lord of hosts is the God of Israel, ay a God to Israel,' and when thy servant David's house is fixed and firm before thee. For, O my God, thy servant has 25 ventured to pray thus to thee, because thou hast revealed to thy servant that thou wilt build him up a family. O Eternal, 26 thou art God, thou hast made this kind promise to thy servant; thou hast been pleased to 27 bless the family of thy servant, that it may continue in thy presence always; thou hast blessed it, O Eternal, and blessed it is for ever!"

After this David de-
 feated the Philistines and
 subdued them; he took Gath and its townships from the Philis-

2 tines. He defeated Moab, till the Moabites became subject to David and brought him tribute.
 3 Then David defeated Hadadezer king of Zobah at Helam, as he went to set up his trophy of victory on the Euphrates; from him David captured a thousand chariots, seven thousand cavalry, and twenty thousand infantry; David hamstrung all the chariot horses, except enough for a hundred chariots.
 5 When the Aramæans of Damascus came to the aid of Hadadezer, king of Zobah, David killed twenty-two thousand Aramæans, and then posted garrisons among the Aramæans of Damascus; this made the Aramæans subject to David, and they brought him tribute. Indeed, wherever David went, the Eternal gave him victory.
 7 David took the golden shields worn by Hadadezer's officers and brought them to Jerusalem; and from Tibhath and Kûn, towns belonging to Hadadezer, David took a very large quantity of bronze, which Solomon used to make the tank, the columns, and the articles of bronze.
 9 When Toû king of Hamath heard that David had defeated all the forces of Hadadezer king of Zobah, he sent his son Hadoram to salute king David and congratulate him on fighting and defeating Hadadezer, for Hadadezer had been at war with Toû. Hadoram brought with him all sorts of gold, silver, and bronze
 11 ware, which king David dedicated to the Eternal along with the silver and gold which he had carried off from all nations, from Edom, Moab, the Ammonites, the Philistines, and Amâlek.
 12 On his way back, David killed

eighteen thousand Edomites in the wady of Salt, and posted 13 garrisons throughout Edom, till all the Edomites became subject to David. Wherever David went, the Eternal gave him victory.

David reigned over all Israel; 14 he himself administered justice and the law to all his people. Joab the son of Zeruiah was in 15 command of the army, Jehoshaphat the son of Ahilud was chancellor, Zadok the son of Ahitub 16 and Abimelek the son of Abiathar were his priests, Shavsha was secretary, Benaiah the son of Jehoiada was in command of the foreign bodyguard, and David's sons were his majesty's lieutenants.

It was after this that 19 Nahash king of the Ammonites died, and his son reigned instead of him. David thought, 2 "I will be kind to Hanun the son of Nahash, since his father was kind to me." So David sent envoys to condole with him over his father's death. But when David's officers reached the land of the Ammonites, on their way to condole with Hanun, the Am- 3 monite princes said to Hanun, "Do you imagine David is paying respect to your father in sending you this message of sympathy? Have not his officers come to explore, to overthrow the country by spying it out?" Then Hanun seized David's 4 officers, shaved them, cut their robes in two, as far as their waists, and sent them off. News 5 was brought to David of the plight of his men. He sent to meet them—for they were terribly ashamed; "Stay at Jericho," said the king, "till your beards grow, and then come home."

6 When the Ammonites found they had brought themselves into bad odour with David, Hahun and the Ammonites sent four hundred and twelve thousand five hundred pounds in silver to hire chariots and cavalry from Mesopotamia, Aram-
 7 maacah, and Zobah; they hired thirty-two thousand chariots, as well as the king of Maakah with his men, who came and camped in front of Medēba. Meantime the Ammonites mustered from their towns for
 8 battle. On hearing this, David despatched Joab and all the
 9 army with the veterans. The Ammonites marched out and formed up at the entrance to the town, while the allied kings posted themselves apart in the
 10 open country. Joab, seeing that he was threatened both in front and in the rear, selected all the picked men of Israel and arrayed them against the Ara-
 11 mæans; the rest of the troops he put in charge of his brother Abishai, and they deployed
 12 against the Ammonites. "If the Aramæans prove too strong for me," he said, "you must help me; but if the Ammonites prove too strong for you, then
 13 I will come to your aid! Courage! Let us play the man for our people and for the towns of our God! And may the Eternal do what he deems right!"
 14 So Joab and his force moved forward to face the Aramæans in fight; they fled before him.
 15 Whereupon the Ammonites, seeing that the Aramæans had fled, fled themselves before his brother Abishai and got inside the town. So Joab marched
 16 back to Jerusalem. But when the Aramæans saw they had been defeated by Israel, they

despatched messengers and brought out the Aramæans from across the Euphrates, headed by Shophach the general of
 Hadadezer's army. When Da-
 vid was told of this, he mustered all Israel, crossed the Jordan, and came to Helam, where
 he drew up in battle array against them. There the Ara-
 mæans fought, and fled before
 Israel; David destroyed seven
 thousand Aramæan chariots and forty thousand of their infantry, and killed Shophach
 the general of their army. When the folk of Hadadezer
 saw they were defeated by
 Israel, they made peace with David and became subject to him; nor would the Aramæans help the Ammonites any more.

Next spring, at the time
 of year when kings start on
 their campaigns, Joab led out the main force and ravaged the land of the Ammonites; he went and besieged Rabbah, while David remained at Jerusalem. Joab stormed Rabbah and sacked it.
 When David took the golden
 crown from the head of their idol Milkom, he found that it weighed about a hundred pounds; it contained a jewel, which was placed on David's head. He also brought away the spoil of the town, a vast amount, and the townsfolk,
 whom he set to work with saws
 and iron picks and axes. He did this to all the Ammonite towns. Then David and all the troops returned to Jerusalem.

After this a fight started with
 the Philistines at Gezer, where Sibbechai the Hushathite killed Sippai a descendant of the giant-race, and so the Philistines were subdued. There was another
 fight with the Philistines, when

Elhanan the son of Jair killed Lakmi the brother of Goliath the Gittite, whose spear had a shaft like a weaver's beam.
 6 There was another fight at Gath, where a huge man, with six fingers on each hand and six toes on each foot, another descendant of the giant-race, defied Israel, but David's nephew Jonathan, the son of Shimea, killed him. These were descendants of the giant-race in Gath, and they fell by the hand of David and his officers.

21 Satan now made a move against Israel; he incited David to number Israel. So David told Joab and the commanders of the nation to go and number Israel from Beêrsheba to Dan, and bring him word, that he might know the total. Joab said to the king, "May the Eternal make his people a hundred times as large as it is to-day! But is not my lord their king? Are they not all my lord's servants? Why should my lord the king insist on this? Why should he bring guilt on Israel?" Nevertheless the king's orders overbore Joab. So Joab retired; he went all over Israel and then came back to Jerusalem. Joab reported to David the total number of the people who had been registered; all in Israel amounted to one million one hundred thousand men-at-arms, while Judah numbered four hundred and seventy thousand men-at-arms. (Joab had not counted Levi and Benjamin among them, for the king's order was detestable to him.)
 7 Now God was displeased at this action; so he struck Israel.
 8 Then said David to God, "I have sinned greatly in doing this; pray take away the sin of

thy servant, for I have done a senseless deed!" The Eternal said to Gad, David's seer, "Go and tell David that this is what the Eternal says: 'I put three things before you; choose one of them to befall you.'" So Gad went and told David that the Eternal said, "Take what you please: three years of famine, three months of defeat at the hand of your foes, while they chase you and cut you down, or three days of the Eternal's own sword, pestilence in the land and the angel of the Eternal dealing death all over Israel. Consider," said Gad, "what answer I am to take to him who sent me." "I am in a terrible difficulty," said David to Gad; "however, let me fall into the hands of the Eternal (for his mercies are many), not into the hands of men."

So the Eternal sent a pestilence upon Israel, and Israel lost seventy thousand men. God even sent an angel to destroy Jerusalem; but, as he was on the point of destroying it, the Eternal looked and changed his mind about the punishment; he said to the destroying angel, "Enough! hold your hand!" The angel of the Eternal was standing beside the threshing-floor of Ornan the Jebusite, and when David raised his eyes, he saw the angel of the Eternal in mid-air, holding a drawn sword over Jerusalem. Then David and the sheikhs, clothed in sackcloth, dropped on their faces, and David said to God, "Was it not I who ordered the people to be numbered? It was I who sinned, I who acted so wickedly! But these poor creatures, what have they done? Let thine hand, O Eternal my God, be against me and against

my father's house, not against my people, to plague them."

- 18 Then the angel of the Eternal ordered Gad to tell David to go up and erect an altar to the Eternal at the threshing-floor of Ornan the Jebusite. At the bidding of Gad, who spoke in the name of the Eternal, David did go up. When Ornan turned round, he saw the angel; and his four sons who were with him hid themselves. Ornan was threshing wheat; and, as David approached him, Ornan looked out, and when he saw David he went outside the threshing-floor and bowed to the king with his face to the ground. Then said David to Ornan, "Let me have the site of this threshing-floor in order to build an altar to the Eternal, that the plague may be averted from the people. You must take the full price for it."
- 23 "Take it as your own," said Ornan; "let my lord the king do whatever he pleases. Here I give you the oxen for burnt-offerings; and the threshing-sledges for wood, and the wheat for the cereal-offering: I give you them all." "No, indeed," said king David to Ornan; "I will buy it for its full price; I will not take what belongs to you for the Eternal, nor offer a burnt-offering that has cost me nothing." So David gave Ornan a thousand golden guineas for the site; and there David built an altar for the Eternal, and offered burnt-offerings and recompense-offerings, . worshiping the Eternal, who answered him from heaven with fire upon the altar of burnt-offering. Then at the bidding of the Eternal, the angel sheathed his sword again.
- 28 Then it was, as David saw that the Eternal had answered his

sacrifice at the threshing-floor of Ornan the Jebusite (for although the tent of the Eternal, made by Moses in the desert, and the altar of burnt-offering were then on the height at Gibeon, David could not approach them to consult God there, he was so terrified of the sword of the angel of the Eternal), that David declared, "This is to be the house of God the Eternal, this is to be the altar of burnt-offering for Israel!" So David had all the aliens in the land of Israel collected, and he set masons to hew cut stones for building the house of God; David prepared plenty of iron to make nails for the doors of the gates, and clamps; also plenty of bronze, without weighing it, and innumerable cedar-trees—for the Sidonians and Tyrians brought plenty of cedar-trees to David. David reflected, "As Solomon my son is young and inexperienced, and as the house which is to be built for the Eternal must be incomparably magnificent, far-famed, and glorious throughout all lands, I must make preparations for it." So David made ample preparations before he died.

Then he summoned Solomon his son and charged him to build a house for the Eternal the God of Israel, saying to Solomon, "My son, I myself intended to build a temple for the Eternal my God. But the word of the Eternal came to me, 'You have shed much blood, you have waged great wars; you shall not build me a temple, because you have shed so much blood on earth under my eyes. No, a son shall be born to you who shall be a man of peace; I will grant him solace from all his enemies

round about, for his name shall be "Solomon," and during his reign I will grant Israel solace and quiet; he shall build me a temple; he shall be a son to me and I will be a father to him and establish his royal throne over Israel for all time.' Now, my son, may the Eternal be with you, that you may succeed in building the temple of the Eternal your God, as he has directed you! Only may the Eternal grant you discretion and insight, as you are put in charge of Israel, so that you may obey the law of the Eternal your God. If you are mindful to carry out the rules and regulations laid down for Israel by Moses at the bidding of the Eternal, you will succeed. Be firm and brave; never be daunted or dismayed. Here have I prepared, with great pains, nine million six hundred thousand pounds' weight of gold, ninety-six million pounds' weight of silver, and bronze and iron past all weighing for their amount; timber and stones I have also supplied, and you may add to them. Besides, you have plenty of workmen, masons, carpenters, and all manner of skilled tradesmen. There is no end of gold, silver, bronze, and iron. Set to work, and may the Eternal be with you!" David also ordered all the authorities of Israel to help Solomon his son. "Is not the Eternal your God with you?" he asked. "Has he not granted you peace on every side? He has put the nations into my power, till the country lies subdued before the Eternal and his people. Make up your minds to revere the Eternal your God; set about building the sanctuary of God the Eternal, that you may bring

the ark of the compact of the Eternal and the sacred vessels of God into the temple that is to be built for the Eternal."

When David grew old, after a full life, he made Solomon his son king over Israel, and summoned all the authorities of Israel, with the priests and the Levites. The Levites were registered from thirty years and upwards, and the total number of their males was thirty-eight thousand, twenty-four thousand having to superintend the work of building the temple of the Eternal, six thousand acting as sheriffs and judges, four thousand as warders, and four thousand praising the Eternal on "the musical instruments which I have made," said David, "for the service of praise." David arranged them in divisions, after Gershon, Kohath, and Merari, the sons of Levi.

The Gershomites were Ladan and Shimei; Ladan's three sons were Jehiel, the eldest, Zetham, and Joel, while Shimei's three sons were Shelômoth, Haziël, and Haran; Shelômoth had four sons, Jahath, Ziza, Jeûsh, and Beriah; Jahath was the eldest, Ziza the second son, but as Jeûsh and Beriah had not many sons they were counted together as a single family.

The Kohathites were four in number, Amram, Izhar, Hebron, and Uzziel. Amram's sons were Aaron and Moses; Aaron was set apart for a specially sacred consecration, that he and his sons should for all time burn incense before the Eternal, serving him, and in his name pronouncing the blessing for all time. As for Moses the man of God, his sons were reckoned among the clan of

15 Levi. The sons of Moses were
 16 Gershom and Eliezer; Gershom's
 17 eldest son was Shubael, and
 Eliezer's son was Rehabiah (a
 headman); Eliezer had no other
 sons, but Rehabiah had a large
 18 number. Izhar's son was Shelô-
 19 moth (a headman); Hebron's
 sons were Jeriah, the eldest,
 Amariah the second, Jahaziel
 the third, and Jekameam the
 20 fourth; Uzziel's sons were Micah
 the eldest and Isshiah the sec-
 ond.

21 The Merarites were Mahli and
 Mushi; Mahli's sons were Elea-
 22 zar and Kish; Eleazar died, leav-
 ing no sons, only daughters, who
 were married to their cousins the
 23 sons of Kish. Mushi's three
 sons were Mahli, Eder, and Jerê-
 moth.

24 Such were the Levites by fami-
 lies, the headmen among those
 who were registered individually,
 who worked in the service of
 the temple of the Eternal, from
 twenty years and upwards.
 25 (For David said, "The Eternal
 the God of Israel has granted
 peace to his people, and he now
 dwells in Jerusalem for all time;
 26 the Levites no longer require
 to carry the tent or any of the
 articles needed for its service.")
 27 For by the last orders of David
 the Levites were registered from
 twenty years and upwards.
 28 Their duty was to attend the
 sons of Aaron in the service of
 the temple of the Eternal, look-
 ing after the courts and the
 chambers and the cleansing of all
 that was sacred, also, in the
 service of the temple of God,
 29 caring for the bread of the
 Presence, the flour for cereal-
 offerings, either unleavened wa-
 fers or cakes baked on the grid-
 dle or pastry, and looking after
 all the weights and measures,

standing every morning and 30
 evening to thank and praise the
 Eternal, and presiding before 31
 the Eternal for all time at every
 burnt-offering to the Eternal, as
 prescribed in due number on the
 sabbaths, at the new moon, and
 on the standing festivals; they 32
 had charge of the Trysting tent,
 of the sacred ritual, and of all
 that their fellows the sons of
 Aaron required to have done in
 the service of the temple of the
 Eternal.

As for the divisions of **24**
 the sons of Aaron—the
 sons of Aaron were Nadab,
 Abihu, Eleazar, and Ithamar.
 Nadab and Abihu died before 2
 their father, leaving no children;
 so Eleazar and Ithamar dis-
 charged the priestly office. Da- 3
 vid, assisted by Zadok, a son of
 Eleazar, and Abimelek, a son of
 Ithamar, divided the Aaronites
 by the following arrangement.
 As it was found that there were 4
 more headmen belonging to the
 sons of Eleazar than to the sons
 of Ithamar, the sons of Eleazar
 were assigned sixteen divisions,
 and the sons of Ithamar eight;
 they were classified equally by 5
 lot, for authorities of the sanc-
 tuary and authorities of God
 were drawn from both the sons
 of Eleazar and the sons of Itha-
 mar; Shemaiah the son of Ne- 6
 thanel the scribe (he was a
 Levite) wrote down their names
 in presence of the king, the
 authorities, Zadok the priest,
 Abimelek the son of Abiathar,
 and the headmen of the families
 of priests and Levites, a family
 being drawn alternately for the
 sons of Eleazar and for the sons
 of Ithamar. The first lot fell 7
 to Jehoiarib, the second to Je-
 daiah, the third to Harim, the 8
 fourth to Seôrim, the fifth to 9

10 Malchijah, the sixth to Mijâmin, the seventh to Hakkoz, the eighth to Abijah, the ninth to
 11 Jeshua, the tenth to Shecaniah, the eleventh to Eliashib, the
 12 twelfth to Jakim, the thirteenth to Huppah, the fourteenth to
 13 Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the
 14 seventeenth to Hezir, the eighteenth to Happizzzez, the nine-
 15 teenth to Pethahiah, the twentieth to Jehezkel, the twenty-first
 16 to Jachin, the twenty-second to Gamul, the twenty-third to
 17 Delaiah, and the twenty-fourth to Maaziah. Such was their order for coming on duty in the temple of the Eternal, to serve as prescribed by their ancestor Aaron, in terms of what the Eternal the God of Israel had commanded him.

20 The rest of the Levites were: Shubael a son of Amram, Jehdeiah a son of Shubael, Isshiah (the headman) a son of Rehahiah, Shelômoth an Izharite,
 22 and Jahath a son of Shelômoth; Jeriah the eldest, Amariah the second, Jahaziel the third, and Jekameam the fourth, sons of
 24 Hebron; Micah a son of Uzziel, Shamir a son of Micah, Isshiah the brother of Micah, and Zechariah a son of Isshiah; Mahli and Mushi and the family of
 27 Uziah, Merarites, the family of Uziah being Bani, Shoham, Zakkur, and Ibri, Mahli's sons being Eleazar (who left no sons)
 29 and Kish (the father of Jerahmeël), and Mushi's sons being Mahli, Eder, and Jerimoth. These were the Levites by their
 31 families. They too, like their fellows the Aaronites, cast lots in presence of David the king, Zadok, Abimelek, and the headmen of the priests of the Levites, the eldest and head of the house

casting lots like his younger brother.

David and the authorities of the temple service **25** also set apart some of the sons of Asaph, Heman, and Jeduthun, to prophesy on lyres, lutes, and cymbals. The number of those who performed this duty in the musical service was as follows.

Of the Asaphites, Zakkur,² Joseph, Nethaniah, and Asarelah, as directed by Asaph, who prophesied at the bidding of the king; of the sons of Jeduthun,³ Gedaliah, Izri, Jeshiah, Hashabiah, Shimei, and Mattithiah, these six as directed by their father Jeduthun, who prophesied on the lyre, thanking and praising the Eternal thus:

Be gracious to me, Lord, be
 gracious to me,
 thou art my God whom I exalt
 and extol;
 thou art my help in hardship,
 Oh grant me many a vision of
 thyself!

Of the Hemanites, Bukkiah, Mattaniah, Uzziel, Shubael, and Jerimoth, all sons of Heman the
 5 king's seer in matters spiritual (God gave Heman fourteen sons and three daughters). All these
 6 were under the directions of their fathers for the service of praise in the temple of the Eternal, playing cymbals, lutes, and lyres in the service of God's temple, while Asaph, Jeduthun, and Heman themselves were at the bidding of the king.

Their total number, including
 7 all their fellows who were specially trained singers for the Eternal, amounted to two hundred and eighty-eight. They cast
 8 lots for their duties, all equally, young and old, trained and untrained. The first lot fell to Jo-
 9 seph, an Asaphite, the second to

Gedaliah (he and his fellows and
 10 his sons numbering twelve), the
 third to Zakkur with his sons
 and his fellows (twelve in all),
 11 the fourth to Izri with his sons
 and his fellows (twelve in all),
 12 the fifth to Nethaniah with his
 sons and his fellows (twelve in
 13 all), the sixth to Bukkiah with
 his sons and his fellows (twelve
 14 in all), the seventh to Asarêlah
 with his sons and his fellows
 15 (twelve in all), the eighth to
 Jeshaiiah with his sons and his
 16 fellows (twelve in all), the ninth
 to Mattaniah with his sons and
 17 his fellows (twelve in all), the
 tenth to Shimei with his sons
 18 and his fellows (twelve in all),
 the eleventh to Uzziel with his
 sons and his fellows (twelve in
 19 all), the twelfth to Hashabiah
 with his sons and his fellows
 20 (twelve in all), the thirteenth
 to Shubael with his sons and
 21 his fellows (twelve in all), the
 fourteenth to Mattithiah with
 his sons and his fellows (twelve
 22 in all), the fifteenth to Jerîmoth
 with his sons and his fellows
 23 (twelve in all), the sixteenth to
 Hananiah with his sons and his
 24 fellows (twelve in all), the seven-
 teenth to Joshbekashah with
 his sons and his fellows (twelve
 25 in all), the eighteenth to Hanani
 with his sons and his fellows
 26 (twelve in all), the nineteenth
 to Mallothi with his sons and his
 27 fellows (twelve in all), the
 twentieth to Eliathah with his
 sons and his fellows (twelve in
 28 all), the twenty-first to Hothir
 with his sons and his fellows
 29 (twelve in all), the twenty-
 second to Giddalti with his sons
 and his fellows (twelve in all),
 30 the twenty-third to Mahaziôth
 with his sons and his fellows
 31 (twelve in all), and the twenty-
 fourth to Romanti-ezer with his

sons and his fellows (twelve in all).

The divisions of warders **26**
 were as follows. Of the
 Korahites, Meshelemiah the son
 of Korê, the son of Ebiasaph; 2
 Meshelemiah's sons were Zech-
 ariah the eldest, Jediael the sec-
 ond, Zebadiah the third, Jath-
 niel the fourth, Elam the fifth, 3
 Jehohanan the sixth, and Elie-
 hoênai the seventh. Obed- 4
 edom's sons (for God blessed him
 with sons) were Shemaiah the
 eldest, Jehozabad the second,
 Joab the third, Sakar the fourth,
 Nethanel the fifth, Ammiel the 5
 sixth, Issachar the seventh,
 and Peüllethai the eighth; She- 6
 maiah his son was also the
 father of sons who ruled their
 ancestral family, for they were
 sturdy men—Othni, Rephael, 7
 Obed, Elzabad and his two
 brothers Elihu and Semachiah,
 men of might; all these belonged 8
 to Obed-edom's family, they
 and their sons and their fellows
 from Obed-edom amounting to
 sixty-two members of the serv-
 ice, stout, competent men.
 (Meshelemiah had eighteen sons 9
 and fellows, sturdy men.) Hosa 10
 the Merarite had also sons,
 Shimri being headman (for his
 father made him headman,
 though he was not the eldest),
 Hilkiah the second, Tebaliah 11
 the third, and Zechariah the
 fourth, Hosa's sons and fellows
 numbering thirteen. These 12
 provided the divisions of the
 warders, headmen who had the
 same duties as their fellows in
 the service of the temple of the
 Eternal. They cast lots, young 13
 and old alike, by their families,
 for each gate. The lot for the 14
 east gate fell to Meshelemiah;
 then lots were cast for his son
 Zechariah, a shrewd councillor,

and to him fell the north gate,
 15 to Obed-edom the south gate
 (his sons being assigned the
 16 storehouse), and to Hosa the
 west gate (beside the entry at
 17 the ascent) with its wards. Six
 Levites were on duty daily east-
 ward, four northward, four
 southward, two at each door of
 18 the storehouse, and at the
 western colonnade of the An-
 nex, four at the causeway and
 two at the colonnade itself.
 19 Such were the divisions of the
 warders, Korahites and Mera-
 20 rites. As for their fellow-
 Levites who supervised the
 stores of the temple of God and
 the stores of votive offerings—
 21 Jehiel, and his brothers Zetham
 and Joel, headmen of the Ladan-
 22 ite family, descendants of the
 Gershonites through Ladan, su-
 pervised the stores of the temple
 23 of the Eternal. Of the Amram-
 ites, Izharites, Hebronites, and
 24 Uzzielites, Shubael son of Ger-
 shon, son of Moses, managed the
 25 storehouses; his kinsmen were
 Eliezer's sons Rehabiah, Je-
 26 shaiah, Joram, Zichri, and Shelô-
 moth. This Shelômoth and his
 brothers were in charge of all
 the store of votive offerings
 made by David the king and the
 headmen, the generals, com-
 manders, and army captains;
 anything thus dedicated was in
 charge of Shelômoth and his
 27 brothers. Part of the plunder
 taken in battle had been dedi-
 cated for the upkeep of the
 28 temple of the Eternal; and all
 that had been dedicated by Sam-
 uel the seer, by Saul the son of
 Kish, by Abner the son of Ner,
 and by Joab the son of Zeruiah,
 everything thus dedicated was
 in charge of Shelômoth and his
 29 brothers. Of the Izharites,
 Chenaniah and his sons acted

as sheriffs and judges, manag-
 ing the external affairs of Israel.
 Of the Hebronites, Hashabiah 30
 and his fellows, one thousand
 seven hundred braves, were in
 charge of Israel west of the
 Jordan, attending to all the
 interests of the Eternal and to
 the service of the king. The 31
 Hebronites were led by Jerijah;
 he and his fellows amounted to 32
 two thousand seven hundred
 braves, headmen whom David
 had appointed over the Reu-
 benites, the Gadites, and the
 half-clan of Manasseh, to look
 after all the affairs of God and
 the business of the king. (The 31
 various families of the Hebron-
 ites were picked out in the
 fortieth year of David's reign,
 when brave warriors in their
 number were found at Jazer in
 Gilead.)

The Israelites, that is, 27
 the headmen, generals,
 commanders, and all officers in
 the king's service throughout all
 the divisions of the army, who
 served month by month through-
 out the year, amounted to
 twenty-four thousand. The first 2
 division was commanded during
 the first month by Ishbaal the
 son of Zabdiel, who led twenty-
 four thousand men; he was a de- 3
 scendant of Perez and com-
 mander-in-chief for the first
 month. The division for the 4
 second month was led by Elea-
 zar the son of Dodai the Aho-
 hite, over twenty-four thousand
 men. The third general during 5
 the third month was Benaiah
 the son of Jehoiada, a priest
 who led twenty-four thousand
 men. (He was the Benaiah who 6
 was the hero of the Thirty and
 in command of the Thirty, and
 his son Ammizabad belonged
 to his division.) The fourth 7

general during the fourth month
 was Asahel the brother of Joab
 (who was succeeded by his son
 Zebadiah), over twenty-four
 8 thousand men. The fifth gen-
 eral during the fifth month was
 Shamhuth the Zerahite, over
 9 twenty-four thousand men. The
 sixth general during the sixth
 month was Ira the son of Ikesh
 the Tekoite, over twenty-four
 10 thousand men. The seventh
 general during the seventh
 month was Helez the Pelonite,
 from Ephraim; his division
 numbered twenty-four thousand
 11 men. The eighth general during
 the eighth month was Sibbechai
 the Hushathite, a descendant
 of Zerah; his division numbered
 twenty-four thousand men.
 12 The ninth general during the
 ninth month was Abiezer, a
 Benjamite from Anâthoth; his
 division numbered twenty-four
 13 thousand men. The tenth gen-
 eral during the tenth month was
 Maharai the Netophathite, a de-
 scendant of Zerah; his division
 numbered twenty-four thousand
 14 men. The eleventh general dur-
 ing the eleventh month was
 Benaiah the Pirathonite, from
 Ephraim; his division numbered
 twenty-four thousand men.
 15 The twelfth general during the
 twelfth month was Heled the
 Netophathite, a descendant of
 Othniel; his division numbered
 twenty-four thousand men.
 16 In command of the clans of
 Israel were Eliezer son of Zichri,
 who ruled the Reubenites, the
 Simeonites being ruled by She-
 17 phatiah son of Maakah, the
 Levites by Hashabiah son of
 Kemuel, the Aaronites by Za-
 18 dok, the Judahites by Elihu a
 brother of David, the Issacha-
 rites by Omri son of Michael,
 19 the Zebulunites by Ishmaiah

son of Obadiah, the Naphtalites
 by Jerimoth son of Azriel, the 20
 Ephraimites by Hoshea son of
 Azaziah, the half-clan of Manas- 21
 seh by Joel son of Pedaiah, the
 half-clan of Manasseh in Gilead
 by Iddo son of Zechariah, the
 Benjamites by Jaasiel son of
 Abner, and the Danites by Aza- 22
 rel son of Jeroham. These were
 in command of the clans of
 Israel. David never took a 23
 census of men under twenty
 years of age, since the Eternal
 had promised to make Israel as
 numerous as the stars in the sky.
 Joab the son of Zeruiah did be- 24
 gin a census, but he never fin-
 ished it; his attempt drew God's
 wrath on Israel, and the census
 was never entered in the records
 of king David's reign.

Azmaveth son of Adiel was 25
 in charge of the king's stores;
 Jonathan son of Uzziah was in
 charge of the stores in the
 country, in towns, villages, and
 castles; Ezri son of Chelub was 26
 in charge of those engaged on
 field-work as tillers of the soil;
 Shimei the Ramathite looked 27
 after the vineyards, and Zabdi
 the Shiphmite took charge of
 the produce of the vineyards
 for the wine-cellars; Baal-hanan 28
 the Gederite looked after the
 olives and sycomores in the low-
 lands, and Joash managed the
 cellars of oil; Shitrai the Shar- 29
 onite looked after the herds
 that grazed in Sharon; Shaphat
 son of Adlai looked after the
 herds in the valleys; Obil the 30
 Ishmaelite managed the camels;
 Jehdeiah the Meronothite man-
 aged the asses; and Jaziz the 31
 Hagrite looked after the flocks.
 All these were responsible for
 king David's possessions.

Jonathan, David's nephew, 32
 was a councillor, an able and

learned man; Jehiel, the son of a Hachmonite, was tutor to the king's sons; Ahithophel was the king's counsellor, and Hushai the Archite was the king's confidential adviser (Ahithophel was succeeded by Jehoiada son of Benaiah, and by Abiathar); the commander-in-chief was Joab.

28 David assembled at Jerusalem all the authorities of Israel, the chieftains of the clans, the officers who served the king in their divisions, the generals and commanders, the men in charge of all the royal property and possessions, together with the eunuchs and the heroes, all the leading warriors. Then David rose to his feet and said:

"Listen, my brothers, my people, I myself intended to build a temple for the ark of the compact of the Eternal to rest in, as a footstool for our God; I had made preparations to build it, but God said to me, 'You shall not build a temple for me, for you are a man of war and you have shed blood.' However, the Eternal, the God of Israel, chose me out of all my family to be king over Israel for all time; for he chose Judah to be the leading clan, and from Judah my father's family, and, from my father's sons, he favoured me by making me king over all Israel. Now of all my sons (for the Eternal has given me many) he has chosen Solomon my son to sit on the throne of the Eternal's dominion over Israel, and he has told me, 'Solomon your son shall build my temple and my courts, for I have chosen him to be a son to me, and I will be a father to him; I will establish his kingdom for all time, if

he loyally obeys my orders and regulations, as is done to-day.'

Now then, in face of all Israel, the community of the Eternal, and in hearing of our God, I bid you keep and bethink yourselves of all the orders of the Eternal your God, that you may hold this fine land as your own, and leave it as an inheritance to your children after you, for all time. As for you, Solomon my son, care for the God of your father, serve him with an undivided heart and a willing mind; for the Eternal searches all hearts, he knows all that passes in the mind. If you seek him, he will be found by you; but if you forsake him, he will abandon you for ever. Take heed to yourself; the Eternal has chosen you to build a temple as his sanctuary; be strong and do it."

David then handed to Solomon his son the plans of the porch, the various rooms, the side chambers, the upper chambers, the inner chambers, and the shrine for the ark and its cover; also the plans he had in mind for the courts of the temple of the Eternal, and for all the outside chambers (storehouses for the temple of God and for the votive offerings, rooms for the orders of priests and Levites, for any work connected with the service of the temple of the Eternal, and for all the vessels used in the service of the temple of the Eternal); and also the weight of gold for all the various golden vessels of the sacred service; with the weight of silver for all the various silver vessels of the sacred service. He also fixed the weight of the golden lampstands and their lamps, respectively, and the weight of the silver lampstands and their

lamps, respectively, as befitted
 16 each lampstand; fixed the weight
 of gold for each table of the
 Presence bread, and of silver
 17 for the silver tables, of pure
 gold for the forks, basins, and
 jars; of gold for each golden
 tankard and of silver for each
 18 silver tankard, of refined gold
 for the altar of incense, and of
 gold for the plan of the chariot
 —the kherubs with outstretched
 wings covering the ark of the
 19 compact of the Eternal. "All
 this," said David, "all these
 plans have I been inspired to
 write down by the Eternal, who
 has instructed me."

20 Then David said to Solomon
 his son, "Be strong, take heart,
 and do it; never be daunted or
 dismayed, for the Eternal your
 God, even my God, is with you;
 he will never fail you nor forsake
 you before all the work needed
 for the temple of the Eternal is
 21 finished. Here are the divisions
 of the priests and the Levites,
 ready for all the service of the
 temple of God! And at every
 turn you will be supported by
 every willing, expert workman
 in every department; besides,
 the authorities and the whole
 of the nation will be entirely
 at your command."

29 Then David the king ad-
 dressed all the assembly.
 "Solomon, my son, whom alone
 God has chosen," he said, "is still
 young and inexperienced; and
 the work is great, for the palace
 is for God the Eternal, not for
 2 man. I have prepared with all
 my might for the temple of my
 God, gold for the golden objects,
 silver for the silver, bronze for
 the bronze, iron for the iron, and
 wood for the wooden, with
 jewels of beryl, jewels for set-
 ting, jewels for inlaid work,

jewels of all colours, with gems
 of all sorts, and plenty of mar-
 ble. Furthermore, in my devo- 3
 tion to the temple of my God,
 as I possess a private treasure
 of gold and silver, I give it to the
 temple of my God, over and
 above what I have prepared
 for the sacred temple—namely, 4
 two hundred and eighty-eight
 thousand pounds' weight of
 gold from Ophir and six hundred
 and seventy-two thousand
 pounds' weight of refined silver,
 to overlay the walls of the
 various buildings and to supply 5
 gold for the golden objects and
 silver for the silver, to be used
 by the craftsmen for all such
 purposes. Now who will make
 a freewill offering to-day in
 devotion to the Eternal?"

Then the heads of the various 6
 families and of the clans of Is-
 rael, the generals, the com-
 manders, and those in charge of
 the king's business, made freewill
 offerings; they gave to the serv- 7
 ice of the temple of God in gold
 four hundred and eighty thou-
 sand pounds' weight, with ten
 thousand guineas in Persian
 dariks, in silver nine hundred
 and sixty thousand pounds'
 weight, besides one million seven
 hundred and twenty-eight thou-
 sand pounds of bronze, and nine
 million six hundred thousand
 pounds of iron; those in pos- 8
 session of jewels also contributed
 them to the treasure of the
 temple of the Eternal, in charge
 of Jehiel the Gershonite.

The people rejoiced at this, at 9
 this freewill offering, contributed
 without grudging to the Eternal,
 and David the king was so over-
 joyed that he blessed the Eter-
 nal before all the assembly.
 "Blessed be thou, O Eternal, 10
 God of our father Israel," he

cried, "for ever and for ever.
 11 Thine, O Eternal, is the greatness and the power and the glory and the pre-eminence and the majesty, for all in heaven and earth is thine; thine is the dominion, O Eternal, and thine
 12 the supreme authority! Riches and honour come from thee, who reignest over all; in thy hand lie power and might, and in thy hand it lies to make all great
 13 and strong. Hence, O our God, we ever thank thee and praise
 14 thy glorious name. Yet who am I, what is my people, that we should be able to offer such free-will offerings? All gifts come from thee, and we only give
 15 thee what is thine. For we but come and go before thee upon earth, mere passing waifs, as all our fathers were; our days on earth flit like a shadow, without
 16 hope. O thou Eternal, our God, all these stores which we have prepared to build thee a temple for thy sacred majesty, come from thine own hand and are
 17 all thine own. My God, who dost test the heart and delightest in honesty (I know), here in all honesty of heart have I offered all these gifts willingly, and watched with joy my people here offering to thee will-
 18 ingly. O thou Eternal, God of Abraham, Isaac, and Israel, our fathers, keep the mind and purpose of thy people ever in this spirit; direct their hearts to
 19 thyself, and grant that Solomon my son may ungrudgingly obey thine orders, thine injunctions, and thy rules, carrying them all out and building the palace for which I have made provision."
 20 Then David added, to the assembly, "Now bless the Eternal your God." So the whole

assembly blessed the Eternal the God of their fathers, bending their heads and doing homage before God and the king; next
 21 day they offered up sacrifices to the Eternal and made burnt-offerings to the Eternal, a thousand bullocks, a thousand rams, and a thousand lambs, with the usual libations and thank-offerings in abundance for all Israel, eating and drinking before the
 22 Eternal that day with great gladness.

Then they made Solomon David's son king a second time, consecrating him to be the prince of the Eternal, with Zadok as priest. So Solomon took his seat
 23 on the throne of the Eternal as king, instead of his father David; he prospered, and all Israel obeyed him. All the authorities
 24 and warriors and all the other sons of king David submitted to king Solomon. And the Eternal
 25 exalted Solomon high in the sight of all Israel, investing him with a royal majesty such as no king before him in Israel had enjoyed.

Such was David's reign over
 26 all Israel. He reigned over Is-
 27 rael for forty years, reigning seven years in Hebron and thirty-three years in Jerusalem. He died in a ripe old age, having
 28 had life and riches and honour to the full, and Solomon his son reigned instead of him.

As for the deeds of David the
 29 king, from first to last, they are described already in the History of Samuel the seer, the History of Nathan the prophet, and the History of Gad the seer, which
 30 describe the whole of his reign, his exploits, and the changes that befell both him and Israel and all realms of the other countries.

2 CHRONICLES

1 Now Solomon the son of David established himself in his kingdom; the Eternal his God was with him and made him
2 very great. Solomon issued orders to all Israel, to the generals and commanders, the judges, and all the authorities, to every one of the headmen in Israel;
3 then, accompanied by the whole community, Solomon went to the sacred height at Gibeon.
4 God's ark had been brought by David from Kiriath-jeàrim to the place prepared for it by David at Jerusalem, where he
5 had pitched a tent for it; but at Gibeon stood God's Trysting tent, which Moses the servant of the Eternal had made in the
6 desert, and there stood also the bronze altar, made by Bezalêl the son of Uri (the son of Hur), in front of the tent of the Eternal. So Solomon and the community resorted to the Eternal
7 there; Solomon sacrificed there, on the bronze altar in front of the Trysting tent, before the Eternal, a thousand victims by burning.
8 The following night God appeared to Solomon and said to him, "Ask what I am to give
9 you." Solomon said to God, "Thou hast proved thyself most generous to my father David, and thou hast made me succeed
10 him as king. Now, O God Eternal, let thy promise to my father David be completed; as thou hast made me king over a people whose numbers are like the dust
11 of the earth, so give me wisdom and intelligence that I may manage all the affairs of this people. For who can govern this people of thine, that is so great?" God

answered Solomon, "Since this is your mind, since you have asked neither riches, nor wealth, nor honour, nor the lives of your adversaries, nor even long life for yourself, but wisdom and intelligence for yourself to govern my people over whom I have made you king, wisdom and
12 intelligence I give you, and I will add riches, wealth, and honour such as no king before you ever had, and no king after you will ever have." Solomon
13 then returned to Jerusalem.

He reigned over Israel. He
14 amassed chariots and cavalry; he had one thousand four hundred chariots and twelve thousand cavalry, which he kept in the chariot-towns or at Jerusalem beside the king. Solomon's
15 horses were imported from Muzri and from Kuê; the royal dealers used to bring a troop of horses from Kuê, paying cash for them; a chariot brought in
16 from Muzri cost seventy-five pounds in silver, and a horse cost about twenty pounds in silver (the dealers supplied all the kings of the Hittites and the Aramæans at the same rate). The king made silver and gold as
17 common in Jerusalem as stones, and cedar wood as plentiful as sycamore-trees in the lowlands.

Now Solomon resolved to
18 build a temple for the Eternal and a royal palace for himself. So Solomon told off seventy
19 thousand men as labourers and eighty thousand woodcutters in the hills, with three thousand six hundred foremen. Solomon
20 also sent this message to Huram king of Tyre: "Deal with me as you dealt with my father David,

when you sent him cedars to
 4 build him a palace. I am building a temple in honour of the Eternal my God, dedicating it to him, for burning incense of fragrant spices before him, for presenting the bread of the Presence perpetually, and for burnt-offerings every morning and evening, on the sabbaths and at the new moon and on the set festivals of the Eternal our God—these being binding upon
 5 Israel. It is a great temple I am building, for great is our
 6 God, above all gods. No one could build him a temple to house him, since heaven and even the highest heaven cannot contain him. I am merely building him a temple, to have incense burned before him, and who am I even to accomplish
 7 this? Send me, then, some craftsman who is an adept in working gold, silver, bronze, and iron, in handling purple, crimson, and blue dyes, some one to assist my own adepts in Judah and Jerusalem, whom my father
 8 David has collected. Also send me cedars, firs, and cypress logs from Lebânon; for I know your servants are skilled at felling
 9 timber in Lebânon. My servants will join your servants in getting plenty of timber ready, for the temple I am building is
 10 to be a marvel in size. I will give your people the woodcutters two hundred thousand bushels of grain for food, two hundred thousand bushels of barley, a hundred and eighty thousand gallons of wine, and a hundred and eighty thousand gallons of oil.”

11 Hiram king of Tyre sent this written answer to Solomon: “Because the Eternal loves his people, he has made you their king.

Blessed be the Eternal the God 12 of Israel,” Hiram continued, “who made heaven and earth, and who has given king David a wise son, endowed with prudence and intelligence, to build a temple and a royal palace for himself. I send you an adept work- 13 man, endowed with intelligence, a trusty adviser of mine called Hiram, the son of a Danite woman 14 and of a Tyrian sire, an expert in handling gold, silver, bronze, iron, stone, and wood, in treating purple, blue, fine linen, and crimson dyes, also in carving and engraving of all kinds; let him be allotted a place among your own adept workmen and those of my lord David your father. As for the grain, the 15 barley, the oil, and the wine, of which my lord speaks, let these be sent to the servants; we will 16 fell as much timber as you want from Lebânon and forward it in floats by sea to Joppa, whence you can transport it up to Jerusalem.”

So Solomon registered all the 17 aliens in the land of Israel, according to the census taken by his father David; they proved to be a hundred and fifty-three thousand six hundred in number. Seventy thousand of them he 18 made labourers, eighty thousand were to work as woodcutters up in the hills, and three thousand six hundred were to act as foremen and to see that the men did their work.

Then Solomon began the 3 building of the temple of the Eternal at Jerusalem, on mount Moriah where the Eternal had appeared to his father David, on the very spot fixed by David at the threshing-floor of Ornan the Jebusite; he began to build on 2 the second day of the second

month in the fourth year of his reign.

3 Here is the ground-plan drawn
up by Solomon for building the
temple of God. Its length (meas-
ured by the older scale of cubits)
was ninety feet, its breadth was
4 thirty feet. The length of the
front porch, corresponding to the
breadth of the temple, was thirty
feet, and its height was a hun-
dred and eighty feet, the interior
being garnished with pure gold.
5 The large hall he wainscoted
with fir, garnishing it with fine
gold, and carving palms and gar-
lands on the walls. The
6 shrine he adorned with exquisite
jewels, and the gold came from
7 Parvaim; he had the whole of the
shrine, the beams, the walls, and
the doors garnished with gold,
carving kherubs on the walls.
8 He made the most sacred in-
terior thirty feet long, corre-
sponding to the breadth of the
temple, and it was thirty feet
broad; he garnished it with over
9 twenty-five tons of fine gold, the
nails of gold each weighing two
pounds. The upper rooms he
10 also garnished with gold. In-
side the most sacred interior he
made two kherubs in woodwork,
11 covering them with gold; their
wings extended for thirty feet,
12 one wing of each kherub stretch-
ing for seven and a half feet to
the wall of the shrine and the
other wing stretching for seven
and a half feet to the wing of the
13 other kherub. These kherubs,
with wings stretching across
thirty feet, stood on their feet,
14 facing inwards. He also had the
curtain made of fine linen, in
blue, purple, and crimson, with
15 kherubs worked on it. In
front of the temple he erected
two columns, about fifty feet
high, with a capital of seven and

a half feet in height on the top of
each; he put garlands like neck- 16
laces round the tops of the pil-
lars, stringing upon them a hun-
dred pomegranates which he had
carved. The columns he set up 17
in front of the temple, one on
the right hand and one on the
left; the one on the right he
called Jachin, the one on the
left he called Boaz. He 4
also made a bronze altar, 4
thirty feet long, thirty feet
broad, and fifteen feet high. He 2
made a metal sea or tank fifteen
feet in diameter, seven and a half
feet high, and forty-five feet
round. Under it all round were 3
gourd-like rosettes, encircling the
tank, ten to every foot and a
quarter; these gourd-like rosettes
were in two rows, and they were
cast in one piece with the tank
itself, which rested on twelve 4
bulls, three facing the north,
three facing the west, three fac-
ing the south, and three facing
the east; the tank was placed on
their backs, their haunches being
turned inwards. It was about 5
three inches thick, the brim curl-
ing like the brim of a cup, like
the petals of a lily, and it held
over twenty-four thousand gal-
lons. He also made ten pots, 6
placing five on the right hand
and five on the left, for washing
those parts of the victims which
were sacrificed in burnt-offer-
ings; the priests washed them-
selves in the tank. He made the 7
ten lampstands of gold, as pre-
scribed, and placed them inside
the temple, five on the right
side and five on the left. He also 8
made ten tables, and placed
them inside the temple, five to
the right and five to the left, as
well as a hundred bowls of gold.
He made the court of the priests 9
and the large court, with doors

which he covered with bronze.

- 10 The tank was placed on the
right of the temple, facing south-
11 east. Hiram made the pots,
the shovels, and the bowls.

- So Hiram completed the work
he did for king Solomon in build-
12 ing the temple of God, the two
columns, the two rounded cap-
itals on the top of the columns,
the two nets of trellis-work to
cover the two rounded capitals
13 on the top of the columns, the
four hundred pomegranates for
each trellis-work, each network
having two rows of pomegran-
ates, to cover the two rounded
capitals on the top of the col-
14 umns. He also made trolleys
for the pots, and the pots on the
15 trolleys, the tank and its twelve
16 bulls underneath; the pots, the
shovels, the forks, and all the
utensils of the temple were made
by the trusty Hiram for king
Solomon, to build the temple of
God.

- 17 This bright bronze work was
cast by the king in the clay soil
of the Jordan valley between
18 Sukkoth and Zeredah. Solomon
made enormous quantities of
these utensils, for the weight of
the bronze was past counting.
19 Solomon himself made of pure
gold all the utensils within the
temple of God, with the golden
altar, the tables for the bread
20 of the Presence, the lampstands
with lamps to burn in front of
the inner shrine, as prescribed,
21 the ornamental flowers, the
lamps, and the tongs being of
22 solid gold; the snuffers, bowls,
saucers, and fire-pans, and even
the entrances, the doors of the
inner shrine, and the doors of the
temple, were made of gold.

5 So all the work done by Solo-
mon on the temple of the
Eternal was finished; Solomon

then brought in the votive offer-
ings of his father David, the sil-
ver and the gold and all the
other articles, placing them in
the store-chambers of the temple
of God.

Then Solomon called together 2
at Jerusalem the sheikhs of Is-
rael and all the chiefs of the
clans, the heads of the various
families, to bring the ark of the
Eternal's compact up from Da-
vid's burg or Sion. The Israel- 3
ites all gathered round the king
at the festival in the seventh
month. The sheikhs of Israel 4
all went with the Levites and
carried up the ark, the Trysting 5
tent, and all the sacred articles
inside the tent; these were car-
ried by the priests or Levites,
while king Solomon and all the 6
community of Israel which had
gathered round him walked in
front of the ark, sacrificing sheep
and oxen past all counting and
numbering.

Then the priests placed the ark 7
of the Eternal's compact in its
place within the inner shrine, the
most sacred Place, under the
wings of the kherubs; for the 8
wings of the kherubs stretched
over the place for the ark, cover-
ing the ark and its poles, though 9
the poles were so long that their
projecting tips could be seen, not
outside, but from the sacred hall
in front of the shrine—the posi-
tion they occupy to this very
day. Inside the ark there was 10
nothing except the two tablets
which Moses had placed there
at Horeb, the tablets of the com-
pact which the Eternal made
with the Israelites when they
left Egypt.

When the priests came out of 11
the inner shrine (for all the
priests present had consecrated
themselves, not merely those

12 whose turn it was to serve; all the Levites who were singers, Asaph, Heman, and Jeduthun, with their sons and clansmen, stood at the east end of the altar, robed in fine linen, and holding cymbals, lutes, and lyres; beside them stood a hundred and twenty priests who
13 blew trumpets. The trumpeters and singers joined in one loud song of praise and thanksgiving to the Eternal, and to the accompaniment of trumpets, cymbals, and other instruments of music, they sang this praise aloud to the Eternal, chanting,

For he is good,
his kindness never fails.),

a cloud filled the temple, the
14 temple of the Eternal, so densely that the priests could not stand to serve; the Eternal's splendour of glory filled the temple of
6 God.

Then said Solomon:

The sun has the Eternal set in
heaven,

but chosen himself to dwell in
darkness;

2 so I have built this mansion great
for thee,
for thee to dwell in, to eternity.

3 The king turned round and
blessed all the gathering of Is-
4 rael as they stood. He said,

"Blessed be the Eternal the
God of Israel, who spoke di-
rectly to my father David and
5 has done all he promised! He
said, 'Ever since I brought my
people out of the land of Egypt,
I chose no city out of any clan
of Israel to build a temple for
my presence, nor did I choose
any man to rule my people
6 Israel, none but Jerusalem as
my seat and David as lord over
7 my people Israel.' My father
David did have it in mind to
build a temple in honour of the
8 Eternal the God of Israel; but

the Eternal said to my father
David, 'You had it in your mind
to build a temple in my honour;
you did well to have that in
mind. Yet you are not to build 9
the temple; it is your son, born
of your body, who shall build
the temple in my honour.' The 10
Eternal has done what he prom-
ised; for I have risen to succeed
my father David and to sit upon
the throne of Israel, as the
Eternal promised, and I have
built the temple in honour of the
Eternal the God of Israel; in it 11
I have placed the ark containing
the compact which the Eternal
made with the Israelites."

Then he stood in front of the 12
altar of the Eternal, in presence
of all the community of Israel,
and stretched out his hands.
Solomon had made a bronze 13
platform, seven and a half feet
long, seven and a half feet wide,
and about four feet high, which
he placed in the middle of the
court; taking up his position on
this, he knelt down in the pres-
ence of all the community of
Israel, and stretching out his
hands to heaven he cried:

"O Eternal, God of Israel, 14
there is no god like thee in heav-
en or earth, who keepest thy
compact and showest kindness to
thy servants, as they live under
thine eye with all their heart.
Thou hast kept thy word to thy 15
servant David my father; thou
didst make him thine own prom-
ise and thou hast done it, as it
is this day. Now then, O Eter- 16
nal, God of Israel, keep this thy
promise to thy servant David
my father: 'You shall never lack
a descendant in my sight to sit
upon the throne of Israel, if
only your children watch their
lives, careful to follow my di-
rections as you have done.' O 17

Eternal, God of Israel, pray let this promise be fulfilled, which thou didst make to thy servant David!

18 But can God really live among men on earth? The very heaven, the height of heaven itself, cannot contain thee; and how much
19 less this temple I have built! So do thou turn, O Eternal my God, to thy servant in his prayers and supplications, listening to the cry of prayer which thy servant lifts to thee, that thine eyes may be open, day and night, to this temple, to the place where thou hast promised thy presence, listening to the prayer thy servant offers, when he turns to
21 this place. Listen to the supplications of thy servant and of thy people Israel, when they turn in prayer towards this place; yea, hear us up in thy home, in heaven, and as thou hearest forgive us.

22 When a man sins against his neighbour and is adjured to swear an oath, when he comes and swears his oath before thine
23 altar in this temple, then do thou listen up in heaven, take action and decide between thy servants, punishing the guilty by making him suffer for his misdeeds, and vindicating the innocent by rewarding him for his innocence.

24 When thy people Israel fall before the foe, because they have sinned against thee, if they repent and own thee openly and pray with supplications to thee
25 in this temple, then do thou listen up in heaven and forgive the sin of thy people Israel, letting them remain within the land which thou gavest to them
26 and to their fathers. When the skies are shut and no rain falls, because they have sinned against

thee, if they turn in prayer towards this place and own thee openly and give up their sin under thy chastisement, then do
27 thou listen in heaven and forgive the sin of thy servant and thy people Israel, as thou teachest them the good path for their life; send rain upon thy land, which thou hast given to thy people as their heritage. When
28 there is famine in the land, or pestilence, blasting or mildew, locusts or caterpillars, when their enemies besiege them in any of their towns, whatever be the plague or trouble—whatever
29 prayer and supplication is offered by any man of them, knowing well what plagues and vexes himself, and stretching out his hands towards this temple, then do thou listen up in thy home, in heaven, and forgive
30 them, dealing with every man as he has lived, O thou who knowest his heart (for thou, thou only, knowest the heart of all men), that in awe of thee they
31 may live as thou livest, so long as they are in the land thou gavest to our fathers. As for
32 the alien, who does not belong to thy people Israel but who came from a distant land, drawn by thy great fame for sheer strength and main force, when they come and turn in prayer towards this temple, then do
33 thou listen up in thy home, in heaven, and do all that the alien asks of thee, so that the nations in the world may know what thou art, learning to stand in awe of thee like thy people Israel, and learning that thou hast taken this temple which I built to be thine own.

When thy people march out to
34 fight against their enemies, in any way of thine appointing, and

pray to thee, turning towards
 this city thou hast chosen and
 this temple I have built in hon-
 35 our of thee, then do thou listen
 up in heaven to their prayer and
 supplication and uphold their
 36 cause. When they sin against
 thee (for there is no man who
 does not sin) and thou in thine
 anger leavest them to their ene-
 mies, to be carried prisoners to
 37 some land far off or near, yet if
 they take thought in the land of
 their captivity and repent and
 offer supplications to thee in the
 land of their captivity, crying,
 'We have sinned, we have gone
 38 wrong, we have done evil,' if
 they repent, heart and soul, in
 the land of their captivity,
 where they have been carried off
 as prisoners, and turn in prayer
 towards the land thou gavest to
 their fathers, towards the city
 thou hast chosen, towards the
 temple I have built in honour
 39 of thee: then do thou listen up
 in thy home, in heaven, to their
 prayers and supplications, and
 uphold their cause; forgive thy
 people who have sinned against
 thee.

40 And now, O my God, pray let
 thine eyes be open and thine
 ears attentive to prayer offered
 in this place.

41 Move up, O thou Eternal, to thy
 resting-place, thou and thy
 mighty ark!—
 thy priests, O Eternal, in trium-
 phant array,
 thy worshippers rejoicing in pros-
 perity!

42 O thou Eternal, disregard not
 thine own king,
 remember thy kind promises to
 thy servant David."

7 When Solomon had finished
 his prayer, fire fell from heav-
 en and burned up the sacrificial
 2 victims. The splendour of the
 Eternal's glory filled the temple,

so that the priests could not
 enter the temple of the Eternal,
 as the Eternal's splendour filled
 the Eternal's temple. All Is- 3
 rael looked on when the fire fell
 and the splendour of the Eternal
 was upon the temple; they
 bowed down with their faces on
 the pavement in worship, giving
 thanks to the Eternal and
 chanting,

For he is good,
 his kindness never fails.

Then the king and all the peo- 4
 ple offered sacrifices before the
 Eternal; king Solomon offered a 5
 sacrifice of twenty-two thousand
 oxen and a hundred and twenty
 thousand sheep.

Thus did the king and all the
 people dedicate the temple of
 God. The priests stood in their 6
 proper positions, the Levites had
 the musical instruments for
 praising the Eternal, which king
 David had made for the thanks-
 giving service (the chant to the
 Eternal being, "for his kindness
 never fails"), when he used them
 in the service of praise; the
 priests in front blew trumpets,
 and all Israel stood up.

Solomon also consecrated the 7
 middle part of the court in front
 of the temple of the Eternal; for
 it was there that he sacrificed the
 victims for the burnt-offering,
 and the fat slices from the vic-
 tims of the recompense-offerings,
 the bronze altar made by Solo-
 mon being unable to hold the
 burnt-offering, the cereal-offer-
 ing, and the fat slices.

Such was the festival held for 8
 seven days by Solomon and all
 Israel—a very vast host, drawn
 from all parts, from the Pass of
 Hamath down to the Wady-el-
 Arish. On the eighth day they 9
 held a closing celebration for
 seven days, after the seven days

devoted to the dedication of the
 10 altar. Then on the twenty-third
 day of the seventh month he dis-
 missed the people to their homes,
 rejoicing with glad hearts at all
 the goodness of the Eternal to
 David, to Solomon, and to his
 people Israel.

11 Thus did Solomon finish the
 temple of the Eternal and the
 royal palace; he carried out suc-
 cessfully all he had in mind to
 construct in the temple of the
 Eternal and in his own palace.

12 Then the Eternal appeared to
 Solomon by night and said to
 him: "I have listened to your
 prayer and chosen this place as

13 my temple for sacrifice. If I
 shut up the sky till no rain falls,
 or if I bid locusts devour the
 land, or if I send pestilence

14 among my people, then, if my
 people, who belong to me, hum-
 ble themselves and pray and
 seek my presence, turning from
 their evil ways, I will listen up
 in heaven and forgive their sins

15 and heal my land. My eyes
 shall be open and my ears atten-
 tive to prayer offered in this

16 place; for I have now chosen
 and consecrated this temple as
 my seat for ever, and my eyes
 and my heart shall constantly be

17 there. As for yourself, if you
 will live under my eye, like your
 father David, doing exactly as I
 have ordered you, and follow my

18 rules and regulations, then I
 will make your royal throne
 sure, as I agreed with your fa-
 ther David when I promised

19 that he would never be without
 a descendant to rule Israel. But
 if you turn away, giving up the
 rules and commands I have set
 before you, if you go to serve
 foreign gods and worship them,
 20 then I will uproot Israel out of
 the land I gave them; and this

temple which I have conse-
 crated for myself I will cast out
 of my sight, making it a proverb
 and byword among all nations.
 This temple so grand!—why, 21
 any passer-by will be amazed,
 and ask, 'Why has the Eternal
 dealt thus with this land and
 temple?' The answer will be, 22
 'Because the people forsook the
 Eternal the God of their fathers,
 who brought them out of the
 land of Egypt; because they
 took up with foreign gods, wor-
 shipping and serving them; that
 is why the Eternal brought all
 this ruin upon them.'

At the end of twenty years, 8
 in the course of which Solo-
 mon had built the temple of the
 Eternal and his own palace,
 Solomon fortified the towns pre- 2
 sented to him by Hiram, and
 settled Israelites in them.

Solomon attacked Hamath- 3
 Zobah and conquered it. He 4
 built Tadmor in the desert and
 also all his store-towns in Ha-
 math; he built Beth-horon the 5
 upper and Beth-horon the lower,
 both fortified towns with walls,
 gates, and bars, also Baalath, 6
 all the store-towns, the towns
 for his chariots, the towns for his
 cavalry, and whatever he was
 pleased to build in Jerusalem, at
 Lebânon, and anywhere through-
 out his realm.

Solomon raised a forced levy 7
 of labourers, as is done to this
 day, from the descendants of the
 Hittites, the Amorites, the Periz-
 zites, the Hivites, and the Jebu-
 sites, none of whom belonged to
 Israel—survivors in the land 8
 whom the Israelites had not de-
 stroyed. Solomon never forced 9
 Israelites to slave at his work;
 they were his soldiers and gen-
 erals, chariot-leaders and cav-
 alry-leaders. The following two 10

- hundred and fifty men were king Solomon's officials, who superintended all the workmen . . .
- 11 Solomon brought the Pharaoh's daughter up from David's burg to the palace he had built for her. "No wife of mine," said he, "shall live in the residence of David king of Israel, for any spot where the ark of the Eternal has rested is sacred."
- 12 Then Solomon burned victims as sacrifices to the Eternal on the altar of the Eternal which he had built in front of the vestibule, sacrificing at the daily rate as laid down by Moses, on the sabbaths, at the new moon, and at the fixed festivals (three times a year, the festival of unleavened bread, the festival of Weeks, and the festival of Booths). He fixed, as appointed by his father David, the divisions of priests for their service, fixed the stations for the Levites to sing praise and attend the priests, as the day's duty required, and also arranged the warders in divisions at each gate (for David the man of God had left these orders). The king's orders for the priests and Levites were carried out faithfully in every detail, including the treasures.
- 16 In this way Solomon's work was completed, from the day when the foundations of the temple of the Eternal were laid to the completion of the temple.
- 17 Then Solomon went to Ezion-geber and Eloth on the sea-coast, in the land of Edom, where Hiram had ships sent to him, and also expert seamen in his service, who accompanied Solomon's men to Ophir and brought
- 9 back to king Solomon over nineteen tons of gold. The amount of gold that came to Solomon in one year was nearly
- twenty-nine tons, in addition to what was derived in taxes from traders and as tribute from Arabian emirs and from vassal-princes. King Solomon made two hundred shields of beaten gold; twenty-five pounds of gold went to each shield. He also made three hundred targes of beaten gold; twelve pounds of gold went to each of them; the king hung these in the "Forest of Lebânon" hall. The king also made a large ivory throne, which he overlaid with pure gold; the throne had six steps and a footstool of gold, fixed to the throne, with arms on each side of the seat, flanked by two lions, while twelve lions stood on each side of the six steps. No such throne was ever made in any kingdom. King Solomon's drinking service was all made of gold, and all the articles in the "Forest of Lebânon" hall were made of pure gold; silver was thought nothing of in Solomon's day. For the king had ships that sailed to Tartessus along with Hiram's seamen; once every three years the Tartessus fleet came home with gold and silver, ivory, apes, and peacocks.
- So in wealth and in wisdom king Solomon excelled all kings on earth. All kings on earth came to visit Solomon, to listen to the wisdom which God had put into his mind, and everyone brought his present: silver articles, gold articles, robes, weapons, and spices, horses and mules, so much year by year. King Solomon had four thousand stalls for horses and chariots, and twelve thousand cavalry, stationed in the chariot-towns or at Jerusalem beside the king. He ruled over all the sand stalls for horses and chariots, and twelve thousand cavalry, stationed in the chariot-towns or at Jerusalem beside the king. He ruled over all the
- kingdoms from the Euphrates to the

land of the Philistines and as far
 27 as the frontier of Egypt. The
 king made silver as common in
 Jerusalem as stones, and cedar
 28 wood as plentiful as sycamore-
 trees in the lowlands. Horses
 were brought to Solomon from
 Egypt and from every country.
 10 Hiram's sailors and Solomon's
 sailors, who brought gold from
 Ophir, also brought sandal-wood
 11 and jewels; out of the sandal-
 wood the king made balustrades
 for the temple of the Eternal
 and for the royal palace, as
 well as lyres and lutes for the
 singers; none such had ever been
 seen before in Judah.

1 When the queen of Sheba
 heard about the fame of Solo-
 mon, she came to test him with
 puzzling questions at Jerusalem,
 accompanied by a very large
 retinue, with camels bearing
 spices, ample gold, and jewels.
 As soon as she reached Solomon,
 she opened out all that was on
 2 her mind, and Solomon an-
 swered all her questions; there
 was not a single thing hidden
 from Solomon, which he could
 3 not explain to her. When the
 queen of Sheba realized all this
 wisdom of Solomon, when she
 4 saw the palace he had built, the
 food at his table, the way his
 courtiers were arranged and his
 servants waited, and their dress,
 the cupbearers and their dress,
 and the burnt-offerings he used
 to offer in the temple of the
 Eternal, she was quite over-
 5 whelmed; she said to the king,
 "That was a true tale I heard in
 my own country, of your words
 6 and wisdom! But I did not
 believe what they said, till I
 came and saw for myself. And
 now I see not half was told me
 about your vast wisdom; you are
 far more than all the reports I

heard. Happy are your wives! 7
 Happy men, these courtiers who
 are always waiting on you and
 hearing your wisdom! Blessed 8
 be the Eternal your God, who
 delighted in you and set you on
 the throne of Israel, to rule for
 the Eternal your God! It is be-
 cause your God loved Israel,
 meaning to establish them for all
 time, that he made you king
 over them, to govern and ad-
 minister justice."

She presented the king with 9
 six hundred and ninety-three
 thousand pounds in gold, a
 wealth of spices, and jewels;
 never was any such supply of
 spices seen as the queen of Sheba
 gave to king Solomon. King 12
 Solomon in turn presented the
 queen of Sheba with whatever
 she desired, with anything she
 asked, besides returning the
 value of her own present. Then
 she went back to her own land,
 she and her retinue.

As for the rest of the acts of 29
 Solomon, from first to last, are
 they not described in the His-
 tory of the prophet Nathan and
 in the "Prophecies" of Ahijah
 from Shilo, and in the "Visions"
 of Iddo the seer regarding Jero-
 boam the son of Nebat? Solo- 30
 mon reigned in Jerusalem over
 all Israel for forty years. Then 31
 Solomon slept with his fathers,
 and was buried in the city of
 David his father. His son Reho-
 boam reigned instead of him.

Rehoboam went to She- **10**
 chem, for all Israel had
 gone to elect him king at She-
 chem. But as soon as Jeroboam 2
 the son of Nebat heard the news
 (he was in Egypt, whither he had
 fled to escape from king Solo-
 mon), Jeroboam came back from
 Egypt; he was sent for and sum- 3
 moned. Then Jeroboam and all

Israel went and said to Rehoboam, "Your father's rule was heavy; lighten the heavy rule he imposed upon us and his crushing service, and we will serve you." He said to them, "Come back after three days." When the people went away, king Rehoboam consulted the old councillors who had served his father Solomon. He asked them what answer they would advise him to return to the people. They said, "If you will be kind to this people and please them and speak favourable words to them, they will be your servants for all time." But he set aside this advice given him by the old councillors, and consulted the juniors of his own age in his retinue. He asked them what answer they would advise him to return to the demand of the people, that Solomon's rule should be lightened. These juniors of his own age replied, "This people cries to you, 'Your father's rule was heavy, make you it lighter for us?' Well, tell them this: 'My little finger is thicker than my father's thighs. If my father's rule pressed hard on you, I will press harder still; my father lashed you with scourges, but I will lash you with scorpions.'" On the third day Jeroboam and all the people came back to Rehoboam, as the king had told them. The king gave them a harsh answer. King Rehoboam set aside the advice of the senior councillors, and spoke to the people as the juniors had advised: "My father's rule pressed hard on you, but I will press harder still; my father lashed you with scourges, but I will lash you with scorpions." So the king refused to heed the people.

(This was a turn of things brought about by God, that the Eternal might carry out the word which he had sent by Ahijah of Shilo to Jeroboam the son of Nebat.) When all Israel saw that the king refused to heed them, the people retorted to the king,

What part have we in David?
We're done with Jesse's son!
Look to your own house, David,
now!

Home, Israel, to your homes!
Then all Israel went home. When king Rehoboam sent them Hadoram, who was in charge of the labour-gangs, the Israelites stoned him to death; whereupon king Rehoboam mounted his chariot in a hurry to escape to Jerusalem.

So Israel rebelled against the dynasty of David, as it still does. However, Rehoboam reigned over the Israelites who lived in the towns of Judah.

On reaching Jerusalem, Rehoboam mustered the men of Benjamin and Judah, a hundred and eighty thousand picked men-at-arms, to attack Israel and recover the kingdom for Rehoboam. But this message came from the Eternal to Shemaiah, a man of God: "Give this message from the Eternal to Rehoboam the son of Solomon, king of Judah, and to all the Israelites in Judah and Benjamin: 'You are not to march or fight against your fellows. Back home, every man of you! What has happened, I have caused to happen.'" They listened to what the Eternal said, and gave up their march against Jeroboam.

Rehoboam lived in Jerusalem. He built towns of defence throughout Judah, fortifying

6 Bethlehem, Etam, Tekoa, Beth-
 7 zur, Soko, Adullam, Gath, Ma-
 8 rêshah, Ziph, Adoraim, Lakhish,
 9 Azekah, and Zorah, with Aijalon
 10 and Hebron (which belong to
 11 Judah and Benjamin). He
 strengthened these fortresses,
 putting commanders in them,
 with stores of provisions, oil
 12 and wine; and in each town he
 stored shields and spears. He
 made them very strong, so that
 he held Judah and Benjamin.
 13 The priests and the Levites all
 over Israel went over to him
 14 from every quarter; the Levites
 left their open lands and settle-
 ments, flocking into Judah and
 Jerusalem (since Jeroboam and
 his successors had deposed them
 from officiating as priests to the
 15 Eternal, and had appointed
 priests for the high places and
 the satyrs and the calves which
 16 Jeroboam had made). They
 were followed, from all the clans
 of Israel, by those who had
 made up their minds to worship
 the Eternal the God of Israel,
 and who came to Jerusalem in
 order to sacrifice to the Eternal
 17 the God of their fathers. These
 proved a strength to the king-
 dom of Judah, and made Reho-
 boam son of Solomon powerful
 for three years, as they lived by
 the traditions of David and Sol-
 omon for three years.
 18 Rehoboam married Mahalath
 the daughter of Jerimoth, a son
 of David, and of Abihail the
 daughter of Eliab, a son of Jesse;
 19 she bore him three sons, Jeûsh,
 20 Shemariah, and Zaham. After
 her he married Maakah, a
 granddaughter of Absalom, who
 bore him Abijah, Attai, Ziza,
 21 and Shelômith. Of all his wives
 and mistresses (for he had eight-
 een wives and sixty mistresses,
 who bore him twenty-eight sons

and sixty daughters), Rehoboam
 loved Maakah the grand-
 daughter of Absalom best; he 22
 made her son Abijah the crown
 prince, over his brothers, intend-
 ing to make him king, and he 23
 was wise enough to distribute
 his other sons all over the coun-
 try of Judah and Benjamin,
 placing them in all the fortified
 towns, giving them plenty of
 provisions, and arranging many
 marriages for them.

It was after Rehoboam's **12**
 kingdom was established, after
 he became powerful, that he
 and all Israel along with him
 forsook the law of the Eternal.
 As they had broken faith with 2
 the Eternal, in the fifth year of
 Rehoboam's reign Shishak king
 of Egypt marched against Jeru-
 salem with twelve hundred chari- 3
 ots and sixty thousand cavalry
 and an innumerable army from
 Egypt, Libyans, Troglodytes,
 and Ethiopians. He captured 4
 the fortified towns belonging to
 Judah, and then reached Jeru-
 salem. Rehoboam and the no- 5
 bility of Judah had gathered at
 Jerusalem, on account of Shi-
 shak; and to them the prophet
 Shemaiah brought this message
 from the Eternal: "As you have
 forsaken me, I have abandoned
 you to Shishak." The nobility 6
 and the king humbled them-
 selves, crying, "The Eternal is
 just!" So when the Eternal saw 7
 that they had humbled them-
 selves, the Eternal sent this
 message to Shemaiah: "They
 have humbled themselves; I will
 not destroy them; in a little
 while I will grant them deliver-
 ance. My wrath shall not be
 vented on Jerusalem by Shi-
 shak; yet they must be his 8
 servants, to let them know the
 difference between my service

and the service of foreign lands."

9 So Shishak king of Egypt attacked Jerusalem, carrying off the treasures of the temple of the Eternal and the treasures of the royal palace; he carried off everything, even the golden shields made by Solomon. (Rehoboam made bronze shields instead, which he entrusted to the officers of the guard who guarded the entry to the royal palace; whenever the king entered the temple of the Eternal, the guards carried the shields, and then brought them back to the guard-room.) But as Rehoboam humbled himself, the Eternal's wrath was averted, so that he was not utterly destroyed. Besides, there was some good left still in Judah.

13 King Rehoboam then regained his royal power at Jerusalem; Rehoboam was forty-one years old when he began to reign, and he reigned for seventeen years in Jerusalem, the city chosen by the Eternal out of all the clans of Israel, to belong to himself. His mother's name was Naamah the Ammonitess. He did evil, for he had no mind to worship the Eternal.

15 The acts of Rehoboam, from first to last, are they not described in the histories of Shemaiah the prophet and of Iddo the seer? (Rehoboam and Jeroboam were always fighting.)

16 Rehoboam slept with his fathers, and was buried in David's burg; Abijah his son reigned instead of him.

13 It was in the eighteenth year of king Jeroboam that Abijah began to reign over Judah. For three years he reigned in Jerusalem; his mother's name was Maakah the daughter of Uriel of Gibeah.

War broke out between Abijah and Jeroboam. Abijah took the field with an army of gallant soldiers, four hundred thousand picked men; Jeroboam arrayed against him eight hundred thousand picked men, who were gallant fighters. Abijah took his stand on mount Zemaraim, in the highlands of Ephraim, and shouted: "Listen to me, Jeroboam, and all Israel! Surely you know that the Eternal the God of Israel gave the monarchy of Israel to David for all time, to David and his descendants, by an irrevocable pledge! Yet Jeroboam the son of Nebat, a servant of Solomon the son of David, rose in rebellion against his lord. He was joined by some crafty creatures, low scoundrels, who asserted themselves against Rehoboam the son of Solomon, when Rehoboam was inexperienced and too weak to resist them. And now you think of resisting the kingdom of the Eternal, under the son of David! You are a mighty host; you have with you the golden calves which Jeroboam made as gods for you. Have you not expelled the priests of the Eternal, Aaron's sons, and the Levites? Have you not made priests for yourselves, as foreigners do, till anybody who comes forward to consecrate himself with a young bullock and seven rams can become a priest of your no-gods? But as for us, the Eternal is our God; we have not forsaken him; we have the sons of Aaron serving the Eternal as priests, and the Levites at their posts, burning every morning and evening to the Eternal sacrifices and fragrant incense, arranging the bread of the Presence on the sacred table, and lighting the golden

lampstand with its lamps every evening. We do our duty to the Eternal our God; you have forsaken him. Here is God with us, at our head; his priests have the bugles of alarum, to sound the alarum against you. Men of Israel, fight not against the Eternal the God of your fathers, for you will never succeed!"

13 However, Jeroboam laid an ambush in their rear; Judah had his army in front of them and his
14 ambush in the rear, so that, on turning to attack, there was the foe arrayed in front and behind! They cried to the Eternal, the priests blew a trumpet-blast,
15 and the Judahites raised their war-cry. Now, as the Judahites raised their war-cry, God routed Jeroboam and all Israel before
16 Abijah and Judah; the men of Israel fled before Judah, and God put them into the hands of
17 Judah; Abijah and his army massacred them, till five hundred thousand picked men of
18 Israel fell dead. So the Israelites were crushed at that time, while the men of Judah won, because they relied on the Eternal the God of their fathers.
19 Abijah chased Jeroboam, and captured from him the towns of Bethel, with its villages, Jeshana, with its villages, and
20 Ephron, with its villages. Indeed, Jeroboam never recovered himself during the reign of Abijah; the Eternal struck him
21 dead. But Abijah grew powerful; he married fourteen wives and had twenty-two sons and sixteen daughters.

22 The rest of the acts of Abijah, his deeds and his sayings, are described in the Midrash of the
14 prophet Iddo. Abijah slept with his fathers, and was

buried in David's burg; Asa his son reigned instead of him.

During his reign the country had peace for ten years. Asa 2 did what was good and right in the eyes of the Eternal his God; he removed the foreign altars 3 and shrines, he demolished the obelisks, and cut down the sacred poles, ordering Judah to 4 worship the Eternal, the God of their fathers, and to obey his law and orders. He also re- 5 moved from all the towns in Judah the shrines and sun-pillars.

Under him the realm lay quiet. He built fortified towns in Ju- 6 dah, for the land was at peace and he had no wars during these years; the Eternal had granted him rest. "Let us build these 7 towns," he said to Judah, "putting up walls and towers and gates and bars, while the country lies undisturbed since we have worshipped the Eternal our God; we have worshipped him, and he has granted us rest on every side." So they built and prospered.

Asa had an army of Judahites 8 carrying shields and spears, three hundred thousand of them, and two hundred and eighty thousand Benjamites arrayed with targes and bows—all of them gallant fighters. They 9 were once attacked by Zerah the Ethiopian at the head of a million men, with three hundred chariots. Zerah reached Marê- 10 shah, and Asa marched against him, the battle being joined at Marêshah in the valley of Zephathah. Asa cried to the Eternal 11 his God, "O Eternal, thou art the only one to help the weak against the mighty. Help us, O Eternal our God, for on thee we rely, and trusting in thee do we

encounter this host. O Eternal, thou art our God; let not mortal
 12 man prevail against thee." So the Eternal routed the Ethiopians before Asa and Judah.
 13 The Ethiopians fled, pursued by Asa and his men as far as Gerar; so many Ethiopians were killed that not one remained alive; they were broken before the Eternal and his army. The Judahites bore off rich booty;
 14 they captured all the towns round Gerar, as a panic from the Eternal overcame these towns; they plundered every town (for there was rich plunder in them),
 15 they also captured the Bedawin tents and bore off plenty of sheep and camels; then they came back to Jerusalem.

15 Then the spirit of God inspired Azariah the son of Oded to go out and meet Asa with this message: "Listen to me, Asa, and all you men of Judah and Benjamin! The Eternal was on your side, because you were on his side; if you seek him, he will be found by you; but, if you forsake him, he will forsake
 3 you. For a long while Israel was without the true God, without any priest who taught religion,
 4 without God's law; but when they turned in their trouble to the Eternal the God of Israel and sought him, he was found by
 5 them. During those years there was no peace for anyone; sore woes disturbed everyone in every
 6 district; clan dashed against clan, and town against town, for God punished them with all
 7 kinds of disorder. But be you strong, relax not your efforts, for your work will be rewarded."

8 When Asa heard this, he was brave enough to remove the detestable idols from all the land of Judah and Benjamin and

from all the towns he had captured in the highlands of Ephraim. He also repaired the altar of the Eternal in front of the porch of the Eternal. Then 9 he summoned all Judah and Benjamin and the settlers from Ephraim, Manasseh, and Simeon, who had come over to him in large numbers from Israel when they saw that the Eternal his God was with him. Gather- 10 ing at Jerusalem in the third month of the fifteenth year of Asa's reign, they sacrificed that 11 day to the Eternal, from the booty they had captured, seven hundred oxen and seven thousand sheep. They renewed their 12 compact to worship the Eternal the God of their fathers with all their heart and soul, resolving that anyone, young or 13 old, man or woman, who would not worship the Eternal, the God of Israel, should be put to death. They pledged their oath 14 to the Eternal aloud, with shouts and with blasts on the trumpets and the bugles. And 15 all Judah rejoiced over the oath, for they had sworn it with all their heart and sought him with all their desire; the Eternal was found by them, and he gave them peace on every side.

King Asa also deposed his 16 mother Maakah from the position of queen-mother, because she had made an obscene object for Astartê; Asa demolished this object of an image, reduced it to dust, and burned it in the Kidron ravine. The shrines 17 were not removed from Israel; still, Asa's mind was undivided all his life.

Down to the thirty-fifth year 19 of Asa's reign, there was no further war. But in the 16 thirty-sixth year of Asa's

reign, Baasha king of Israel attacked Judah, fortifying Ramah in order to prevent anyone passing to or from Asa king of Judah.

2 So Asa took silver and gold from the treasures of the temple of the Eternal and the royal palace, and sent this message to Benhadad the king of Aram at Damas-

3 cus: "There is an alliance between myself and you, as there was between my father and your father. Here is a present of silver and gold; come, break your alliance with Baasha the king of Israel, and force him to

4 let me alone." Benhadad agreed to king Asa's request; he sent his generals to attack the towns of Israel, and they stormed Ijon, Dan, and Abel-maim, as well as all the store-towns of

5 Naphtali. When Baasha heard this, he stopped fortifying Ramah and abandoned his enter-

6 prise. Then king Asa took all the men of Judah, and they carried away the stones and timber with which Baasha had been fortifying Ramah; Asa used them to fortify Geba and Mizpah.

7 Then Hanani the seer came and told Asa king of Judah, "You have lost a victory over the Aramæan army, by relying on the king of Aram instead of relying on the Eternal your God.

8 Were not the Ethiopians and the Libyans a huge host, with an enormous number of chariots and cavalry? Yet the Eternal put them into your power, because

9 you relied on him. For the Eternal's eyes dart here and there over the whole world, as he exerts his power on behalf of those who are devoted to him. This is a foolish deed of yours; after this you will have to fight."

10 Asa, angry at the seer, clapped

him into the stocks, for he was in a rage with him for what he said. It was at this time also that Asa tortured some of the people.

Now the acts of Asa, from 11 first to last, are described in the History of the Kings of Judah and Israel. In the thirty-ninth 12 year of his reign, Asa's feet became diseased; the disease was very painful, and Asa had recourse to his physicians, not to the Eternal. Asa slept with his 13 fathers, dying in the forty-first year of his reign; he was buried 14 in a tomb of his own, which he had cut out for himself in David's burg, and was laid out in a resting-place filled with fragrant perfumes and all kinds of spices prepared by the perfumers' art; a large bonfire was lit in his honour.

Jehoshaphat his son 17 reigned instead of him, and established his power against Israel. He posted armed forces in 2 every fortified town of Judah, setting military posts throughout the country of Judah and in the towns of Ephraim captured by his father Asa. The 3 Eternal was with Jehoshaphat, because he took the line taken at first by his father; he resorted 4 not to the Baals but to his father's God, living by his commands, instead of doing as Israel did. Therefore did the Eternal 5 establish the kingdom under his rule; all Judah brought presents to Jehoshaphat, and he had abundant wealth and honour. He made it his ambition to live 6 on the lines of the Eternal, and proceeded to remove the shrines and sacred poles from Judah.

In the third year of his reign 7 he sent some of his leading men, Benhail, Obadiah, Zechariah, Nethanel, and Micaiah, to give

religious instruction throughout
 8 the towns of Judah, accom-
 panied by some Levites, She-
 maiah, Nethaniah, Zebadiah, Asa-
 hel, Shemiramoth, Jehonathan,
 Adonijah, Tobijah, and Tob-
 adonijah, also by Elishama and
 Jehoram, who were priests.
 9 Taking the law-book of the
 Eternal, they gave instructions
 throughout Judah; they went to
 every town in Judah, instructing
 the people.
 10 The Eternal also put such a
 dread upon all the realms round
 Judah that they made no war
 11 upon Jehoshaphat. Indeed,
 some of the Philistines brought
 tribute to Jehoshaphat, a vast
 quantity of silver, while the Ara-
 bians brought him flocks, seven
 thousand seven hundred rams
 and seven thousand seven hun-
 12 dred he-goats. Jehoshaphat be-
 came more and more powerful.
 He built castles and towns for
 storing provisions throughout
 13 Judah; he had large military
 stores in the towns of Judah,
 and soldiers, gallant fighters, in
 14 Jerusalem. This was their regis-
 ter, by families: Judah's gen-
 erals were Adnah, in command
 of three hundred thousand gal-
 15 lant fighters, next to him Jeho-
 hanan, in command of two hun-
 16 dred and eighty thousand, and
 next to him Amasiah the son of
 Zichri, who volunteered for the
 service of the Eternal, in com-
 mand of two hundred thousand
 17 gallant fighters; Benjamin's gen-
 erals were Eliada, a gallant sol-
 dier, in command of two hun-
 dred thousand men armed with
 18 bow and targe, and next to him
 Jehozabad, in command of a
 hundred and eighty thousand
 men all ready for the fray.
 19 These were at the king's dis-
 posal, besides the troops posted

by the king in the fortified towns
 all over Judah.

Jehoshaphat had abun-
 dant wealth and honour. **18**
 He allied himself in marriage to
 Ahab. Some years later he vis- 2
 ited Ahab at Samaria, where
 Ahab killed large numbers of
 sheep and oxen for him and his
 company, pressing him to join in
 an attack on Ramoth-gilead.
 Said Ahab king of Israel to 3
 Jehoshaphat king of Judah,
 "Will you accompany me
 against Ramoth-gilead?" He
 replied, "I am one with you, my
 men are one with your men; we
 will join you in the war. But 4
 first of all," added Jehoshaphat,
 "pray find out what the Eternal
 has to say."

So the king of Israel, gather- 5
 ing the prophets together, four
 hundred of them, asked them,
 "Shall we march to attack
 Ramoth-gilead, or shall I give it
 up?" "March," they answered,
 "God will put it into the hands
 of the king." Jehoshaphat asked, 6
 "Is there not some other prophet
 of the Eternal whom we might
 consult?" The king of Israel 7
 said to Jehoshaphat, "There is
 another man through whom we
 may consult the Eternal, but I
 hate him, for he never will
 prophesy any good for me, he
 always prophesies some evil; it
 is Micaiah the son of Imlah."
 "Let not the king say so," re-
 plied Jehoshaphat. So the king 8
 of Israel called an officer and
 told him to bring Micaiah the
 son of Imlah quickly.

Now the king of Israel and 9
 Jehoshaphat the king of Judah
 were seated, each upon his
 throne, in full armour, seated at
 the entry to the gate of Samaria,
 with all the prophets prophesy-
 ing in front of them. Zedekiah 10

the son of Kenaānah had made iron horns and given this message from the Eternal: "With these you shall push the Aramæans till they perish." So said all the prophets, shouting, "March to Ramoth-gilead and win; for the Eternal will put it into the hands of the king." The messenger who went for Micaiah told him that the prophets with one consent were predicting good for the king; "Pray let your message be like any one of theirs; say a good word." "As the Eternal lives," said Micaiah, "whatever my God tells me I will say." When he came to the king, the king asked him, "Micaiah, shall we march to attack Ramoth-gilead or give it up?" "Oh march away and win," said Micaiah, "for it is sure to fall into your hands!" The king retorted, "How often have I to adjure you to tell me the plain truth as from the Eternal?" "Well," said Micaiah, "I had a vision: I saw all Israel scattered over the hills like sheep without a shepherd; and the Eternal said, 'These folk have no master; better let each of them go home in peace!'" So the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy any good for me, but only evil?" "No," cried Micaiah, "listen to this from the Eternal. I had a vision of the Eternal seated on his throne, with all the heavenly host standing right and left of him. When the Eternal asked, 'Who will delude Ahab into marching to his death at Ramoth-gilead?' one said this, another said that, till one spirit came forward and, standing before the Eternal, offered to delude Ahab. 'How?'

said the Eternal. The spirit answered, 'By passing as a lying spirit into the mouth of all his prophets!' 'You shall delude him,' said the Eternal, 'you shall succeed in that; pass out and do it.' So the Eternal has put a lying spirit into the mouth of your prophets here; the Eternal has resolved on evil for you."

At this, Zedekiah the son of Kenaānah stepped forward and struck Micaiah on the cheek, saying, "Where is the spirit of the Eternal that speaks through you?" "You will find that out," said Micaiah, "on the day when you have to take refuge in an inner chamber!" Then the king of Israel said, "Take Micaiah away back to Amon the governor of the town and to prince Joash, with orders from the king that the fellow is to be clapped into prison and fed on bread and water, to keep him miserable, till I come home victorious." "If ever you come home victorious," said Micaiah, "then the Eternal has not spoken by me."

Then the king of Israel and Jehoshaphat the king of Judah marched on Ramoth-gilead. "I will go into the fray disguised," said the king of Israel to Jehoshaphat, "but you can put on your own robes." So the king of Israel disguised himself before they entered the fray. Now the king of Aram had ordered the captains of his chariots to fight with no one, young or old, except the king of Israel; so, on seeing Jehoshaphat, the chariot-captains thought he was the king of Israel and surrounded him. Jehoshaphat gave a shout, and the Eternal helped him; God moved them to leave him alone. Seeing that he was not the king

of Israel, the chariot-captains
 33 stopped pursuing him. But a certain archer, drawing his bow at a venture, struck the king of Israel between the joints of his armour. "Wheel round," cried the king to the driver of his chariot, "get me out of the battle, for I am badly wounded."
 34 However, as the fight grew fiercer that day, the king remained to face the Aramæans till night fell; about sunset he died.

19 Jehoshaphat king of Judah returned safe home to Jerusalem. He was met by Jehu the son of Hanani the seer, who came out and said to king Jehoshaphat, "Should one help bad men, and be a friend to those who hate the Eternal? This has drawn down on you
 3 anger from the Eternal. Still, there is some good in you; you have removed the sacred poles from the land and made up your mind to worship God."

4 Jehoshaphat resided at Jerusalem; once more he went over the nation from Beêrsheba to the highlands of Ephraim and brought them back to the Eternal the God of their fathers.
 5 He also appointed judges all over the land, in each one of the
 6 fortified towns of Judah, charging them to be careful how they acted. "For," said he, "you act as judges not on behalf of man but of the Eternal, who is beside you as you give your decisions."
 7 So let awe for the Eternal control you; be careful to act in that spirit, for the Eternal our God knows nothing of injustice, nor of favouritism, nor of bribing."

8 At Jerusalem Jehoshaphat also established a court of Levites and priests and headmen

in Israel for religious cases and disputes among the citizens of Jerusalem. He gave the judges 9 this charge: "In awe of the Eternal, with loyal heart and single mind, you shall act. Whenever 10 a case comes before you from your fellows in any town, and you have to decide between manslaughter and murder, or to decide what law or command, what rule or regulation applies, warn the parties against incurring guilt before the Eternal, and so bringing wrath on yourselves and on your fellows. You must do this, not to incur guilt. Amariah the high-priest pre- 11 sides over you in all religious cases, and Zebadiah the son of Ishmael, the clan-chief of Judah, in all civil cases; the Levites execute your decisions. Get to work, then, with courage; and may the Eternal be with each honest man."

It was after this that the **20** Moabites and Ammonites, with some of the Meûnim, made war on Jehoshaphat. Word came 2 to Jehoshaphat that a huge host was moving against him from Edom, over the Dead Sea, and that they were already at Hazazon-tamar (or Engedi). Jehosh- 3 aphant was afraid; he resolved to have recourse to the Eternal, and proclaimed a fast all over Judah. So Judah assembled to 4 seek help from the Eternal; people came from every town in Judah to worship the Eternal. And Jehoshaphat rose in the 5 assembly of Judah and Jerusalem, before the new court in the temple of the Eternal, pray- 6 ing thus: "O Eternal, the God of our fathers, art not thou God in heaven, and ruler of all realms on earth? Such power and might is thine that no one

7 can resist thee. O our God,
 didst not thou evict the natives
 of this land before thy people
 Israel, giving the land to the
 offspring of Abraham thy friend,
 8 for all time? And they settled
 in it, they have built a sanctuary
 in it to thine honour, thinking
 9 that if evil befell them, the
 sword in judgment, or pesti-
 lence, or famine, they would
 stand in front of this temple and
 before thee (for in this temple is
 thy presence) and cry to thee in
 their distress, till thou didst
 10 hear and save them. Now here
 are the Ammonites and Moab-
 ites and folk from mount Seir,
 whom thou didst not allow
 Israel to invade, when Israel
 came out of the land of Egypt—
 no, Israel turned away from
 them and did not destroy them!
 11 Look how they reward us,
 coming to eject us from thy very
 own country which thou hast
 12 given us to be ours. O our God,
 wilt thou not deal with them?
 We are helpless against this
 mighty host that is attacking
 us; we know not what to do, but
 we look to thee.”
 13 All the men of Judah stood be-
 fore the Eternal, with their in-
 fants, their wives, and their chil-
 14 dren. Then Jehaziel the son of
 Zechariah, the son of Benaiah,
 the son of Jeiel, the son of Mat-
 taniah, a Levite descended from
 Asaph, was inspired by the spirit
 of the Eternal in the midst of the
 15 gathering to cry, “Listen, all
 ye men of Judah, ye citizens
 of Jerusalem, and you, O king
 Jehoshaphat; the Eternal’s mes-
 sage to you is this: ‘Fear not,
 falter not before this vast army;
 it is for God, not for you, to fight
 16 them. March down against
 them to-morrow; they are com-
 ing up by the ascent of Haziz,

and you will come upon them
 at the end of the ravine in front
 of the desert of Jeruel. You 17
 will not need to do any fighting;
 take up your position, stand
 still, and watch the victory of
 the Eternal, who is on your side,
 O Judah and Jerusalem. Fear
 not, falter not. Move out
 against them to-morrow, for
 the Eternal is on your side.”
 Jehoshaphat bent his head, face 18
 to the ground, and all the men of
 Judah and the citizens of Jeru-
 salem fell down before the Eter-
 nal, worshipping the Eternal,
 while the Levites (Korahites 19
 belonging to the Kohath family)
 stood up to praise the Eternal
 the God of Israel, at the pitch
 of their voices.

Next morning they rose and 20
 moved into the open country
 round Tekoa. As they advanced,
 Jehoshaphat stood and said,
 “Listen, men of Judah and citi-
 zens of Jerusalem! Take hold of
 the Eternal your God and you
 will keep hold of life; hold by his
 prophets, and you will prosper.”
 After this counsel to the nation, 21
 he appointed the Eternal’s
 singers to praise him in sacred
 vestments, marching in front of
 the army and chanting,

Give thanks to the Eternal,
 for his kindness never fails.

As they began to sing and 22
 praise him, the Eternal set men
 in ambush against the Ammon-
 ites, the Moabites, and the folk
 from mount Seir, who had at-
 tacked Judah, and they were
 routed. The Ammonites and the 23
 Moabites turned on the natives
 of mount Seir, determined to
 wipe them out; and then, after
 destroying the natives of Seir,
 they all helped to kill one an-
 other. So when the men of Ju- 24
 dah reached their post of attack

looking over the open country, they saw the host were so many corpses stretched upon the ground; not a man had escaped.

25 When Jehoshaphat and his people came to plunder them, they found plenty of cattle, goods, garments, and valuables, which they carried off for their own use—more, indeed, than they could bear away; the booty was so enormous that it took them

26 three days to remove it. On the fourth day they mustered in the valley of Berākah (Blessvale), where they blessed the Eternal; hence to this day it is

27 called Blessvale. Then all the men of Judah and Jerusalem, headed by Jehoshaphat, returned home to Jerusalem, rejoicing, since the Eternal had given them joy over their ene-

28 mies; they went to the temple of the Eternal at Jerusalem with lutes and lyres and trumpets.

29 And when the foreign countries heard that the Eternal had fought against the enemies of Israel, the dread of God fell on

30 them all. So the realm of Jehoshaphat was undisturbed, for his God granted him rest on every side.

31 Jehoshaphat reigned over Judah. He was thirty-five years old when he began to reign, and he reigned in Jerusalem for twenty-five years. His mother's name was Azubah the daughter

32 of Shilhi. He followed the path of his father Asa, never swerving from it, doing what was right in the eyes of the Eternal. Still the shrines were not removed, nor had the nation as yet turned to the God of their fathers.

34 The rest of the acts of Jehoshaphat, from first to last, are described in the History of Jehu the son of Hanani, which is in-

serted in the Book of the Kings of Israel.

Later on, Jehoshaphat king 35 of Judah allied himself to Ahaziah king of Israel, an iniquitous monarch; he joined him in build- 36 ing ships to sail to Tartessus. They built the ships at Ezion-geber. Whereupon Eliezer the 37 son of Dodavahu of Marêshah uttered a prophecy against Jehoshaphat. "Because you have joined Ahaziah," he said, "the Eternal has wrecked your enterprise." And the ships were wrecked; they were never able to sail to Tartessus.

Jehoshaphat slept with **21** his fathers and was buried with his fathers in David's burg. Jehoram his son reigned instead of him. He had several kinsmen, 2 sons of Jehoshaphat, Azariah, Jehiel, Zechariah, Michael, and Shephatiah; all of these were sons of Jehoshaphat king of Israel, and their father had pre- 3 sented them with rich gifts of silver, gold, and valuables, as well as with fortified towns in Judah, but he gave the kingdom to Jehoram, since he was the eldest son. When Jehoram as- 4 cended his father's throne, he put all his brothers to death, along with a number of the nobility in Israel. Jehoram was 5 thirty-two years old when he began to reign, and he reigned in Jerusalem for eight years. He 6 lived on the lines of the kings of Israel, following the dynasty of Ahab—for he was married to Ahab's daughter. He did what was evil in the eyes of the Eternal, but the Eternal would not 7 destroy the dynasty of David, for the sake of the compact he had made with David, and as he had promised David and his

descendants a dynasty for all time.

- 8 During his reign Edom revolted from Judah and set up a king
9 for itself. Whereupon Jehoram invaded them with his officers and all his chariots; he attacked them by night, defeating the Edomites who surrounded him and the officers of his chariots.
10 Edom to this day is in rebellion against Judah. Libnah at the same time revolted from Jehoram, because he had forsaken the Eternal the God of his fathers.
11 He actually set up shrines on the hills of Judah and seduced the citizens of Jerusalem into idolatry; he made Judah unfaithful.
12 So a letter reached him from the prophet Elijah, which ran thus: "The Eternal the God of your father David declares that as you have not lived on the lines of your father Jehoshaphat or
13 of Asa king of Judah, but on the lines of the kings of Israel, as you have seduced Judah and the citizens of Jerusalem into idolatry like that of the dynasty of Ahab, as you have murdered your own brothers, better men
14 than yourself, the Eternal will strike heavily at your nation, your children, your wives, and
15 all you possess; and you shall suffer cruelly from a disease in your bowels, till your bowels drop out with disease year after year."
16 So the Eternal roused up against Jehoram the Philistines and Arabians who adjoin the
17 Ethiopians; they attacked Judah, broke into the country, and carried off all the possessions to be found in the royal household, along with the king's sons and wives, till not a soul was left him except Jehoahaz, the youngest
18 son. After that the Eternal

punished him with an incurable disease of the bowels. In due 19 time, at the end of two years, his bowels dropped out, owing to the disease, and he died in sharp pain. His people lit no bonfire for him, as for his fathers. He 20 was thirty-two years old when he began to reign, and he reigned for eight years in Jerusalem; he died with no one to regret him, and he was buried in David's burg, though not in the tombs of the kings.

The citizens of Jerusalem 22 made his youngest son Ahaziah king instead of him, for all the older sons had been murdered by the horde that accompanied the Arabians to the camp. So Ahaziah the son of Jehoram king of Judah was king. Aha- 2 ziah was forty-two years old when he began to reign, and he reigned in Jerusalem for one year. His mother's name was Athaliah, a granddaughter of Omri. He too lived on the lines 3 of the dynasty of Ahab, for his mother was an evil counsellor to him; he did evil in the eyes of 4 the Eternal, like the dynasty of Ahab; they were his counsellors after his father died, and they were the ruin of him. He fol- 5 lowed their advice, accompanying Jehoram the son of Ahab king of Israel to attack Hazael king of Aram at Ramoth-gilead; the Aramæans wounded Jehoram, who returned to Jezreël to 6 recover from the wounds he had received at Ramah in attacking Hazael king of Aram; and Ahaziah the son of Jehoram king of Judah went down to Jezreël to visit Jehoram the son of Ahab, as he was ill.

Now this visit of Ahaziah to 7 Jehoram proved, under God, his downfall. For, on arriving, he

went with Jehoram on an expedition against Jehu the grandson of Nimshi, whom the Eternal had anointed for the purpose of destroying the dynasty of Ahab.

8 As Jehu executed doom on the dynasty of Ahab, he came across the nobles of Judah and the kinsmen of Ahaziah serving under

9 Ahaziah, and he killed them; he hunted for Ahaziah himself, who was caught hiding in Samaria, brought before Jehu, and killed. They allowed him to be buried, however, reflecting that he was the son of Jehoshaphat, who had been a whole-hearted worshipper of the Eternal.

As none of Ahaziah's family could hold the reins of power,

10 Athaliah his mother, finding that her son was dead, went and murdered all the male survivors of the royal house of Judah. But

11 Jehoshabeath, a daughter of the king, caught up Joash the son of Ahaziah from the king's sons who were being murdered, and hid him and his nurse in a bedroom. In this way Jehoshabeath, the daughter of king Jehoram, and the wife of Jehoiada the priest—she was a sister of Ahaziah—hid the boy in safety, so that Athaliah did not kill him.

12 For six years the boy lay concealed with the princess and his nurse inside the temple of God, while Athaliah ruled the land.

23 In the seventh year Jehoiada took action. Making a compact with the army officers, Azariah son of Jehoram, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of

2 Zichri, he and they went through Judah, gathering the Levites from every town in Ju-

dah and also the headmen of Israel. They came to Jerusalem, 3 where all the gathering made a compact with the king inside the temple of God. "The king's son must reign," said Jehoiada, "as the Eternal promised that the descendants of David should reign. This is what you must 4 do; a third of you priests and Levites who come on duty on sabbath must guard the door, a third of you must be at the 5 palace, and a third of you must be at the Horse gate. The people will be all in the court of the temple of the Eternal, but 6 no one is to enter the temple of the Eternal except the priests and the Levites on service: they may enter, for they are consecrated, but all the people must observe the injunction of the Eternal. The Levites must sur- 7 round the king, every man carrying his weapons; anyone who enters the temple is to be slain. Keep close to the king at every turn."

The Levites and all the men of 8 Judah carried out all the orders of Jehoiada the priest. They mustered all their men, those coming on duty and those going off duty on the sabbath (for Jehoiada the priest did not dismiss the divisions). Jehoiada 9 the priest also handed to the officers the spears, the targets, and the shields belonging to king David which had lain in the temple of God; he posted all the 10 men, each carrying his weapons, from the south side of the temple to the north side of the temple, facing the altar and the temple. Then, bringing out the 11 king's son, he put the crown and the royal bracelets on him. They proclaimed him king and anointed him, shouting, "God

- 12 save the king!" [[When Athaliah heard the cheers of the men running about and praising the king, she came out to them in the temple of the Eternal.
- 13 When she looked, there she saw the king standing on the platform at the entrance, with the captains and the trumpeters beside him, and all the people of the land rejoicing and blowing trumpets, the singers playing music on their instruments and leading the praise. "Treason! Treason!" shouted Athaliah, tearing her robes. But
- 14 Jehoiada the priest led out the captains and the army commanders, telling them, "Bring her out between the ranks, and slay whoever follows her" (the priest would not let her be killed inside the temple of the Eternal).
- 15 So they caught hold of her; she went to the horses' entry of the royal palace, and there they killed her.
- 16 Jehoiada then made a compact for himself and all the people and the king, that they were to be the Eternal's people. All the people went to the temple of Baal and demolished it, smashing his altars and images, and killing Mattan the priest of Baal
- 17 in front of the altars.] Jehoiada appointed guards for the temple of the Eternal, under authority of the priests and Levites whom David had arranged in the temple of the Eternal to offer the burnt-offerings of the Eternal, as prescribed in the law of Moses, with rejoicing and with singing, as ordered by David.
- 18 He put the warders at the gates of the temple of the Eternal, that no one who was in any way unclean might enter.
- 19 Then, taking the captains, the nobles, the governors of the people, and all the people of the land, he had the king brought down from the temple of the Eternal; they went by the upper gate to the royal palace and seated the king upon the royal throne. The people of the land
- 20 all rejoiced; the town was quiet; and Athaliah they cut down.
- Joash was seven years old when he began to reign, **24** and he reigned in Jerusalem for forty years. His mother's name was Zibiah of Beêrsheba. Joash
- 21 did what was right in the eyes of the Eternal all the days of Jehoiada the priest; Jehoiada provided him with two wives, and he had sons and daughters.
- Afterwards Joash planned to repair the temple of the Eternal. So he summoned the priests and Levites, ordering them to go to the towns of Judah and collect from all Israel money enough to keep the temple of their God in repair year by year. "See that you make haste with your work," he added. But the Levites did not make haste. So
- 22 the king summoned Jehoiada the priest and asked him why he had not insisted upon the Levites collecting for the Tent of the Presence, from Judah and Jerusalem, the tax fixed by Moses the servant of the Eternal, and by the community of Israel. (For that iniquitous
- 23 woman Athaliah and her priests had plundered the temple of the Eternal and bestowed on the Baals all the votive offerings in the temple of the Eternal.) By order of the king, a box was then made and placed outside the entrance to the temple of the Eternal, and proclamation was
- 24 made throughout Judah and Jerusalem that the tax levied on Israel in the desert by Moses

the servant of God was to be
 10 paid in to the Eternal. The nobles and the nation all rejoiced; they paid the tax, throwing the money into the box till
 11 it was full. Whenever the Levites brought the box for the royal inspection, and it was found that there was a large sum of money in it, the king's secretary and the high-priest's inspector emptied the box and had it replaced as before. This was done day after day; and plenty of money was gathered,
 12 which the king and Jehoiada handed over to those who had charge of the Eternal's temple; masons and joiners were hired to restore the temple of the Eternal, and also iron-workers and brass founders to repair the temple of the Eternal.

13 The workmen toiled till the repairs were completed, till they had restored the temple of God to its former state and stability.
 14 When they had finished, the rest of the money was laid before the king and Jehoiada, who used it to make utensils for the temple of the Eternal, utensils for the service, pestles, saucers, and articles of gold and silver.

All the days of Jehoiada, there were burnt-offerings sacrificed constantly in the temple of the
 15 Eternal. But Jehoiada became old and worn out; he died, and died at the age of a hundred and
 16 thirty. They buried him among the kings in David's burg, because he had done good service in Israel, good service to God
 17 and to his temple. Then, after the death of Jehoiada, the nobles of Judah went with a petition to the king, by whose permission they abandoned the temple of the Eternal the God of their fathers, and worshipped

sacred poles and idols. God's anger fell on Judah and Jerusalem for this guilt of theirs. He sent them prophets to
 19 bring them back to the Eternal, prophets who warned them; but they would not listen to the prophets. Zechariah the son of
 20 Jehoiada the priest was inspired to stand above the people and deliver them this message from God: "Why break the commands of the Eternal? Why defeat yourselves? Because you have abandoned the Eternal, he has abandoned you." But they
 21 conspired against him and, by order of the king, stoned him to death in the court of the temple of the Eternal; king Joash forgot
 22 the kindness done him by Jehoiada, and murdered Jehoiada's son, who cried out as he died, "May the Eternal note this and punish it!"

A year later the Aramæan
 23 army attacked Joash; advancing on Judah and Jerusalem, they cut off all the nobles and sent their goods as plunder to the king of Damascus. The Ara-
 24 mæans brought only a small force, and the Eternal put a large army into their hands, because they had abandoned the Eternal the God of their fathers. So did the Aramæans inflict punishment upon Joash. When
 25 they left—and they left him seriously wounded—his own officers conspired against him for having murdered the son of Jehoiada the priest; they killed him in bed, and he died and was buried in David's burg, though not in the tombs of the kings. (The conspirators were Zabad
 26 the son of Shimeath the Ammonitess and Jehozabad the son of Shimrith the Moabitess.) All
 27 about his sons, and the grave

warnings of the prophets to him, and his restoration of the temple of God, will be found in the Midrash of the Book of the Kings.

Amaziah his son reigned instead of him. Amaziah **25** was twenty-five years old when he began to reign, and he reigned in Jerusalem for twenty-nine years. His mother's name **2** was Jehoaddan of Jerusalem. He did what was right in the eyes of the Eternal, but not with an **3** undivided mind. When he had secured his kingdom, he killed the officers who had murdered **4** the king his father, but he did not kill their children; he followed the injunction of the Eternal as written in the law-book of Moses, that fathers are not to die on account of their children, nor children on account of their fathers, but that **5** everyone must die for his own sin. Amaziah also mustered the men of Judah, placing them by families under generals and commanders; he took a census of all the men of Judah and of Benjamin, from twenty years and upwards, and found that they numbered three hundred thousand picked men, fit for active service, able to handle spears and shields.

6 He further hired from Israel, for forty-one thousand two hundred and fifty pounds, a hundred **7** thousand gallant soldiers. But a man of God came and said to him, "O king, do not take the force of Israelites, for the Eternal is not with Israel (that is, with any of the Ephraimites). **8** Go by yourself, strike your own blow, be brave in battle; God will not let you fall before the foe, for God has power to help **9** and to hurl down." Amaziah

said to the man of God, "But what shall we do about the forty-one thousand two hundred and fifty pounds which I have paid to the troops of Israel?" The man of God replied, "The Eternal is able to give you far more than that." Then Amaziah detached **10** the troops which had joined him from Ephraim; he sent them home. This enraged them against Judah, and they returned home furious. Amaziah **11** took heart and led out his men to the wady of Salt, where he killed ten thousand of the men of Seir, while the men of Judah **12** carried off other ten thousand alive, and taking them to the top of the Rock flung them down, till they were all dashed to pieces. Meantime the troops **13** which Amaziah had sent home, refusing to take them into battle, fell upon the towns of Judah, from Samaria as far as to Beth-horon, killing three thousand men and capturing large booty.

It was after his return from **14** the massacre of the Edomites, that Amaziah brought the gods of the men of Seir and set them up to be his gods, bowing in homage before them and burning incense to them. At this the **15** Eternal's anger blazed against Amaziah; he sent him a prophet who asked him, "Why have you resorted to foreign gods, to gods who could not save their own people from you?" As they **16** talked, the king said, "Did we appoint you to be a counsellor of the king? Give over; why should you lose your life?" So the prophet stopped, saying, "Well, I know God's counsel; he means to destroy you, because you have done this, and refused to listen to my warning."

Then Amaziah king of Judah **17**

let himself be counselled to send a message to Joash son of Jehoahaz, the son of Jehu, king of Israel, challenging him to an encounter. Joash king of Israel sent this answer to Amaziah king of Judah: "The thistle at Lebânon sent word to the cedar at Lebânon, saying, 'Give your daughter to my son in marriage'—when a wild animal at Lebânon trampled down the thistle as it passed! You have defeated Edom (you say to yourself), and you are proud of it. Stay at home; why provoke trouble, to the ruin of yourself, and of Judah with you?" But Amaziah would not listen to him—which was God's doing, in order to give Judah over to their foes, for having had recourse to the gods of Edom. So Joash king of Israel sallied out; he and Amaziah king of Judah had an encounter at Beth-shemesh, which belongs to Judah; Judah was overthrown by Israel, and every man scurried home. At Beth-shemesh Joash king of Israel captured Amaziah king of Judah, the son of Joash, the grandson of Ahaziah; he took him down to Jerusalem, demolished the wall of Jerusalem for two hundred yards, from the gate of Ephraim to the Corner gate, seized all the gold and silver and all the articles to be found in the temple of God, and all the treasures in the royal palace, carried off the household of Obed-edom and other hostages, and then returned to Samaria.

Amaziah the son of Joash, king of Judah, lived for fifteen years after the death of Joash son of Jehoahaz, king of Israel. As for the rest of the acts of Amaziah, from first to last, are they not

described in the Book of the Kings of Judah and Israel? No sooner did Amaziah cease to follow the Eternal, than a conspiracy was formed against him in Jerusalem; he fled to Lakhish, but the conspirators sent men after him and murdered him at Lakhish; he was then brought back on horses and buried with his fathers, in the capital of Judah.

The people of Judah all took Uzziah, who was sixteen, and made him king instead of his father Amaziah. (It was he who rebuilt Eloth and restored it to Judah, after king Amaziah slept with his fathers.) Uzziah was sixteen years old when he began to reign, and he reigned in Jerusalem for fifty-two years. His mother's name was Jekoliah of Jerusalem. He did what was right in the eyes of the Eternal, exactly as his father Amaziah had done; he steadily worshipped God during the lifetime of Zechariah, who gave instruction in religion, and as long as he worshipped the Eternal, God gave him success. He sallied out to fight the Philistines, demolishing the walls of Gath and Jabneh and Ashdod, and building towns in the land of the Philistines; God helped him against the Philistines, against the Arabians who lived at Gurbal, and against the Meûnim; the Ammonites paid tribute to Uzziah, and his fame spread far, as far as to Egypt, so powerful did he become.

Uzziah also built towers in Jerusalem over the Corner gate and the Gaï gate and at the angles of the walls, making them strong posts. He built peel-towers in the open country and dug many a reservoir, for

he had large herds, both in the lowlands and on the tableland; he had also farmers and vine-dressers on the hills and in the fruitful fields, for he was a lover
 11 of agriculture. And Uzziāh had an army of fighting men who served in detachments, according to the number of their levies as drawn up by Jeiel the secretary and Maaseiah the controller, under Hananiah, one of
 12 the royal generals. The total number of headmen, of the gallant leaders, was two thousand
 13 six hundred, who were in command of a trained army of three hundred and seven thousand five hundred men, sturdy fighters on the side of the king
 14 against his enemies. For these men, for the whole army, Uzziāh provided shields, lances, helmets, cuirasses, and bows,
 15 with stones for the slingers. On the towers and at the angles of the walls in Jerusalem he had machines placed, which a clever engineer had invented, for shooting arrows and for hurling large stones. His fame spread far, for he was wonderfully helped in attaining power.
 16 But when he attained power, he became haughty, and that ruined him. He broke faith with the Eternal his God, by entering the temple of the Eternal in order to burn incense on the
 17 altar of incense. Azariah the priest followed him in, along with eighty brave priests of the
 18 Eternal, who opposed king Uzziāh, telling him, "It is not your business, Uzziāh, to burn incense to the Eternal; it is the business of the priests, the sons of Aaron, who have been consecrated to burn incense. Leave the sanctuary; you have committed a sin; this will only dis-

credit you, before God the Eternal." Uzziāh was furious. He
 19 was holding a censer to burn incense, and there, beside the altar of incense, as he raged at the priests, leprosy broke out on his forehead, before the priests in the temple of the Eternal! Azariah the high-priest and all
 20 the priests were looking at him, and there he was with leprosy on his forehead! They pushed him quickly outside; indeed he hurried out, of his own accord, since the Eternal had struck him. To
 21 the day of his death king Uzziāh remained a leper, and as a leper he lived apart, excluded from the temple of the Eternal. His son Jotham managed the royal household, and ruled the nation.

The rest of the acts of Uzziāh,
 22 from first to last, were written by the prophet Isaiah the son of Amoz. Uzziāh slept with his fathers and was buried with his fathers—but only in the burial-field belonging to the kings, for men said to themselves, "He was a leper."

Jotham his son reigned instead of him. Now Jotham
 27 was twenty-five years old when he began to reign, and he reigned in Jerusalem for sixteen years. His mother's name was Jerusha the daughter of Zadok. He did what was right in the
 2 eyes of the Eternal, exactly as his father Uzziāh had done, except that he did not make his way into the temple of the Eternal. (The nation still went wrong.) He built the upper gate
 3 of the temple of the Eternal, and built largely on the Ophel wall; he also built towns in the high-
 4 lands of Judah, with castles and peel-towers in the forests. He
 5 fought the king of the Ammonites and won; that year the Am-

monites gave him tribute to the amount of forty-one thousand two hundred and fifty pounds in silver, a hundred thousand bushels of wheat, and a hundred thousand bushels of barley; all this was paid over to him that year by the Ammonites, the same next year, and the same year after. So Jotham became powerful because he lived steadily before the Eternal his God.

7 The rest of the acts of Jotham, all his wars and his career, are described in the Book of the Kings of Israel and Judah. He was twenty-five years old when he began to reign, and he reigned in Jerusalem for sixteen years. 9 Then Jotham slept with his fathers and was buried in David's burg. Ahaz his son reigned instead of him.

28 Ahaz was twenty years old when he began to reign, and he reigned in Jerusalem for sixteen years. He did not do what was right in the eyes of the Eternal, as his ancestor David had done; he lived on the lines of the kings of Israel, making metal images for the Baals; he also burned incense in the valley of Ben-Hinnom, and burned his children in the flames, following the abominable practice of the pagans whom the Eternal had dispossessed to make room for Israel; he sacrificed and burnt incense at the shrines, on the hill-tops, and under every spreading tree.

5 So the Eternal his God let him fall into the hands of the king of Aram; the Aramæans defeated him and carried off a vast number of his people as prisoners, taking them away to Damascus. He also fell into the hands of the king of Israel,

who defeated him in a crushing disaster; in a single day Pekah the son of Remaliah killed a hundred and twenty thousand men in Judah, all of them brave soldiers, because they had abandoned the Eternal the God of their fathers; Zichri, an Ephraimite hero, killed prince Maaseiah, Azrikam the royal treasurer, and Elkanah the vizier; and the Israelites made prisoners of two hundred thousand of their kinsfolk, women, boys, and girls, besides carrying off rich plunder, which they took to Samaria.

But a prophet of the Eternal was there, called Oded. He went out to meet the army on its return to Samaria, and said to them, "It was because the Eternal the God of your fathers was angry with Judah, that he has put them into your power, and you have massacred them with a fury that has resounded high as heaven itself. And now you intend to hold these folk of Judah and Jerusalem as your slaves, male and female? Have not you, even you, sins of your own against the Eternal your God? Listen; send back the prisoners you have captured from your kinsfolk, for the fierce anger of the Eternal rests upon you."

Some chiefs of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillêmoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai, also protested against the soldiers who had returned from the war. "You must not bring in the prisoners here," they declared, "for what you mean to do will make us incur fresh guilt before the Eternal, in addition to our sins and guilt—for great is our guilt, and God's fierce wrath is against

14 Israel." So the armed men left
the prisoners and the plunder
in front of the nobles and all
15 the community; whereupon the
men already mentioned rose
and took the plunder to clothe
the naked prisoners, arraying
them in dress and sandals, giv-
ing them food and drink, and
anointing them; after which
they mounted all the feeble
prisoners on asses, and took
them back to their kinsmen at
Jericho, the town of palm-trees;
then they went back to Samaria.
16 It was then that king Ahaz
sent for help to the king of
17 Assyria; for the Edomites had
once more defeated Judah and
18 carried off prisoners, while the
Philistines had raided the towns
in the lowlands and the Negeb
of Judah, capturing Beth-she-
mesh, Aijalon, Gedêroth, Soko,
Timnah, and Gimzo, with their
townships, and settling there.
19 For the Eternal had brought
Judah low on account of king
Ahaz, who had behaved wantonly
in Judah and broken faith
20 badly with the Eternal. Til-
gath-pilneser king of Assyria
did come to him, but he proved
a burden to him, instead of a
21 strength. For Ahaz rifled
treasure from the temple of the
Eternal and from the royal pal-
ace and from the nobles, to
make a present for the king of
Assyria; but it was of no avail.
22 In his hour of trouble he sinned
still worse against the Eternal,
23 did this king Ahaz; for he sacri-
ficed to the gods of Damascus
who had defeated him, thinking
that as the Aramæan godshelped
the Aramæan kings, he would
sacrifice to them to gain their
help. But they proved the ruin
24 of him and of all Israel. Ahaz
further collected all the articles

belonging to the temple of God,
broke them to pieces, and closed
the doors of the temple of the
Eternal. He put up altars in
every corner of Jerusalem,
erected shrines in each and 25
every town of Judah for burning
incense to foreign gods, and so
vexed the Eternal the God of his
fathers.

The rest of his acts, and his 26
whole career, from first to last,
are described in the Book of the
Kings of Judah and Israel.
Then Ahaz slept with his fathers 27
and was buried inside Jerusa-
lem; they would not take him
to the tombs of the kings.
Hezekiah his son reigned instead
of him.

Hezekiah began to reign **29**
at the age of five and
twenty, and he reigned in Jerusa-
lem for twenty-nine years. His
mother's name was Abijah the
daughter of Zechariah. He did 2
what was right in the eyes of
the Eternal, exactly as David
his ancestor had done. In the 3
first month of the first year of
his reign, he opened the doors
of the temple of the Eternal
and repaired them. He also 4
summoned the priests and
Levites, assembling them in the
open space east of the temple,
and said to them, "Listen, O 5
Levites; purify yourselves and
purify the temple of the Eternal
the God of your fathers, re-
moving the filth from the
sacred shrine. For our fathers 6
have sinned and done wrong in
the sight of the Eternal our
God, they have abandoned him,
they have ignored the dwelling-
place of the Eternal and turned
their backs upon him; they 7
have shut up the doors in the
porch and put out the lamps,
they have not burned incense

nor sacrificed burnt-offerings in the sacred shrine to the God of Israel. Therefore the Eternal's anger has rested on Judah and Jerusalem; he has left them to be an awful example, at which men shudder and hiss—as you can see for yourselves. For this has led to our fathers being cut down, and our boys and girls and wives being made prisoners. Now I mean to make a compact with the Eternal the God of Israel, so that his fierce anger may turn from us. My children, be not indifferent; for the Eternal has chosen you for his service, to wait on him, that you should be his attendants and burn incense."

Then up rose the Levites, Mahath the son of Amasai, and Joel the son of Azariah, who were Kohathites, Kish the son of Abdi, and Azariah the son of Jehallelél, who were Merarites, Joah the son of Zimmah, and Eden the son of Joah, who were Gershonites, Shimri and Jehiel, who were descendants of Elizaphan, Zechariah and Mattaniah, who were Asaphites, Jehuel and Shimei, who were Hemanites, and Shemaiah and Uzziel, who were descendants of Jeduthun; they mustered their fellows, purified themselves, and entered, by order of the king under the authority of the Eternal, to cleanse the temple of the Eternal. The priests went inside the interior of the temple of the Eternal to cleanse it, and brought out all the filth they found inside the temple of the Eternal, to the court of the temple of the Eternal, whence the Levites carried it off to the Kidron-ravine. They began this purifying on the first day

of the first month, and on the eighth day they reached the porch of the Eternal; then they purified the temple of the Eternal in eight days, finishing everything on the sixteenth day of the first month, when they went to king Hezekiah in the palace and reported that they had cleansed all the temple of the Eternal, the altar of burnt-offering with all its utensils, and the table for the Presence-bread, with all its utensils, besides mending, purifying, and placing before the altar of the Eternal all the utensils which had been flung aside during the reign of king Ahaz, when he committed sacrilege.

Then king Hezekiah rose early, summoned the authorities of the city, and went up to the temple of the Eternal. Seven bullocks, seven rams, seven lambs, and seven he-goats were brought as a sin-offering for the kingdom and for the sanctuary and for Judah, which he ordered the priests, the sons of Aaron, to sacrifice on the altar of the Eternal. So they killed the bullocks; the priests received the blood and splashed it on the altar. They killed the rams, and splashed their blood upon the altar. They also killed the lambs, and splashed their blood upon the altar. The he-goats for the sin-offering were led before the king and the gathering, who laid their hands upon them; then the priests killed them and made a sin-offering with their blood upon the altar, as an expiation for all Israel (for the king gave orders that the burnt-offering and the sin-offering were to be sacrificed for all Israel). The Levites he placed in the temple of the Eternal,

with cymbals, lutes, and lyres, in accordance with the regulations of David, of Gad the royal seer, and of Nathan the prophet (for the Eternal had transmitted the order by means of his prophets).

26 The Levites stood with the Davidic instruments, the priests

27 with the trumpets. Hezekiah ordered the burnt-offering to be sacrificed on the altar. And as the sacrifice began, the song to the Eternal began also, with trumpet blasts, led by the musical instruments of David

28 king of Israel. The congregation all worshipped, the singers sang, and the trumpeters blew blasts, all together, until the

29 sacrifice was over. At the close of the sacrifice, the king and all who were present bowed

30 low in worship. (King Hezekiah and his nobles had ordered the Levites to sing praise to the Eternal from the psalms of David and of Asaph the seer. They sang psalms gladly, then bowed their heads in worship.)

31 Then Hezekiah addressed the gathering. "Now that you have consecrated yourselves to the Eternal," he said, "draw near and bring to the temple of the Eternal sacrifices by way of thank-offerings." So they came forward with sacrifices of thank-offering, and all who cared brought burnt-offerings of

32 their own accord. The burnt-offerings brought by the gathering amounted to seventy bullocks, a hundred rams, and two hundred lambs, all of which were given as a burnt-

33 offering to the Eternal. The thank-offerings amounted to six hundred oxen and three

34 thousand sheep. There were too few priests to flay all the victims for the burnt-offering;

so the priests were helped by their fellows, the Levites, till the work was done—till all the priests had purified themselves (for the Levites had been more strict about purifying themselves than the priests). Besides, there was a large quantity of burnt-offerings to be disposed of, with fat slices from the victims of the recompense-offerings and libations from every burnt-offering. In this way the service of the Eternal's temple was inaugurated. Hezekiah and the whole nation rejoiced that God had provided thus for the worship of the people; for the thing had come as a sudden surprise.

Hezekiah then sent word to all Israel and Judah, **30** writing letters to Ephraim and Manasseh, bidding them attend the temple of the Eternal in Jerusalem in order to hold the passover in honour of the Eternal the God of Israel. The king and his nobles and all the community in Jerusalem had agreed to hold the passover in the second month of the year; they could not hold it in the first month, as too few priests had purified themselves, and also as the people had not gathered to Jerusalem. The plan had commended itself to the king and all the community. So they passed a decree to make a proclamation through the whole of Israel, from Beërsheba to Dan, bidding the people come and hold the passover at Jerusalem in honour of the Eternal the God of Israel. For only a few had held it hitherto as by law appointed.

Couriers carried the letters from the king and his nobles all over Israel and Judah, by order

of the king. The message was:
 "Men of Israel, turn to the Eter-
 nal the God of Abraham, Isaac,
 and Israel, that he may himself
 turn to those of you who have
 survived and escaped the kings
 7 of Assyria. Be not like your
 fathers and fellows who sinned
 against the Eternal the God of
 their fathers, till he abandoned
 them for men to shudder at,
 8 as you see for yourselves. Do
 not be stubborn like your
 fathers; pledge yourselves to
 the Eternal and come inside his
 sanctuary, which he has con-
 secrated for all time; worship
 the Eternal your God, that his
 fierce anger may turn from you.
 9 For if you turn to the Eternal,
 your kinsfolk and children shall
 be pitied by their captors and
 allowed to return to this land;
 the Eternal your God is kind
 and compassionate, he will not
 disregard you if you come back
 10 to him." The couriers passed
 from town to town through the
 land of Ephraim and Manasseh,
 as far as to Zebulun, but the
 people derided them and scoffed
 11 at them. Some, however, from
 Asher and Manasseh and Zeb-
 ulun did humble themselves
 12 and come to Jerusalem. As for
 Judah, God moved them to be
 of one mind in obeying the
 orders of the king and his nobles,
 as inspired by the Eternal.
 13 Large was the gathering at
 Jerusalem to hold the festival
 of unleavened bread in the sec-
 ond month, a great assembly.
 14 They started to remove the
 altars from Jerusalem; they re-
 moved these altars of incense
 and flung them into the Kidron-
 15 ravine. Then they killed the
 passover lamb on the fourteenth
 day of the second month; the
 priests and the Levites with

shame purified themselves and
 brought burnt-offerings into the
 temple of the Eternal, taking 16
 up their due positions as laid
 down by Moses the man of God;
 the priests splashed the blood
 which was handed to them by
 the Levites. (For, as a large 17
 number in the assembly had
 not purified themselves, the Le-
 vites had the duty of killing the
 passover lamb for anyone who
 was unpurified, in order to
 purify them for the Eternal.)
 A host of people, numbers from 18
 Ephraim, Manasseh, Issachar,
 and Zebulun, had not purified
 themselves, and yet ate the
 passover lamb irregularly; for
 Hezekiah had prayed on their
 behalf, "May the kind Eternal
 pardon anyone who seriously 19
 resolves to worship God, even
 the Eternal the God of his
 fathers, although he may not
 ritually be pure!" The Eternal 20
 listened to Hezekiah's prayer
 and did pardon the people.

For seven days the Israelites 21
 present at Jerusalem held the
 festival of unleavened bread with
 great delight; the Levites and
 the priests sang praise to the
 Eternal day by day with all their
 might; and Hezekiah encouraged 22
 all the Levites who were most
 skilful in the musical service of
 the Eternal. For seven days the
 people ate the offerings at the
 festival, as they made their
 recompense-offerings, rendering
 thanks to the Eternal the God
 of their fathers. Indeed, the 23
 assembly all decided to celebrate
 the festival for seven days more,
 and for seven days more they
 held it with delight; for Heze- 24
 kiah king of Judah had pre-
 sented the assembly with a
 thousand bullocks and seven
 thousand sheep to offer, the no-

bles gave the assembly a thousand bullocks and ten thousand sheep, and a large number of priests purified themselves.

25 All the assembly of Judah, with the priests and the Levites and all the gathering from Israel and the foreigners who came from the land of Israel or who
26 lived in Judah, rejoiced; there was loud joy in Jerusalem, for never since the days of Solomon the son of David, king of Israel, had there been a festival like
27 this in Jerusalem. The Levitical priests pronounced the benediction over the people, so loudly that their voices resounded to heaven, God's sacred dwelling.

31 After all this was over, all Israel who had been present marched off to the towns of Judah, demolishing the obelisks, cutting down the sacred poles, and destroying the shrines and altars all over Judah and Benjamin, as well as in Ephraim and Manasseh, till they had made an end of them all. Whereupon the men of Israel all went back to their towns, every man to his own home.

2 Hezekiah re-established the divisions of the priests and Levites, each in his due position, for burnt-offerings, for recompense-offerings, for the service of thanks and praise, and for guarding the gates at the camp
3 of the Eternal. He also fixed the amount to be contributed to the king for the burnt-offerings, the morning and evening burnt-offerings, as well as the burnt-offerings for the sabbaths, the new moon festivals, and the regular festivals, as laid down in
4 the law of the Eternal. He ordered the citizens of Jerusalem to provide the supplies for the

priests and the Levites, that they might devote themselves to the law of the Eternal.

When these orders were issued, 5 the Israelites contributed richly the first-fruits of corn, wine, oil, honey, and all their crops; they also brought in a full tithe of everything. The men of Israel 6 and Judah who lived in the towns of Judah also brought in a tithe of oxen and sheep, and votive offerings consecrated to the Eternal their God, which they piled up; they laid the 7 foundation of the piles in the third month and finished them in the seventh month. When 8 Hezekiah and the nobles came and saw the piles, they blessed the Eternal and his people Israel. Hezekiah asked the 9 priests and the Levites about the piles, and Azariah the high 10 priest, who was a Zadokite, replied, "Ever since the people began to bring their offerings into the temple of the Eternal, we have had enough to eat and have plenty left over. The Eternal has blessed his people, and we have this great heap of stores left." Then Hezekiah 11 ordered rooms to be got ready in the temple of the Eternal; the rooms were got ready, and 12 they duly carried in the offerings, the tithes, and the votive gifts.

Their inspector was Conaniah the Levite, assisted by his brother Shimei; Jehiel, Azariah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismakjahu, Mahath, and Benaiah were the foremen, under Conaniah and his brother Shimei, by order of king Hezekiah and of Azariah who superintended the temple of God. Korê the son of Imnah 14 the Levite, who was warder at

the east gate, looked after the freewill offerings to God, distributing what was reserved for the Eternal, and also the sacred portions. Under him Eden, Miniâmin, Jeshua, Shemaiah, Amariah, and Shekaniah officiated in the towns of the Levites, distributing faithfully to their fellows, division by division, to old and young alike (except, that is, to any males registered from three years old and upwards, who were on duty in the temple of the Eternal, as each day might require them, to serve in their respective offices, by divisions). The list of priests was prepared in order of their families; the Levites were registered from twenty years and upwards by their divisions for service. This was for the purpose of registering all their children, their wives and boys and girls, throughout the community. They duly devoted themselves to the sacred task. And in every town there were officials specially named to look after the Aaronite priests who lived in the country districts of the towns, to distribute supplies to all males among the priests and all entered on the register of the Levites.

This was Hezekiah's policy all over Judah. His actions were good and right and loyal before the Eternal his God; whatever he undertook in the interests of the temple of God, the law, and the commands of God, by way of worshipping his God, he did it with all his heart, and prospered.

32 It was after this, after all this loyal service, that Sanchêrib king of Assyria invaded Judah, besieging the fortified towns and meaning to seize them. When Hezekiah saw that

Sanchêrib had come determined to attack Jerusalem, he and his nobles and his chiefs agreed to stop the water of the fountains outside the town. He was helped by them; indeed, a crowd collected and stopped up all the fountains as well as the torrent that gushed through the country, crying, "Why should Assyrian kings find plenty of water when they come?" Hezekiah, taking heart, built up any part of the wall that had been broken, built towers on the wall, and ran another wall outside; he strengthened the Millo in David's burg, and provided ample missiles and shields.

Then, appointing officers over the citizens, he gathered them in the open space at the gate of the city, and encouraged them. "Be firm," he said, "be brave, be not daunted nor dismayed for the king of Assyria or for all his host; we have with us One greater than all he has; he has a mortal force, but we have with us the Eternal our God, to help us and to fight our battles." The people put reliance on what Hezekiah king of Judah said. After this, as Sanchêrib king of Assyria and all his forces lay near Lakhish, he sent some of his officers to Jerusalem, with this message for Hezekiah king of Judah and all the men of Judah at Jerusalem: "Sanchêrib king of Assyria asks you what you are relying on, to stand a siege in Jerusalem. Surely Hezekiah is beguiling you; he means to leave you to perish of famine and thirst, by telling you that the Eternal your God will save you from the king of Assyria. Has not this very Hezekiah removed the Eternal's shrines and altars, and

ordered Judah and Jerusalem to worship and to burn incense at a single altar? Do you not know what I and my fathers have done to all nations elsewhere in the world? Have the gods of these nations been able at all to save their lands from me? What god of any nation exterminated by my fathers was ever able to save his people from me? And is your God able to save you from me? Come, do not let Hezekiah delude you or beguile you like this; do not believe him. No god of any nation or realm has been able to save his people from me or from my fathers; much less shall your gods."

His officers said even worse things against God the Eternal and his servant Hezekiah. (Sanchêrib also wrote letters, insulting the Eternal the God of Israel and attacking him thus: "As the gods of the nations elsewhere in the world have failed to save their folk from me, so shall Hezekiah's God fail to save his folk.") The officers shouted aloud in Hebrew to the citizens of Jerusalem on the walls, to terrify them and scare them, that they might capture the city. They talked about the God of Jerusalem as one of the gods of the nations on earth, mere handmade idols! King Hezekiah and the prophet Isaiah the son of Amoz prayed over this and cried to heaven; then the Eternal sent an angel who swept off all the gallant fighters, the leaders, and captains, in the camp of the king of Assyria, till he had to go home in disgrace. He went into the temple of his god, and there his own offspring murdered him with their swords. So the Eternal

rescued Hezekiah and the citizens of Jerusalem from Sanchêrib the king of Assyria as well as from all other foes, protecting them on every side. Indeed, many folk brought presents to the Eternal in Jerusalem and rare gifts to Hezekiah king of Judah, till he was of high repute among all nations, from now onwards.

Then it was that Hezekiah fell dangerously ill; he prayed to the Eternal, who answered him and let him have a miraculous token of recovery. But Hezekiah made no return for the benefit thus bestowed on him; he proved haughty, and this brought wrath on himself and upon Judah and Jerusalem. However, Hezekiah humbled himself in penitence for his haughty pride, both he and the citizens of Jerusalem, so that during the reign of Hezekiah the wrath of the Eternal did not fall upon them.

Hezekiah had enormous wealth and honour; he supplied himself with treasures to hold silver, gold, jewels, spices, rarities, and all kinds of handsome articles, also stores for the influx of grain, wine, and oil, barns for all kinds of cattle, and pens for sheep; he acquired enormous numbers of flocks and herds, for God gave him rich possessions. It was Hezekiah who stopped the spring that fed the Gihon water, and directed the water down westward to David's burg: Hezekiah succeeded in all that he undertook. (In the case of the ambassadors who had been sent by the princes of Babylon to ask him about the miraculous token which had happened in his

land, God tested him by leaving him to himself, that He might find out all that was in his mind.)

32 The rest of the acts of Hezekiah and his pious deeds are described in the Vision of the prophet Isaiah the son of Amoz and in the Book of the Kings of Judah and Israel. Hezekiah 53 slept with his fathers and was buried in the upper part of the tombs of the sons of David; all Judah and the citizens of Jerusalem paid him honour when he died. Manasseh his son reigned instead of him.

33 Manasseh was twelve years old when he began to reign, and he reigned in Jerusalem for 2 fifty-five years. He did what was evil in the eyes of the Eternal, following the abominable practices of the pagans whom the Eternal had dispossessed 3 before the Israelites; he rebuilt the shrines which his father Hezekiah had demolished, he erected altars to Baals, made images of Astartê, and worshipped all the stars and did 4 homage to them. He even built altars in the temple of the Eternal, though the Eternal had said, "I will set my Presence here for all time, in Jerusalem"; 5 he built altars for all the stars in the two courtyards of the temple of the Eternal. He 6 burned his children in the valley of Ben-Hinnom, he practised augury, sorcery, and witchcraft, he instituted mediums and wizards; he did ample evil in the sight of the Eternal, to 7 vex him. He put a carved image of an idol he had made, in the temple of God, though God had said to David and his son Solomon, "Within this temple, at Jerusalem, which I have

chosen out of all the clans of Israel, I will grant my Presence for all time; never will I send 8 Israel wandering out of the land I have given to their fathers, if only they will be mindful to obey exactly all my commands, the laws and rules and regulations laid down for them by Moses." Manasseh made Ju- 9 dah and the citizens of Jerusalem go wrong, till they did worse than the very pagans whom the Eternal had destroyed before the Israelites.

The Eternal warned Manasseh 10 and his people, but they paid no heed. So the Eternal 11 brought the generals of the king of Assyria against them, who caught and chained Manasseh, shackling him in fetters and carrying him off to Babylon. When he was in trouble, he 12 besought the Eternal his God, humbling himself low before the God of his fathers; he prayed 13 to him, and the Eternal listened to him, answered his entreaty, and brought him back to his kingdom at Jerusalem. Then Manasseh realized that the Eternal was God.

After this he ran a wall outside 14 David's burg, west of Gihon in the valley, up to the entry of the Fish gate, encircling Ophel; he made the wall very high. He placed army officers in all the fortified towns of Judah. And he 15 removed the foreign gods and the idols from the temple of the Eternal, as well as all the altars he had built on the hill of the temple of the Eternal and throughout Jerusalem; he flung them outside the city. He re- 16 built the altar of the Eternal, offering on it sacrifices of recompense-offerings and thank-offerings, and he ordered Judah to

worship the Eternal the God of
 17 Israel. The people continued
 to sacrifice at their shrines, but
 only to the Eternal their God.

18 The rest of the acts of Manasseh, his prayer to his God and the words spoken to him by the seers in the name of the Eternal the God of Israel, are described in the Book of the Kings of
 19 Israel. [[The story of his prayer, of how God answered his entreaty, of all his sin and trespass, and of the places where he built shrines and erected sacred poles and metal idols, before he humbled himself—it is all written in the History of the
 20 Seers.]] So Manasseh slept with his fathers, and was buried in the garden of his own palace. Amon his son reigned instead of him.

21 Amon was twenty-two years old when he began to reign, and he reigned in Jerusalem for two
 22 years. He did what was evil in the eyes of the Eternal, like his father Manasseh; Amon sacrificed to all the carved idols made by his father Manasseh,
 23 and worshipped them. He did not humble himself before the Eternal, as his father Manasseh had done; this Amon became
 24 worse and worse. His officers conspired against him and murdered him in his palace; but the
 25 nation killed all the conspirators, and elected Amon's son Josiah to reign instead of him.

34 Josiah was eight years old when he began to reign, and he reigned in Jerusalem for
 2 thirty-one years. He did what was right in the eyes of the Eternal, and followed the lines of his ancestor David, turning neither to the right hand nor to the left.

3 In the eighth year of his reign, when he was still a boy,

he began to revere the God of his ancestor David, and in the twelfth year he began to purge Judah and Jerusalem of the shrines, the sacred poles, the carved idols, and the metal gods. Under his eyes, they 4 demolished the altars of the Baals; he cut down the sun-pillars high over them, and as for the sacred poles, the carved idols, and the metal gods, he broke them in pieces, ground them to dust, and scattered the dust over the graves of those who had sacrificed to them. He burned the bones of the 5 priests upon their altars, as he purged Judah and Jerusalem, and destroyed their houses in 6 the towns of Manasseh, Ephraim, and Simeon, as far as Naphtali; he demolished altars, 7 crushed sacred poles and carved idols to powder, and cut down all the sun-pillars, throughout all the land of Israel; after which he returned to Jerusalem.

In the eighteenth year of his 8 reign, after he had purged the country and the temple, he sent Shaphan the son of Azaliah, Maaseiah the provost of the city, and Joah the son of Joahaz the chancellor, to repair the temple of the Eternal his God. They went to Hilkiah the high- 9 priest and handed over the money brought into the temple of God, which had been collected by the Levites or warders from Manasseh, Ephraim, and all the survivors of Israel, as well as from Judah and Benjamin and the citizens of Jerusalem. This money was put into the 10 hands of the foremen who had charge of the temple of the Eternal, and these men, at work on the temple of the Eternal, spent it on the repairs and

reconstruction of the temple,
 11 paying joiners and builders to
 buy dressed stones, and timber
 for couplings and for beams in
 the buildings destroyed by the
 12 kings of Judah. The men did
 their work honestly, supervised
 by Jahath and Obadiah, Mera-
 rite Levites, and by Zechariah
 and Meshullam, who were Ko-
 hathites, appointed to direct
 the work. Levites, every man
 13 of them a skilled musician, also
 supervised the labourers and
 directed all the workmen in
 every department; the clerks,
 the stewards, and the warders
 were also taken from the Le-
 vites.

14 It was as they were taking out
 the money which had been de-
 posited in the temple of the
 Eternal, that Hilkiah the priest
 found the law-book of the Eter-
 15 nal, written by Moses. Hilkiah
 told Shaphan the secretary that
 he had found the law-book in the
 temple of the Eternal, and he
 handed it over to Shaphan,
 16 who took the law-book to the
 king, as he gave in his report
 to the king. He reported,
 "Your servants are doing all
 that was entrusted to them."
 17 The money found in the temple
 of the Eternal has been paid out
 to the foremen and to the work-
 18 men." Shaphan the secretary
 also told the king that Hilkiah
 the priest had handed him a
 book.

Shaphan read out of the book
 19 to the king; and when the king
 heard the words of the law,
 20 he tore his clothes, and ordered
 Hilkiah, Ahikam the son of Sha-
 phan, Abdon the son of Micah,
 Shaphan the secretary, and
 21 Asaiah a royal official, to "go
 and consult the Eternal for me
 and for those left in Israel and

Judah, about the terms of this
 book that has been found; for
 the Eternal vents his anger upon
 us, because our fathers have not
 obeyed the word of the Eternal,
 to carry out all the injunctions
 written in this book." So Hil- 22
 kiah and the others went, as the
 king ordered, and told Huldah
 the prophetess, the wife of Shal-
 lum the son of Tikvah (the
 grandson of Harhas), keeper of
 the robes (she lived in the sec-
 ond ward of Jerusalem). She 23
 gave them this message from the
 Eternal the God of Israel:

"Tell the man who sent you to 24
 me that this is the Eternal's de-
 cree: 'I will bring upon this place
 and its inhabitants all the dread
 curses described in the book
 read to the king of Judah, be- 25
 cause the people have aban-
 doned me, burning incense to
 other gods, to vex me with all
 their evil practices. There-
 fore my wrath is vented on
 this place, and it shall blaze
 without quenching.' However, 26
 tell this to the king of Judah
 who sent you to consult the
 Eternal: 'The Eternal the God
 of Israel declares, since you 27
 have listened to my words, since
 your heart was penitent, and
 you humbled yourself before
 God when you heard his threats
 against this place and its inhabi-
 tants, since you tore your
 clothes and wept before me, I
 have heard you, says the Eter-
 nal; I will gather you to your 28
 fathers, you shall be gathered
 to your grave in peace, and your
 eyes shall not see all the disas-
 ters I am bringing on this place
 and its inhabitants.'"

They took back this answer to
 the king, and the king sum- 29
 moned all the sheikhs of Judah

30 and Jerusalem; he went up to the temple of the Eternal, accompanied by all the men of Judah and the citizens of Jerusalem, the priests, the Levites, and all the people, young and old. He then read aloud to them all the words of the book of the compact, which had been found in the temple of the Eternal,

31 and, standing on the platform, the king made a compact, in presence of the Eternal, to follow the Eternal, to obey his orders and his warnings and his rules, heart and soul, carrying out the terms of the compact

32 laid down in this book. He made everyone in Jerusalem and Benjamin adhere to it. The citizens of Jerusalem carried out this compact with God, the

33 God of their fathers; Josiah removed all the abominable idols from every district belonging to Israel, and made everyone within Israel offer worship to the Eternal their God; during all his reign they never gave up their devotion to the Eternal the God of their fathers.

35 Josiah held a passover in honour of the Eternal at Jerusalem; the passover lamb was killed on the fourteenth day

2 of the first month. He assigned the priests their duties, and encouraged them to serve in the

3 temple of the Eternal. And he addressed the Levites, men sacred to the Eternal, who gave religious instruction to all Israel. "Since the sacred ark," said he, "was placed inside the temple built by Solomon the son of David, king of Israel, and you have no longer to carry it on your shoulders, see to the worship of the Eternal your God, and of his people Is-

4 rael. Arrange yourselves by

your families in your divisions, as prescribed by David king of Israel and by his son Solomon; stand in the sacred place with

5 some of each Levitical family, to serve each group of families among your kinsmen the laity; kill the passover lamb, then

6 purify yourselves and prepare the passover, that your kinsmen may celebrate according to the Eternal's instructions given by Moses."

Josiah gave all the people

7 present lambs and kids from his flocks, all as victims for the passover sacrifices, amounting to thirty thousand, with three thousand bullocks; these came out of the king's property. His nobles also made a

8 freewill offering to the people, the priests, and the Levites. Hilkiyah, Zechariah, and Jehiel, who were in charge of the temple of God, gave the priests two thousand six hundred lambs and three hundred oxen for the passover sacrifices, while Cona-

9 niah, with Shemaiah and Nethanel his brothers and Hashabiah, Jeiel, and Jozabad, who were heads of the Levites, gave the Levites five thousand lambs and five hundred oxen for the passover sacrifices.

10 So the service was arranged; the priests stood in their positions, and the Levites in their divisions, as the king ordered. The passover

11 lambs were killed, and the priests splashed their blood on the altar, as they received it from the Levites who were flaying the victims. Parts of

12 the victims of the burnt-offering were removed, to be given to the various groups of families among the laity, to sacrifice to the Eternal, as enjoined in the law-book of Moses. So too

13 with the oxen. They duly roasted the passover lamb in the fire, and boiled the sacrificial flesh of the oxen in pots, cauldrons, and pans, carrying the meat quickly among the laity.

14 Then they prepared flesh for themselves and for the priests; as the Aaronite priests were occupied till night in sacrificing the burnt-offerings and the fat slices, the Levites had to make their preparation for themselves and for the Aaronite priests.

15 The Asaphite singers were arrayed as David, Asaph, Heman, and Jeduthun (the king's seer) had prescribed, and the warders were at each gate; they did not require to leave their posts, as their fellows the Levites got the meat all ready for them. In this way the whole service of holding the passover in honour of the Eternal and of sacrificing burnt-offerings on the altar of the Eternal was carried out that day, as king Josiah ordered.

17 The Israelites present held their passover and also, for seven days, the festival of unleavened

18 bread. Never since the days of the prophet Samuel had there been a passover like it in Israel; never had any king of Israel celebrated such a passover as was held by Josiah, by the priests and the Levites, by all Judah and Israel who were present, and by the citizens of

19 Jerusalem. This passover was held in the eighteenth year of Josiah's reign.

20 After all this, when Josiah had arranged the temple, Necho king of Egypt marched north to fight at Karkhēmish on the Euphrates. Josiah sallied out

21 to attack him, but Necho sent ambassadors to him with this message: "What have you to

do with me, O king of Judah? I am out against your ancient foe, not against you; and God has ordered me to be quick about it. Stop interfering with God, who is on my side, lest he destroy you." But Josiah would 22 not leave him alone; he presumed to attack him, paying no heed to what Necho had been inspired to tell him. The fight opened in the valley of Megiddo. The archers aimed at king Jo- 23 siah, till Josiah cried to his men, "Take me away, I am badly wounded." So his men lifted 24 him out of the chariot and put him into his reserve chariot, driving him to Jerusalem, where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. Jeremiah composed an 25 elegy over Josiah, and the singers, both men and women, all uttered a lament over Josiah—as indeed they do to this day, for they made it a regular custom in Israel. The laments are written in the Book of Elegies.

The rest of the acts of Josiah 26 and his brave deeds, in obedience to the instructions of the law of the Eternal, his acts 27 from first to last, are written in the Book of the Kings of Israel and Judah.

Then the nation took Je- **36**
hoahaz the son of Josiah
and made him king in Jerusalem, instead of his father. Jehoahaz 2 was twenty-three years old when he began to reign, and he reigned in Jerusalem for three months. The king of Egypt 3 deposed him at Jerusalem, and fined the country forty-two thousand pounds in silver and six thousand pounds in gold; the 4 king of Egypt made Eliakim his brother king over Judah and

Jerusalem, changing his name to Jehoiakim; Necho bore off his brother Jehoahaz to Egypt.

5 Jehoiakim was twenty-five years old when he began to reign; he reigned in Jerusalem for eleven years, and did what was evil in the eyes of the Eternal his God. Nebuchadnezzar king of Babylon marched against him and shackled him in chains, to carry him off to Babylon. Nebuchadnezzar also bore off some vessels from the temple of the Eternal and put them inside his palace at Babylon.

8 As for the rest of the acts of Jehoiakim, his abominable deeds, and all his career, they are described in the Book of the Kings of Israel and Judah. His son Jehoiakin reigned instead of him.

Jehoiakin was eighteen years old when he began to reign, and he reigned in Jerusalem for three months. He did what was evil in the eyes of the Eternal. The following spring, king Nebuchadnezzar sent and brought him to Babylon, with the costly vessels of the temple of the Eternal, making his kinsman Zedekiah king instead of him over Judah and Jerusalem.

11 Zedekiah was twenty-one years old when he began to reign, and he reigned in Jerusalem for eleven years. He did what was evil in the eyes of the Eternal his God. He would not humble himself before the prophet Jeremiah, who had the authority of the Eternal, and he rebelled against king Nebuchadnezzar, who had made him swear to be loyal; he hardened his heart and obstinately refused to turn to the Eternal the God of Israel. Also the leading priests and the

people all sinned heavily by copying the abominable practices of the pagans, defiling the temple of the Eternal which he had hallowed in Jerusalem. The Eternal the God of their fathers sent warning to them by his messengers, eagerly and earnestly, because he had pity upon his people and his dwelling-place; but they mocked God's messengers, despised his words, and derided his prophets, until the wrath of the Eternal burst upon his people, past all remedy. He brought down on them the king of the Chaldeans, who killed their soldiers inside the house of their sanctuary, and spared neither youths nor maidens, neither old men nor seniors—all were handed over to them by God. (Also all the vessels of the temple of God, large and small, the treasures of the temple of the Eternal, and the treasures belonging to the king and to his nobles, all these the Chaldean king took away to Babylon, burning down the temple of God, pulling down the wall of Jerusalem, burning all its buildings, and destroying all the costly vessels.) He carried off the survivors to Babylon, where they were slaves to him and to his sons until the Persian empire rose. All this, in fulfilment of what the Eternal had predicted by Jeremiah, that the land was to enjoy her sabbatical years, keeping her sabbaths all the time she lay desolate, for the full seventy years.

[[In the first year of Cyrus king of Persia, that the prediction of the Eternal, announced by Jeremiah, might be carried out, the Eternal moved Cyrus

king of Persia to issue a proclamation throughout all his realm, and to put it in writing.

23 "By order of Cyrus king of Persia: the Eternal the God of Israel has given me all kingdoms of the earth, and he

has commissioned me to build him a temple at Jerusalem which is in Judah. Whosoever among you belongs to his people (may the Eternal his God be with him), let him go up thither."]]

EZRA

1 In the first year of Cyrus king of Persia, that the prediction of the Eternal announced by Jeremiah might be carried out, the Eternal moved Cyrus king of Persia to issue a proclamation throughout all his realm, and to put it in writing. "By order of Cyrus king of Persia: the Eternal the God of heaven has given me all kingdoms of the earth, and he has commissioned me to build him a temple at Jerusalem which is in Judah. Whosoever among you belongs to his people (may his God be with him), let him go up to Jerusalem which is in Judah, and build the temple of the Eternal, the God of Israel, who is God, in Jerusalem. Wherever any such survivor resides, let the men of the place furnish him with silver and gold and goods and beasts of burden as well as with free-will offerings for the temple of God in Jerusalem."

5 Then the chiefs of the clans of Judah and Benjamin, and the priests and the Levites, who had been moved by God, prepared to go up and build the temple of the Eternal in Jerusalem. And all their neighbours helped them with everything, with silver and gold and goods and beasts of burden and valuables, as well as with what was freely offered. **7** King Cyrus also took out the utensils of the house of the Eternal, which Nebuchadnezzar had removed from Jerusalem and placed in the temple of his gods; Cyrus king of Persia had them taken out by Mithridates the treasurer and counted over to Sheshbazzar the head of **9** Judah, amounting to thirty

basins of gold, a thousand basins of silver, twenty-nine censers, thirty tankards of gold . . . **10** tankards of silver, and a thousand other utensils. These **11** were all brought back by Sheshbazzar, when the company of exiles went up from Babylon to Jerusalem.

The following belonged to **2** the province of Judah among the deported who returned from exile after being carried away to Babylon by Nebuchadnezzar king of Babylon; they came back to Jerusalem and Judah, each to his own town, in the **2** company of Zerubbabel, Joshua, Nehemiah, Seraiah, Reëliah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, and Baanah.

A list of the laity of Israel: **3** the clan of Parosh, two thousand one hundred and seventy-two; the clan of Shephatiah, three **4** hundred and seventy-two; the **5** clan of Arah, seven hundred and seventy-five; the clan of **6** Pahath-moab . . . ; the clan of Jeshua and Joab, two thousand eight hundred and twelve; the clan of Elam, one thousand **7** two hundred and fifty-four; the **8** clan of Zattu, nine hundred and forty-five; the clan of Zakkai, **9** seven hundred and sixty; the **10** clan of Bani, six hundred and forty-two; the clan of Bebai, **11** six hundred and twenty-three; the clan of Azgad, one thousand **12** two hundred and twenty-two; the clan of Adonikam, six **13** hundred and sixty-six; the clan **14** of Bigvai, two thousand and fifty-six; the clan of Adin, four **15** hundred and fifty-four; the clan **16** of Ater . . . ; the clan of Hezekiah, ninety-eight; the clan **17**

of Bezai, three hundred and
 18 twenty-three; the clan of Jorah,
 19 one hundred and twelve; the
 clan of Hashum, two hundred
 20 and twenty-three; the clan of
 21 Gibbar, ninety-five; the clan of
 Bethlehem, one hundred and
 22 twenty-three; the men of Netophah,
 23 fifty-six; the men of Anâthoth,
 24 one hundred and twenty-eight;
 25 the clan of Azmâveth, forty-two;
 the clan of Kiriath-arim, Kefirah,
 and Beêroth, seven hundred and
 26 forty-three; the clan of Ramah
 and Geba, six hundred and
 27 twenty-one; the men of Michmas,
 28 one hundred and twenty-two;
 the men of Bethel and Ai, two
 29 hundred and twenty-three; the
 30 clan of Nebo, fifty-two; the clan
 of Magbish, one hundred and
 32 fifty-six; the clan of Harim,
 33 three hundred and twenty; the
 clan of Lod, Hadid, and Ono,
 34 seven hundred and twenty-five;
 35 the clan of Jericho, three hundred
 and forty-five; the clan of Senâah,
 three thousand six hundred and
 thirty.

36 The priests: the clan of Jedaiah,
 from the household of Jeshua,
 37 nine hundred and seventy-three;
 the clan of Immer, one thousand
 and fifty-two; the clan of Pashhur,
 38 one thousand two hundred and
 forty-seven; the clan of Harim,
 39 one thousand and seventeen.

40 The Levites: the clan of Jeshua
 and Kadmiel, from the clan of
 Hodaviah, seventy-four;
 41 a hundred and twenty-eight
 singers from the clan of Asaph;
 42 with warders, a hundred and
 thirty-nine in all, from the clans
 of Shallum, Ater, Talmon, Akkub,
 Hatita, and Shobai.

43 The temple attendants: the
 clans of Ziha, Hasupha, Tab-
 44 baoth, Keros, Siaha, Padon,

Lebanah, Hagabah, Akkub, 45
 Hagab, Salmai, Hanan, Giddel, 46,47
 Gahar, Reaiah, Rezin, Nekoda, 48
 Gazzam, Uzza, Paseah, Besai, 49
 Asnah, Meûnim, Nephusim, 50
 Bakbuk, Hakupha, Harhur, 51
 Bazluth, Mehida, Harsha, Bar- 52,53
 kos, Sisera, Tema, Neziah, and 54
 Hatipha.

The sons of Solomon's serv- 55
 ants: the clans of Sotai, Hasso-
 phereth, Peruda, Jaalah, Dar- 56
 kon, Giddel, Shephatiah, Hattil, 57
 Pochereth-hazzebaim, and Ami.

The temple attendants and 58
 the sons of Solomon's servants,
 all told, were three hundred
 and ninety-two.

The following, who went from 59
 Tel-melah, Tel-harsha, Kherub,
 Addan, and Immer, were unable
 to prove that their descent and
 pedigree belonged to Israel: the 60
 families of Delaiah, Tobiah, and
 Nekoda, six hundred and fifty-
 two of them. Among the 61
 priests also, the families of
 Habaiah, Hakkoz, and Bar-
 zillai (he had married a daugh-
 ter of Barzillai the Gileadite
 and had taken his name) made 62
 search for their record, but the
 genealogy was not to be found;
 so they were barred and ban-
 ished from the priesthood. The 63
 governor declared they were not
 to partake of the most sacred
 food till a priest appeared with
 oracles.

The entire company num- 64
 bered forty-two thousand three
 hundred and sixty, besides 65
 seven thousand three hundred
 and thirty-seven servants, male
 and female, and two hundred
 singers, male and female; they 66
 had seven hundred and thirty-
 six horses, two hundred and
 forty-five mules, four hundred 67
 and thirty-five camels, and six

thousand seven hundred and twenty asses.

68 When they came to the temple of the Eternal in Jerusalem, some of the chiefs of the clans offered contributions towards the rebuilding of the temple of God; according to their means they paid into the building fund sixty-one thousand guineas in gold and thirty-five thousand pounds in silver, and gave a hundred priestly vestments.

70 Now the priests, the Levites, the singers, the warders, the temple-attendants, and some of the people were living in Jerusalem, and all Israel in their towns; but when the seventh month arrived, the Israelites in the towns gathered like one man to Jerusalem, and Joshua the son of Jozadak, with his fellow-priests, and Zerubbabel the son of Shealtiel with his fellows, started to erect the altar of the God of Israel and to offer sacrifices on it, as prescribed by the law of Moses the man of God. They put the altar in its place because the surrounding peoples were a terror to them, and on it they offered sacrifices to the Eternal, morning and evening; they held the festival of booths, as prescribed, and offered the regular number of daily sacrifices required each day of the festival, followed by the daily sacrifice, the sacrifice at the new moon, at every fixed and sacred festival of the Eternal, and at every freewill offering made to the Eternal. From the first day of the seventh month, sacrifice began to be offered to the Eternal.

The foundation of the temple of the Eternal was not yet laid, 7 however. But masons and

joiners were hired, and Sidonians and Tyrians were furnished with food and drink and oil, to bring cedars down from Lebânon to the sea-coast at Joppa, in terms of the permit granted by Cyrus king of Persia.

It was in the second month of the second year, after they had reached the house of God at Jerusalem, that a start was made. Zerubbabel the son of Shealtiel and Joshua the son of Jozadak, with the rest of their fellow-priests and with the Levites and all the exiles who had returned to Jerusalem, appointed Levites, from twenty years old and upwards, to superintend the work on the house of the Eternal; whereupon the clan of Hodaviah, Jeshua and his sons and brothers, and Kadmiel with his sons, along with the clan of Henadad and their sons and brothers (who were Levites), undertook to superintend the workmen in the house of God.

When the builders laid the foundation of the temple of the Eternal, the priests took their place, furnished with trumpets, the Levites who were Asaphites, with cymbals, to praise the Eternal after the ritual of David king of Israel; they sang their responses of praise and thanks to the Eternal, with the refrain, "For he is good, his kindness never fails to Israel"; and all the people raised a loud shout as they praised the Eternal that the foundation of the temple of the Eternal had been laid. But many of the priests and Levites and chiefs of the clans, old men who had seen the former house standing on its foundation, wept aloud at the sight of this house; and, as many were shouting

13 aloud for joy, the sound of the joyful shout could not be distinguished from the sound of the lament, though the people were shouting so loud that the sound was heard far off.

4 When the enemies of Judah and Benjamin heard that the exiles were building a temple to the Eternal the God of Israel, they came and said to Zerubbabel and the chiefs of the clans, "Let us build along with you, for we worship your God as you do; we have been sacrificing to him ever since Esarhaddon king of Assyria brought us here." But Zerubbabel and Joshua and the rest of the chiefs of the clans of Israel told them, "You have nothing to do with our building a house for our God; we will build it ourselves for the Eternal the God of Israel, as king Cyrus of Persia has ordered us."

4 Whereupon the people of the land thwarted the people of Judah and were a trouble to them as they were building; they hired agents against them, in order to defeat their purpose, all through the reign of Cyrus king of Persia and down to the reign of Darius king of Persia. 6 In the reign of Xerxes, at the opening of his reign, they wrote a letter accusing the inhabitants of Jerusalem and Judah. Also, in the reign of Artaxerxes, Bishlam and Mithridates and Tabêl and the rest of their associates sent a despatch to Artaxerxes king of Persia in Aramaic, with a translation. And Rehum the commander, with Shimsai the secretary, laid the following information against Jerusalem before king Artaxerxes. "From Rehum the commander and Shimsai the secre-

tary and the rest of their associates, the magistrates, the generals, the writers, the secretaries, the citizens of Erech and of Babylon and of Susa (that is, the Elamites), and the rest of the nations whom the great and famous Assurbanipal transported and settled west of the Euphrates, etc. Now"—this is a copy of the letter sent to king Artaxerxes from his "servants west of the Euphrates, etc."—"Now be it known to the king that the Jews who have moved up from you to us have gone to Jerusalem, a rebellious and disaffected city; they are building it, finishing the walls and repairing the foundations. Let the king understand that if this city is built and its walls finished, they will refuse to pay tribute, tax, or toll, and the revenue of the king will suffer. Now, as we are in the royal service, and as it would be wrong for us to see the king injured, we send to assure the king that if the archives of your predecessors are searched, you will find out from the archives that this is a rebellious city, a source of danger to your princes and provinces, and that the Jews have stirred up sedition in this very city from of old. That was why the city was laid waste. We assure the king that if this city is built and its walls finished, you will lose all your territory west of the Euphrates."

The king sent this reply to Rehum the commander and Shimsai the secretary and the rest of their associates resident in Samaria, and the others who were west of the Euphrates: "Greeting, etc. Well now, the letter you sent to us has been

19 translated to me; I have ordered inquiries to be made, and it has been found that from of old this city has risen against kings, and that rebellion and insurrection have been raised within it.
 20 And besides, Jerusalem has had powerful kings who have ruled all the territory west of the Euphrates, exacting tribute, taxes, and tolls. So issue a decree that these men are to stop, and that the city is not to be built, until I issue a decree myself. Be careful to lose no time about this, lest the damage increase, to the detriment of the king.” So when the copy of king Artaxerxes’ letter was read to Rehum and Shimshai and their associates, they hurried to the Jews at Jerusalem and stopped them by main force.
 24 This put an end to the work on the temple of God at Jerusalem; it was stopped until the second year of the reign of Darius king of Persia.

5 Now the prophets, the prophet Haggai and Zechariah the son of Iddo, prophesied in the name of the God of Israel, to the Jews in Judah and Jerusalem, till Zerubbabel the son of Shealtiel and Joshua the son of Jozadak started again to build the temple of God at Jerusalem, helped by the prophets of God.
 3 Tatnai, the satrap west of the Euphrates, and Shethar-bozenai and their associates then came and asked them, “Who gave you any orders to build this temple and to finish this structure?” They also asked, “And what are the names of the men who are building here?” But, by God’s favour to the Jewish sheikhs, they were not to be stopped till the matter should

be reported to Darius and a reply received from him.

Here is a copy of the despatch 6 sent to king Darius by Tatnai, the satrap west of the Euphrates, and by Shethar-bozenai and his associates, the generals west of the Euphrates; they 7 wrote a despatch as follows:

“To king Darius, all greetings! Be it known to the king 8 that we went to the province of Judah, to the temple of the great God; it is being built with huge stones, timber is being placed on the walls, and the work goes on apace, prospering in their hands. We put this 9 question to the sheikhs there, ‘Who gave you any orders to build this temple and to finish this structure?’ We also asked 10 their names, for your information, that we might be able to write you the names of the men at their head. And this was 11 their reply: ‘We are the servants of the God of heaven and earth, we are rebuilding the house that was built many years ago, built and finished by a great king of Israel. But as 12 our fathers provoked the anger of the God of heaven, he handed them over to the Chaldean Nebuchadnezzar, king of Babylon, who destroyed this house and carried off the people to Babylon. In the first year of 13 Cyrus king of Babylon, however, king Cyrus issued a decree for the building of this house of God. And the gold and silver 14 utensils belonging to the house of God, which Nebuchadnezzar had taken out of the temple in Jerusalem and brought to the temple of Babylon, these utensils king Cyrus took from the temple of Babylon, handing them over to one Sheshbazzar,

whom he had appointed governor, and telling him to take these utensils and go and put them in the temple at Jerusalem, and let the house of God be built on its site. Then the said Sheshbazzar went and laid the foundation of the house of God in Jerusalem; the building has gone on ever since, and it is still unfinished.' Now, if it please the king, let search be made in the treasury at Babylon to find out whether king Cyrus did issue a decree for the building of this house of God at Jerusalem. And let the king inform us of his pleasure in this matter."

6 Then by order of king Darius search was made in the house of archives at Babylon, where the treasures were stored; and at Ecbatana, in the citadel of the province of Media, a paper was found to this effect: "Memorandum: in the first year of king Cyrus, a decree was issued by king Cyrus with reference to the house of God at Jerusalem. Let the house be built, the place where sacrifice is offered, let the foundations be laid, and let the building be ninety feet high and ninety feet broad, with three layers of stone and one of timber, the expenses to be paid out of the royal revenue. Also, the gold and silver utensils belonging to the house of God, which Nebuchadnezzar removed from the temple at Jerusalem and took to Babylon, are to be restored and returned to their places in the temple at Jerusalem; put them in the house of God." "Now then, Tatnai satrap west of the Euphrates, Shethar-bozenai, and your associates the generals west of the Euphrates, stand aside, let the

work on this house of God alone, allow the Jewish governor and the Jewish sheikhs to build this house of God on its site. Furthermore, I decree that you are to assist these Jewish sheikhs in building this house of God: from the royal funds, the tribute collected west of the Euphrates, these men are to have their expenses promptly paid. See to this. Day by day without fail, let them have whatever they require, young bullocks, rams, and sheep, to be burnt in sacrifice to the God of heaven, wheat, salt, wine, and oil, as the priests at Jerusalem demand, that they may offer sacrifices to propitiate the God of heaven and pray for the life of the king and of his sons. And I issue this decree: if any man alters this command, a beam shall be taken from his house, he shall be impaled upon it, and, besides that, his house shall be made a dungheap. May the God who has set up his Name there, crush any king or nation that shall attempt to alter this edict, or to destroy this house of God at Jerusalem! I Darius have issued a decree: let it be carried out to the letter."

At these instructions from king Darius, Tatnai, the satrap west of the Euphrates, Shethar-bozenai and their associates, acted promptly; the Jewish sheikhs went on building, and, thanks to the prophesying of the prophet Haggai and of Zechariah the son of Iddo, they succeeded. They finished their building as the God of Israel had commanded, and as Cyrus, Darius, and Artaxerxes, kings of Persia, had decreed; the temple was finished on the third

day of the month of Adar, in the sixth year of the reign of king Darius.

- 16 The children of Israel, the priests and the Levites and the rest of the exiles, celebrated the dedication of this house of God
17 with joy; they offered at the dedication of this house of God a hundred bullocks, two hundred rams, and four hundred sheep, with twelve he-goats as a sin-offering for all Israel, a he-goat for each clan of Israel.
18 They also arranged the priests in their divisions and the Levites in their classes, for the worship of God at Jerusalem, as prescribed in the book of Moses.
19 On the fourteenth day of the first month the exiles celebrated
20 the passover; the priests had purified themselves, to a man, all of them were pure, and the Levites killed the paschal lamb for all the exiles, for their fellows the priests and for themselves;
21 it was eaten by the children of Israel who had returned from exile and also by those who had joined them, forsaking the pollutions of the pagans in the land in order to worship the Eternal, the God
22 of Israel. For seven days the festival of unleavened bread was also celebrated with joy; for the Eternal had made them joyful, he had turned the heart of the king of Assyria towards them, to encourage them in their work on the temple of God, the God of Israel.

7 It was after this, in the reign of Artaxerxes king of Persia, that Ezra came up from Babylon—Ezra the son of Seraiah, the son of Azariah, the son of
2 Hilkiah, the son of Shallum, the son of Zadok, the son of
3 Ahitub, the son of Amariah,

the son of Azariah, the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the first priest. This Ezra was an expert scribe in the law of Moses, which had been given by the Eternal the God of Israel. Thanks to the favour of the Eternal his God, the king had granted him all he asked; he was accompanied to Jerusalem in the seventh year of king Artaxerxes by some Israelites, priests, Levites, singers, warders, and temple-attendants, and he reached Jerusalem in the fifth month of the seventh year of the king. He started to travel up from Babylon upon the first day of the first month, and, thanks to the kind favour of his God, he reached Jerusalem on the first day of the fifth month. Ezra had set his heart upon studying the law of God, upon obeying it, and upon teaching its rules and regulations in Israel.

Here is a copy of the letter given by king Artaxerxes to Ezra the priest and scribe, the scribe of the Eternal's commands and rules for Israel. "Artaxerxes, king of kings, Ezra the priest, the scribe of the law of the God of heaven: all greetings, etc. And now I issue a decree that any of the people of Israel in my kingdom, or any of their priests and Levites, who choose to go up to Jerusalem, may go with you; the king and his seven advisers send you to hold an inquiry upon Judah and Jerusalem in terms of the law of your God, which is in your possession, and also to convey the silver and

gold which the king and his advisers have vowed to the God of Israel, whose dwelling-place
 16 is in Jerusalem, with any silver and gold you can find in all the province of Babylon, and with what the people and the priests freely offer for the house of
 17 their God in Jerusalem. With this money you must take care to buy bullocks, rams, and sheep, and the usual cereal-offerings and libations, sacrificing them upon the altar in the temple of your God in Jerusa-
 18 lem. The rest of the silver and gold, you and your fellows may spend as you think best, carrying
 19 out the will of your God. The utensils given you for the worship of the house of your God, you will also present before the
 20 God of Jerusalem. You will draw upon the king's treasury for any further sums which you require to spend on the house
 21 of your God. I, Artaxerxes the king, I issue this decree to all the treasurers west of the Euphrates: whatever Ezra the priest, the scribe of the law of the God of heaven, may demand from you, is to be granted him
 22 without delay, up to forty-one thousand two hundred and fifty pounds in silver, a hundred quarters of wheat, nine hundred gallons of wine, nine hundred gallons of oil, and salt unlimited.
 23 Whatever is commanded by the God of heaven, let it be carried out in full for the God of heaven; why should God's displeasure be upon the realm of the
 24 king and of his sons? You are also instructed that it is unlawful to impose toll, tribute, or taxes upon any of the priests and Levites, singers, warders, temple-attendants, or servants
 25 of this temple of God. As for

you, Ezra, by the wisdom of your God to which you have access, appoint magistrates and judges to rule all the people west of the Euphrates, men who know the laws of your God, and instruct any who are ignorant of them. And whoever
 26 does not obey the law of your God and the law of the king, let sentence be executed upon him instantly: death, banishment, confiscation of property, or imprisonment."

Blessed be the Eternal, the
 27 God of our fathers, who inspired the king to honour the temple of the Eternal in Jerusalem thus, and showed me kindness
 28 in the presence of the king and his advisers and all his great officers; I was strengthened by the favour of the Eternal my God, and I gathered leading men from Israel to accompany
 me. The following are the **8**
 chiefs of clans, the list of **8**
 those who accompanied me from Babylon in the reign of king Artaxerxes: from the house of 2
 Phinehas, Gershom; from the house of Ithamar, Daniel; from the house of David, Hattush the 3
 son of Shecaniah; from the house of Parosh, Zechariah, with whom were registered a hundred and fifty males; from 4
 the family of Pahath-moab, Elihoênai, with whom were two hundred males; from the family 5
 of Zattu, Shecaniah the son of Jahaziel, with whom were three hundred males; from the family 6
 of Adin, Ebed the son of Jonathan, with whom were fifty males; from the family of 7
 Elam, Jeshaiiah the son of Athaliah, with whom were seventy males; from the family of 8
 Shephatiah, Zebadiah the son of

Michael, with whom were eighty
 9 males; from the family of Joab,
 Obadiah the son of Jehiel, with
 whom were two hundred and
 10 eighteen males; from the family
 of Bani, Shelômith the son of
 Josiphiah, with whom were a
 11 hundred and sixty males; from
 the family of Bebai, Zechariah
 the son of Bebai, with whom
 12 were twenty-eight males; from
 the family of Azgad, Johanan
 the son of Hakkatan, with
 whom were a hundred and ten
 13 males; from the family of Adon-
 ikam (they came last), Eliphe-
 let, Jeûel, and Shemaiah, with
 14 whom were sixty males; and
 from the family of Bigvai, Uthai
 and Zakkur, with seventy
 males.

15 I mustered them on the banks
 of the Ahâva river, where we
 encamped for three days; but on
 looking over the people and the
 priests I could not find any
 16 Levites. So I summoned Elie-
 zer, Ariel, Shemaiah, Elnathan,
 Jarib, Nathan, Zechariah, and
 Meshullam, leading men, as well
 as Joiarib and Elnathan, who
 17 were teachers, and despatched
 them to Iddo the leading author-
 ity at Casiphia, bidding them
 tell Iddo and his fellows, the
 temple-attendants, at Casiphia,
 to send us servants for the
 18 house of our God. By the kind
 favour of our God they brought
 us a capable man belonging to
 the family of Mahli, Sherebiah,
 a leading Levite, with eighteen
 19 sons and brothers; also Hasha-
 biah, accompanied by Isaiah
 from the family of Merari, with
 20 twenty brothers and sons; also
 two hundred and twenty of the
 temple servants, whom David
 and his ministers had appointed
 to wait upon the Levites (these
 were all mentioned by name).

Then I proclaimed a fast at 21
 the river Ahâva, that we might
 humble ourselves before our
 God and obtain from him a
 straight, safe course for our-
 selves, our children, and our
 goods. I was ashamed to ask the 22
 king for a guard of cavalry to
 protect us against the enemy on
 the road, for we had told the
 king that "God's favour is kind
 to all who seek him, but his
 power and anger are against all
 who forsake him." So we fasted 23
 and besought our God for this
 help, and he yielded to our en-
 treaty. Then I selected twelve 24
 leading priests, in addition to
 Sherebiah, Hashabiah, and ten
 of their fellows, and weighed 25
 over to them the silver and gold
 and utensils, the gifts for the
 house of our God, which had
 been offered by the king and his
 advisers and officers and all the
 Israelites present; I weighed 26
 into their hands two hundred
 and seventy thousand pounds
 in silver, utensils of silver worth
 forty-two thousand pounds,
 utensils of gold worth five
 hundred and seventy-seven
 thousand pounds, twenty tank- 27
 ards of gold worth a thousand
 guineas, and two utensils of fine
 bright bronze, as valuable as
 gold. And I told them, "You 28
 are consecrated to the Eternal,
 and the utensils are also conse-
 crated; the silver and gold are a
 freewill offering to the Eternal,
 the God of your fathers. Take 29
 charge of them carefully, till
 you weigh them before the
 leading priests and Levites and
 chiefs of the clans of Israel, in
 the chambers of the house of
 the Eternal at Jerusalem." So 30
 the priests and Levites took
 over the weight of the silver

and gold, to convey them to the house of our God at Jerusalem.

31 Then, on the twelfth day of the first month, we left the river Ahāva for Jerusalem; the favour of our God was with us, and he kept us safe from the enemy and from any ambush
32 by the road. When we reached Jerusalem, we remained three
33 days, and on the fourth day the silver and gold and utensils were weighed over in the house of our God to Merēmoth son of Uriah, the priest, along with Eleazar the son of Phinehas, who were accompanied by Jozabad son of Jeshua and Noadiah son of Binnui, the
34 Levites; everything was numbered and weighed, and the entire weight was recorded on the spot. Then the exiles who
35 had just returned offered sacrifices to the God of Israel, twelve bullocks for all Israel, ninety-six rams, seventy-seven sheep, and, by way of a sin-offering, twelve he-goats; all this was a
36 sacrifice to the Eternal. They also delivered the king's commission to the king's satraps and the governors west of the Euphrates, who lent their aid to the people and to the house of God.

9 After this had been done, the leaders approached me. "The people of Israel and the priests and the Levites," they declared, "have not separated themselves from the abominable practices of the natives, the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and
2 the Amorites; they have married their daughters and married their sons to their daughters, mixing the sacred race with the natives. Yes, and the authori-

ties and deputies have been foremost in this offence."

When I heard that, I tore my tunic and my robe, I tore my hair and my beard, and I sat down aghast. I was joined by 4 everyone who trembled at the word of the God of Israel, on account of the offence committed by the exiles. Till the evening offering I sat aghast, but at the evening offering I rose 5 from my abasement, with my tunic and robe rent, and, falling on my knees, I spread out my hands to the Eternal my God.

"O my God," I said, "I am 6 ashamed, I blush to lift my face to thee, my God, for our iniquities are higher than our heads, our guilt has reached the skies. From the days of 7 our fathers to this day we have been gravely guilty, and for our iniquities we, with our kings and our priests, have been handed over to the kings of the lands, to the sword, to captivity, to plundering, and to disgrace, as at this day. For a 8 brief moment the Eternal our God has shown us favour, by letting a remnant of us escape, and by giving us a footing in his sacred place, that our God may brighten our eyes and grant us sustenance in the days of our bondage. For bondmen 9 we are; and yet our God has not forsaken us in our bondage, but has shown us kindness in the sight of the kings of Persia, to grant us sustenance, to set up the house of our God, to repair its ruins, and to enjoy his protection in Judah and Jerusalem.

"But after this, O our God, 10 what shall we say? We have forsaken the commands which 11 thou didst issue through thy servants the prophets, saying,

‘The land which you are entering to possess is a land polluted by the foulness of the natives, by their abominations, for they have filled it with their filth
 12 from end to end. You must not therefore marry your daughters to their sons, nor your sons to their daughters; you must never seek their peace or prosperity, if you are to be strong and enjoy the good of the land and leave it for your children to inherit
 13 for all time.’ And after all that has come upon us for our misdeeds and our great guilt, after thou, our God, hast not punished us to the full for our iniquities but hast spared us
 14 this remnant, are we again to break thy commands and intermarry with the peoples who practise such abominations? Wouldst thou not then be so angry as to destroy us, till neither remnant nor survivor
 15 remained? O Eternal, the God of Israel, thou art just; a remnant of us is left surviving at this day, and here we stand guilty before thee, for none of us can face thee in this plight!”

10 As Ezra prayed and made confession, weeping and prostrating himself before the house of God, he was joined by a very large gathering of Israelites, men, women, and children; the
 2 crowd wept bitterly. But Shecaniah the son of Jehiel, belonging to the family of Elam, said to Ezra, “We have broken faith with our God by marrying foreign women from the natives. Still, there is some hope for
 3 Israel in this plight. Come, let us make a compact with our God, to put away all these wives and their children, following the counsel of the Lord and of those who tremble at the com-

mand of our God; let us act according to the law. Bestir 4 yourself, for the business is yours, and we are on your side; be strong and take action.”

Then Ezra got up and made 5 the leading priests and the Levites and all the laity take an oath that they would carry this out. They took the oath, and 6 Ezra went up from before the house of God into the room of Jehohanan the son of Eliashib, where he spent the night, neither eating bread nor drinking water, but mourning over the broken faith of the exiles. A proclama- 7 tion was then issued throughout Judah and Jerusalem to all the exiles, that they were to assemble at Jerusalem, and that if 8 anyone failed to appear within three days, the command of the authorities and the sheikhs was that all his property should be confiscated and he himself excommunicated from the community of the exiles.

Within three days all the men 9 of Judah and Benjamin did assemble at Jerusalem; it was the twentieth day of the ninth month, and all the people sat in the open space in front of the house of God, shivering for fear and also from the heavy rain. Then Ezra the priest rose and 10 said to them, “You have broken faith, you have married foreign women, to add to the guilt of Israel. Now confess to the Eternal 11 the God of your fathers, and do his will: separate yourselves from the natives and from the foreign women.” The com- 12 munity all answered with a shout, “It is for us to do as you say. But the people are many, 13 and it is the rainy season; we cannot stand outside; and this is not work for a day or two,

it is a transgression which is far
 14 spread. Let our authorities
 have charge of the community,
 and let all in our towns who
 have married foreign wives come
 at fixed times, along with the
 sheikhs and magistrates of every
 town, so as to avert the fierce
 15 anger of our God." Jonathan
 the son of Asahel and Jahziah
 the son of Tikvah, however,
 were opposed to this, and they
 were supported by Meshullam
 and by Shabbethai the Levite.
 16 Then the exiles took action;
 Ezra the priest was set apart,
 with certain chiefs of clans,
 representatives who were all
 named, and on the first day of
 the tenth month they sat to
 17 investigate the matter. By the
 first day of the first month, they
 had come to the end of all who
 had married foreign wives.
 18 Some sons of the priests were
 found to have married foreign
 19 wives; they promised to put
 away their wives, and their guilt-
 offering was a ram of the flock
 18 for their guilt. These were:
 from the family of Jeshua the
 son of Jozadak and his brothers,
 Maaseiah and Eliezer and Jarib
 20 and Gedaliah; from the family
 of Immer, Hanani and Zeba-
 21 diah; from the family of Harim,
 Maaseiah and Elijah and She-
 maiah and Jehiel and Uziah;
 22 from the family of Pashhur,
 Eliezer and Maaseiah and Ish-
 mael and Nethanel and Joza-
 23 bad and Elasa; from the Le-
 vites, Jozabad and Shimei and
 Kelaiah (that is, Kelita) and
 Pethahiah and Judah and Elie-
 24 zer. From the singers, Eliashib.
 From the warders, Shallum and
 25 Telem and Uri. From the
 laity: Ramiah and Izziah and

Malchijah and Mijamin and
 Eleazar and Malchijah and Be-
 naiah, from the family of Pa-
 rosh; Mattaniah and Zechariah 26
 and Jehiel and Abdi and Jerê-
 moth and Elijah, from the
 family of Elam; Eliezer and 27
 Eliashib and Mattaniah and
 Jeremoth and Zabad and Aziza,
 from the family of Zattu; Jeho- 28
 hanan and Hananiah and Zab-
 bai and Athlai, from the family
 of Bebai; Meshullam and Mal- 29
 luch and Adaiah and Jashub
 and Sheal and Jeremoth, from
 the family of Bani; Adna and 30
 Chelal and Benaiah and Maa-
 seiah and Mattaniah and Be-
 zalël and Binnui and Manasseh,
 from the family of Pahath-
 moab; Eliezer and Isshijah 31
 and Malchijah and Shemaiah
 and Shimeon and Benjamin and 32
 Malluch and Shemariah, from
 the family of Harim; Mattenai 33
 and Mattattah and Zabad and
 Eliphelet and Jeremai and Ma-
 nasseh and Shimei, from the
 family of Hashum; Maadai and 34
 Amram and Uel and Benaiah 35
 and Bedeiah and Cheluhu and
 Vaniah and Meremoth and 36
 Eliashib and Mattaniah and 37
 Mattenai and Jaasu and Bani 38
 and Binnui and Shimei and
 Shelemiah and Nathan and 39
 Adaiah and Machnadebai and 40
 Shashai and Sharai and Azarel 41
 and Shelemiah and Shemariah
 and Shallum and Amariah and 42
 Joseph, from the family of Big-
 vai; Jeiel and Mattithiah and 43
 Zabad and Zebina and Iddo
 and Joel and Benaiah, from
 the family of Nebo. All 44
 these had married foreign wives,
 and some of their wives had
 borne children.

NEHEMIAH

1 The story of Nehemiah, the son of Hakaliah.

It was in the month of Chisleu, in the twentieth year, when
2 I was at the citadel of Susa, that Hanani, one of my kinsmen, came to me, along with some men from Judah. I asked them about the Judæan remnant who had survived the exile and also
3 about Jerusalem. "The survivors of the exile in the province there," they told me, "suffer great misery and oppression; also, the wall of Jerusalem is broken down and its gates have been burned with fire."

4 When I heard this, I sat down and wept and mourned for some days, fasting and praying before the God of heaven. I said, "O Eternal, God of heaven, the great and awful God, carrying out his compact of kindness for those who love him and carry
5 out his orders, may thine ear now be attentive and thine eyes open to listen to the prayer of thy servant, which I offer before thee at this time, day and night, for the children of Israel thy servants, confessing the sins which the children of Israel have committed against thee. We have sinned, I and my father's
6 house. Deeply have we wronged thee; we have not kept the commands or the rules or the regulations which thou didst
7 issue to thy servant Moses. Ah, remember thy charge to thy servant Moses: 'If you deal treacherously, I will scatter you far and wide among the
8 nations; but if you return to me and keep my commands and do them, then, even though your outcasts were under distant

skies, I will gather them in and bring them to the place where I have chosen to fix my presence.' Now these are thy servants and thy people whom thou hast redeemed by thy great power and by thy strong hand. Ah, Lord, may thine ear now
9 be attentive to the prayer of thy servant and to the prayer of thy servants who delight to reverence thy Name. Ah, let thy servant have success at this time, let him find favour in the sight of this man!" (for I was a cupbearer to the king).

It was in the month of **2** Nisan, in the twentieth year of king Artaxerxes; the wine was placed before me, and lifting it I gave it to the king. I enjoyed his favour, and the king said to
3 me, "Why is your face sad? You are not ill. This must be sadness of heart." I was dreadfully afraid at this. I said to
4 the king, "May the king live for ever! And why should not my face be sad, when the city with my fathers' graves in it is lying waste, and its gates have been burned with fire?" Then said
5 the king, "What request have you to make?" So I prayed to the God of heaven; then I said
6 to the king, "If it please the king, and if your servant has found favour in your sight, pray let me go to Judah, to the city of my fathers' graves, and rebuild it." The king asked me (his
7 queen sitting beside him), "How long will your journey take? When will you come back?" So I proposed a certain time to him, and the king was pleased to let me go. I also said to the
8 king, "If it please the king, allow

me to have letters for the governors west of the Euphrates, that they may let me pass till I reach Judah, and a letter for Asaph the keeper of the king's park, ordering him to give me timber to make beams for the gates of the castle belonging to the temple and for the wall of the city and for the house in which I shall reside." This the king granted me, thanks to the kind favour of my God.

When I reached the governors west of the Euphrates, I handed them the king's letters (the king had also sent with me some army officers and cavalry). But when Sanballat the Horonite and the Ammonite slave Tobiah heard this, they were deeply hurt that a man had come to promote the welfare of the children of Israel.

Well, I reached Jerusalem, and after spending three days there I got up during the night, I and one or two men with me; I did not tell anyone what my God was putting into my mind to do for Jerusalem, and there was no beast in my company except the beast I rode upon myself, as I rode out in the night by the Gai gate towards the dragon-spring, and the dung gate, to inspect the broken walls of Jerusalem and the gates that were burned with fire. Then I passed on to the fountain gate and the king's pool; but there was no room for me to ride. So I went on by the brook and inspected the wall; then I turned back and came in by the Gai gate on my way home. The guards did not know where I went or what I was doing. I had not yet told even the Jews or the priests or the authorities or the deputies or the rest of the workers. But I said

to them then, "You see the plight we are in, Jerusalem lying waste and the gates burned with fire. Come, let us rebuild the wall of Jerusalem, and we shall no longer be scoffed at." And I told them of God's kind favour to me, and also of what the king had said to me. So they said, "Let us start and build." And they set their hands bravely to the good work.

When Sanballat the Horonite and Tobiah the Ammonite slave and Geshem the Arabian heard it, they derided and despised us. "What are you doing?" they asked. "Are you rebelling against the king?" But I replied, "The God of heaven, he will give us success; so we his servants will start to build. But there is no property, no rights, no memorial for you in Jerusalem."

Eliashib the high-priest started with his fellow-priests, and they built the sheep gate; they consecrated it, erecting its doors; as far as the tower of Hammeah they consecrated it, as far as the tower of Hananel. Next to him the men of Jericho built, and next to them Zakkur the son of Imri. The Fish gate was built by the sons of Hassenâah, who laid its beams and erected the doors and hinges and bars. Next to them Meremoth the son of Uriah, the son of Hakkoz, repaired; next to him Meshullam the son of Berechiah, the son of Meshezabel, repaired; next to him Zadok the son of Baana repaired. Next to him the Tekoites repaired, though their chiefs would not submit to the orders of the authorities. The old gate was repaired by Joiada the son of Paseah and by Me-

- shullam the son of Besodiah, who laid its beams and erected the doors and hinges and bars.
- 7 Next to them Melatiah the Gibeonite and Jadon the Meronothite, with the men of Gibeon and the men of Mizpah belonging to the jurisdiction of the governor west of the Eu-
- 8 phrates repaired. Next to them Uzziel the son of Barakiah, both goldsmiths, repaired; next to him Hananiah one of the perfumers repaired; they completed Jerusalem as far as the broad
- 9 wall. Next to them Rephaiah the son of Hur, ruler of half the suburbs of Jerusalem, repaired.
- 10 Next to him Jedaiah the son of Harumaph repaired the part opposite his own house; and next to him Hattush the son of Hashab-
- 11 niah repaired. Malchijah the son of Harim and Hasshub the son of Pahath-moab repaired a second section and the tower of
- 12 the ovens. Next to them Shallum the son of Hallohesh, ruler of half the suburbs of Jeru-
- 13 salem, repaired, he and his daughters. The Gai gate was repaired by Hanun and the inhabitants of Zanoah, who built it and erected its doors and hinges and bars, as well as five hundred yards of the wall to the dung
- 14 gate; the dung gate itself was repaired by Malchijah the son of Rechab, ruler of the Beth-hakerem district, who built it and erected its doors and hinges and
- 15 bars. The fountain gate was repaired by Shallun the son of Colhozeh, ruler of the Mizpah district, who built it, roofed it in, and erected its doors and hinges and bars; he also repaired the wall from the pool of Siloam at the king's garden as far as the stairs that lead down from Da-
- 16 vid's burg. After him Nehe-
- miah the son of Azbuk, ruler of half the Beth-zur district, repaired, as far as the spot opposite the grave of David and the artificial pool and the arsenal. After him the Levites repaired; 17
- Rehum the son of Bani, and next to him Hashabiah, ruler of half the Keilah district, on behalf of his own district; after 18
- him their fellows repaired, Bavvai the son of Henadad, ruler of half the Keilah district, and, 19
- next to him, Ezer the son of Jeshua, ruler of Mizpah, repaired a second section opposite the ascent to the arsenal at the corner of the wall. After 20
- him Baruch the son of Zakkai repaired in the direction of the hill a second section, from the corner of the wall to the door of the house of Eliashib the high-
- priest. After him Meremoth 21
- the son of Uriah, the son of Hakkoz, repaired a second section, from the door of the house of Eliashib to the end of the house. After him the priests, who re- 22
- sided in the plain, repaired. After them Benjamin and Has- 23
- shub repaired the part opposite their house, and after them Azariah the son of Maaseiah, the son of Ananiah, repaired the part beside his house. After 24
- him Binnui the son of Henadad repaired a second section, from the house of Azariah to the corner of the wall and the turn. Palal the son of Uzai repaired 25
- the part opposite the turn and the tower that projects from the upper house of the king beside the guard-court. After him Pedaiah the son of Parosh repaired as far as the ground 26
- opposite the water gate to the east and the projecting tower. After him the Tekoites repaired 27
- a second section opposite the

great projecting tower as far as
 26 the wall of Ophel (the temple-
 attendants resided in Ophel).
 28 The priests repaired above the
 Horse gate, each opposite his
 29 own house. After them Zado-
 dok the son of Immer repaired
 the part opposite his own house;
 after him Shemaiah the son of
 Shecaniah, warder of the east
 30 gate, repaired; and after him
 Hananiah the son of Shelemiah,
 and Hanun the sixth son of
 Zalaph, repaired a second sec-
 tion. After them Meshullam
 the son of Berechiah repaired
 the part opposite his residence.

31 After him Malchijah one of the
 goldsmiths repaired as far as the
 houses of the temple-attendants
 and of the traders opposite the
 gate of the muster and the turret
 32 at the corner. Between the
 turret at the corner and the
 sheep gate, the goldsmiths and
 the traders repaired.

4 When Sanballat heard that
 we were building the wall, he
 was angry and furious and
 2 scoffed at the Jews. He ad-
 dressed his fellows and the army
 of the Samaritans thus: "What
 are these feeble Jews doing?
 Will they complete the re-
 building and then offer sacrifice?
 Can they do it all in a day? Can
 they recover stones from the
 rubbish heaps, when the stones
 3 are burned?" And Tobiah the
 Ammonite, who was beside him,
 added, "Let them build! If a
 fox stepped up, he would knock
 down that stone wall of theirs!"

4 Hear, O our God—for we are
 scorned—and turn their scoffs
 back upon their own heads;
 leave them to be plundered in
 5 the land of their exile; forgive
 not their iniquity, and let not
 their sin be blotted out before

thee; for the builders have heard
 them provoking thee.

So we built the wall to half its 6
 height all round, for the heart of
 the people was in their work.
 But when Sanballat and To- 7
 biah and the Arabians and the
 Ammonites and the Ashdodites
 heard that the repairs upon the
 walls of Jerusalem went forward,
 and that the breaches were being
 closed, they were extremely
 angry; they all conspired to- 8
 gether to go and attack Jeru-
 salem and make confusion in
 the city. But we offered prayer 9
 to our God and posted guards
 to watch them day and night.
 Judah said, "The strength of 10
 the labourers is giving way; the
 rubbish is great; we will never be
 able to build the wall." Our 11
 enemies said, "They will hear
 and see nothing till we are in
 among them and slay them, and
 so stop the work." And when 12
 the Jews who lived beside our
 enemies came in, they kept tell-
 ing us, "They are gathering
 against us from all quarters."

The foe placed themselves in 13
 the low ground behind the wall,
 at the breaches; but I posted the
 people by companies, armed
 with sword and spear and bow.
 As I saw that they were afraid, 14
 I rose and addressed the authori-
 ties and the deputies and the rest
 of the people: "Have no fear of
 them, remember the Lord, who is
 great and terrible, and fight for
 your kinsfolk, your sons and
 your daughters, your wives and
 your homes."

Our foes heard that we knew 15
 of their plan, and God defeated
 their purpose; so we all went
 back to the wall, every man to
 his work. After that, half of 16
 my retinue went on with the
 work, and half wore their spears

and shields and bows and coats of mail, to support all the community of Judah who were
 17 building the wall. The labourers were armed; each of them worked with one hand, and held
 18 a weapon in the other. The masons were each girded with a sword, as they built. And the bugler stood beside me. I told the authorities and the deputies and the rest of the people, "The extent of the work is great, and we are far apart from each
 20 other on the wall; so, wherever you hear the bugle sounding, rally to us there. Our God will
 21 fight for us." This was how I and my men did our work; half held their spears from dawn
 22 until the stars appeared. I also told the citizens at that time, "Let each of you, man and servant alike, keep inside Jerusalem, to provide us with guard duty at night and with labour during
 23 the day." As for myself and my fellows and my retinue and the guard who followed me, none of us took off our clothes; each kept his weapon in his hand.

5 Then a loud outcry arose among the common people and their wives against their
 2 fellow-Jews. Some said, "There are many of us, with our sons and our daughters; let us have
 3 food, to keep us alive." Others said, "We are mortgaging our fields and vineyards and houses, to get food in the famine."
 4 Others said, "We have had to borrow money on our fields and vineyards, to pay the king's tax.
 5 Our blood is the blood of our fellows, our children are like their children, and yet we must let them have our sons and daughters to be their slaves. Some of our daughters have been enslaved already, and we

have no money to buy them back, for our fields and vineyards are in the hands of others."

When I heard their outcry and 6 complaints, I was very angry; I 7 thought over it, and confronted the authorities and the deputies. I said, "You are all taking interest from your own people!" So I held a great assembly to deal with them. I said, "We have 8 done all we could to buy back our fellow-Jews who had been bought by foreigners. And you would sell your fellows? You would sell them back to us?" They were silent, they had not a word to say. So I went on: "You 9 are doing wrong. Will you not live in awe of God, with an eye to the sneers of our foreign foes? I 10 and my fellows and my retinue have been supporting these people with money and food. Come, let us give up taking interest from them. Come, re- 11 store to them, this very day, their fields, their vineyards, their olive-yards, and their houses, with the interest on the money and the food and the wine and the oil that you have been taking from them." They answered, 12 "We will restore it all, we will take no interest from them; we will do as you bid us." Then, summoning the priests, I made the money-lenders swear they would do as they had promised; and I shook out my arms, say- 13 ing, "So may God shake out from house and property every man who does not perform his promise! So may he be shaken out and emptied!" "Amen," said all the community, and they praised the Eternal. The men did as they had promised.

Again, ever since I had been 14 appointed governor in the land

of Judah, from the twentieth to the thirty-second year of king Artaxerxes, for twelve years, I and my fellows never ate the governor's provisions.

15 The former governors, who had been before me, laid a heavy burden on the people by taking bread and wine from them at the rate of five guineas a day, and their servants lorded it over the people. But I did not;

16 I was in awe of God. Also, I kept at my work on this wall, and my retinue were all there at the work; none of us bought

17 any land. Again, I entertained at my table a hundred and fifty Jews who had come to us from

18 the surrounding foreigners; my daily provision was an ox and six choice sheep, with fowls and—every ten days—wine for all the company. But even so, I made no claim for the governor's provisions, since the dues

19 lay heavy on the people. O my God, remember to my credit all I have done for this people!

6 Now when Sanballat and Tobiah and Gashmu the Arabian and the rest of our enemies heard that I had built the wall and that there was no breach left in it (though I had not yet erected the doors in the gate-

2 ways), Sanballat and Gashmu sent to ask me, "Come, let us meet at some village in the plain of Ono." They meant harm to

3 me. But I sent messengers to them, saying, "I am doing a great work, and I cannot come down. Why should the work stop, while I leave it and come

4 down to you?" They sent four times, to the same effect, and I answered them to the same

5 effect. The fifth time Sanballat sent, his servant brought me an

6 open letter. He wrote: "It is

reported among the nations, and Gashmu says so, that you and the Jews mean to rebel, and that this is why you are building the wall; you are to be their king—so people say. You have even 7 set up prophets at Jerusalem to proclaim, 'There is a king in Judah'—meaning yourself. Now the king will be told what people say. So come and let us talk over the matter." Then I 8 sent him this message: "Nothing of what you say has taken place; you are making it up, yourself!" (For they all wanted 9 to terrify us; they thought, "Their hands will drop the work, and it will never be done." But now, strengthen thou my hands!)

When I went to the house of 10 Shemaiah the son of Delaiah, the son of Mehetabel, who kept himself apart, he said, "Let us meet in the house of God, in the temple, with shut doors, for they are coming to kill you—yes, coming to kill you by night!" But I said, "Is a man like me to 11 run away? Besides, who would go into the temple, simply to save his life? I will not go in!" I detected at once that he had 12 no mission from God; he was acting as a prophet against me, for Tobiah and Sanballat had bribed him, to terrify me into 13 this act of sin, that it might be a scandal, and that they might sneer at me. O my God, remember 14 all this against Tobiah and Sanballat and the prophetess Noadiah and the rest of the prophets who would have scared me!

On the twenty-fifth day of 15 Elul, the wall was finished, in fifty-two days. When all our 16 enemies heard this, when the surrounding foreigners saw it,

they were sorely disconcerted; they realized that it was the work of God. But all the time many letters had been passing from the authorities of Judah to Tobiah, and from Tobiah to them; many within Judah had conspired with him, for he was the son-in-law of Shecaniah the son of Arah, and his son Jehohanan had married the daughter of Meshullam the son of Berechiah. They would tell me about his virtues, and tell him anything I said. Indeed, Tobiah himself used to send letters to scare me.

7 Once the wall was built and the gates erected and the warders, the singers, and the Levites appointed, I put Jerusalem in charge of my kinsman Hanani and of Hananiah the captain of the castle—for he was a truly reliable man, who revered God more than most. I said to them, "The gates of Jerusalem are not to be opened till the sun is high, and . . . let the doors be closed and barred. Arrange guards from the inhabitants of Jerusalem, every man to take his own watch, and every man to be posted opposite his house."

4 (The city was wide and large, but there were few people, for houses had not been built.)

5 Now my God put it into my mind to assemble the authorities and the deputies and the people, in order to take a census of them. And I found a census record of those who had come up first of all, as follows:

6 The following belonged to the province of Judah among the deported who returned from exile after being carried away by Nebuchadnezzar king of Babylon; they came back to Jerusalem and Judah, each to

his own town, in the company 7 of Zerubbabel, Joshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispêreth, Bigvai, Nehum, and Baanah.

A list of the laity of Israel: 8 the clan of Parosh, two thousand one hundred and seventy-two; the clan of Shephatiah, three 9 hundred and seventy-two; the 10 clan of Arah, six hundred and fifty-two; the clan of Pahath- 11 moab . . . ; the clan of Jeshua and Joab, two thousand eight hundred and eighteen; the clan 12 of Elam, one thousand two hundred and fifty-four; the clan 13 of Zattu, eight hundred and forty-five; the clan of Zakkai, 14 seven hundred and sixty; the 15 clan of Binnui, six hundred and forty-eight; the clan of Bebai, 16 six hundred and twenty-eight; the clan of Azgad, two thousand 17 three hundred and twenty-two; the clan of Adonikam, six hun- 18 dred and sixty-seven; the clan 19 of Bigvai, two thousand and sixty-seven; the clan of Adin, 20 six hundred and fifty-five; the 21 clan of Ater . . . ; the clan of Hezekiah, ninety-eight; the clan 22 of Hashum, three hundred and twenty-eight; the clan of Bezai, 23 three hundred and twenty-four; the clan of Hariph, one hundred 24 and twelve; the clan of Gibeon, 25 ninety-five; the men of Bethle- 26 hem and Netophah, one hundred and eighty-eight; the men 27 of Anáthoth, one hundred and twenty-eight; the men of Beth- 28 azmâveth, forty-two; the men 29 of Kiriath-jeârim, Kefîrah, and Beêroth, seven hundred and forty-three; the men of Ramah 30 and Geba, six hundred and twenty-one; the men of Mich- 31 mas, one hundred and twenty-two; the men of Bethel and Ai, 32

one hundred and twenty-three;
 33 the men of Nebo, fifty-two; the
 35 clan of Harim, three hundred
 36 and twenty; the clan of Jericho,
 three hundred and forty-five;
 37 the clan of Lod, Hadid, and Ono,
 seven hundred and twenty-one;
 38 the clan of Senâah, three thou-
 sand nine hundred and thirty.
 39 The priests: the clan of Je-
 daiah, from the household of
 Jeshua, nine hundred and sev-
 40 enty-three; the clan of Immer,
 one thousand and fifty-two; the
 41 clan of Pashhur, one thousand
 two hundred and forty-seven;
 42 the clan of Harim, one thousand
 and seventeen.
 43 The Levites: the clan of
 Jeshua and Kadmiel, from the
 clan of Hodeiah, seventy-four.
 44 The singers: the clan of Asaph,
 one hundred and forty-eight.
 45 The warders: a hundred and
 thirty-eight from the clans of
 Shallum, Ater, Talmon, Akkub,
 Hatita, and Shobai.
 46 The temple-attendants: the
 47 clans of Ziha, Hasupha, Tab-
 48 baath, Keros, Sia, Padon, Leb-
 49 anah, Hagaba, Salmâi, Hanan,
 50 Giddel, Gahar, Reaiah, Rezin,
 51 Nekoda, Gazzam, Uzza, Paseah,
 52 Besai, Meûnim, Nephisheshim,
 53 Bakbuk, Hakupha, Harhur,
 54, 55 Bazlith, Mehida, Harsha,
 56 Barkos, Sisera, Tema, Nezhiah,
 and Hatipha.
 57 The sons of Solomon's serv-
 ants: the clans of Sotai,
 58 Sophereth, Perida, Jaala, Dar-
 59 kon, Giddel, Shephatiah, Hat-
 til, Pohereth-hazzebaim, and
 Amon.
 60 The temple-attendants and
 the sons of Solomon's servants,
 all told, were three hundred and
 ninety-two.
 61 The following, who went
 from Tel-melah, Tel-harsha,
 Kherub, Addon, and Immer,

were unable to prove that their
 descent and pedigree belonged
 to Israel: the families of De- 62
 laiah, Tobiah, and Nekodah,
 six hundred and forty-two of
 them. Among the priests also, 63
 the families of Habaiah, Hak-
 koz, and Barzillai (he had mar-
 ried a daughter of Barzillai the
 Gileadite and had taken his
 name) made search for their 64
 record, but the genealogy was
 not to be found; so they were
 barred and banished from the
 priesthood. The governor de- 65
 clared that they were not to par-
 take of the most sacred food till a
 priest appeared with the oracles.

The entire company num- 66
 bered forty-two thousand three
 hundred and sixty, besides seven 67
 thousand three hundred and
 thirty-seven servants, male and
 female, and two hundred
 and forty-five singers, male and
 female; they had seven hundred 68
 and thirty-six horses, two hun-
 dred and forty-five mules, four 69
 hundred and thirty-five camels,
 and six thousand seven hundred
 and twenty asses.

Some of the chiefs of the clans 70
 contributed to the work. The
 governor paid into the funds a
 thousand guineas in gold, fifty
 bowls, and five hundred and
 thirty priestly vestments. Some 71
 of the family chiefs paid into the
 building fund twenty thousand
 guineas in gold, and fifteen
 thousand pounds in silver. What 72
 the rest of the people gave was
 twenty thousand guineas in gold,
 over thirteen thousand pounds
 in silver, and sixty-seven priestly
 vestments.

Now the priests, the Levites, 73
 the warders, the singers, the
 temple-attendants, and some of
 the people were living in Jerusa-

8 lem, and all Israel in their towns; but when the seventh month arrived, all the people gathered like one man in the open space in front of the water gate, calling upon Ezra the scribe to bring the book of the law of Moses, which the Eternal had imposed upon Israel. So on the first day of the seventh month, Ezra the priest and scribe laid the law before the community, both men and women and all who could listen intelligently; he read from it, in the open space in front of the water gate, from early morning till noon, in presence of the men and the women and all who could understand it; they all listened closely to the book of the law. Ezra the scribe stood on a wooden platform made for the purpose; on his right hand stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah, and on his left Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, and Zechariah.

5 Ezra opened the book in the sight of all the people (for he stood above them all), and when he opened it, all the people rose; then Ezra blessed the Eternal, the great God, and all the people answered "Amen! Amen!" raising their hands; they bowed their heads and fell down before the Eternal with their faces to the ground. Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, and Pelaiah, who were Levites, also explained the meaning of the law to the people as they stood; they read from the book, from the law of God, translating as they went and explaining the meaning, so that the people understood what was read.

Then Nehemiah the governor 9 and Ezra the priest and scribe, and the Levites who instructed the people, said to all the people, "This is a day sacred to the Eternal your God; do not mourn and do not weep" (for all the people were weeping as they heard the words of the law). Ezra added, "Come, eat the 10 dainty pieces and drink sweet wine, and send a portion to him who has nothing ready, for this is a day sacred to our Lord; do not be downcast, for to rejoice in the Eternal is your strength." And the Levites quieted all the 11 people, saying, "Hush, it is a sacred day; do not be downcast." So all the people went 12 away to eat and drink and send portions and make merry, because they had understood the meaning of what they heard.

On the second day all the 13 chiefs of the clans, the priests, and the Levites gathered round Ezra the scribe to study the words of the law. And in the 14 law they found it written how the Eternal had given orders, through Moses, that the Israelites were to live in booths on the festival of the seventh month. On hearing this, they issued a 15 proclamation throughout all their towns and throughout Jerusalem: "Go to the hill-country and bring in branches of olive, oleaster, myrtle, palm, and evergreens, to make booths as prescribed." So the peo- 16 ple went out and brought them, and made booths on the roof of each house and in the courts, in the courts of the house of God, in the open space at the water gate and in the open space at the gate of Ephraim. All the 17 community of those who had returned from exile made booths

and sat under them (which the Israelites had never done since the days of Joshua the son of Nun); there was great rejoicing.

18 And every day, from the first day to the last, Ezra read from the book of the law of God. They celebrated the festival for seven days, and on the eighth day there was a closing celebration, in terms of the enactment.

9 On the twenty-fourth day of that month the Israelites gathered, fasting and in sackcloth, with earth thrown on their
2 heads; and the race of Israel separated themselves from all the foreigners, and stood up to confess their sins and the in-
3 iquities of their fathers; they rose in their place and read from the book of the law of the Eternal their God, one quarter of the day, while during the other quarter of the day they made their confession and fell down before the Eternal their God.

4 On the stairs of the Levites stood Jeshua, Binnui, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, calling aloud
5 to the Eternal their God. And the Levites, Jeshua, Kadmiel, Bani, Hashabni'ah, Sherebiah, Hodiah, and Pethahiah said:

"Rise and bless the Eternal your God, for ever and ever, saying, 'Blessed be thy glorious name, high above all blessing
6 and praise! Thou alone art the Eternal; thou hast made heaven, the heaven of heavens, and all their host, the earth and all things in it, the seas and all in them, and thou art preserving them all; the host of heaven
7 worships thee. Thou alone art the Eternal, the God who didst choose Abram and didst bring him from Ur of the Chaldeans,

giving him the name of Abraham; thou didst find his heart 8 faithful before thee, and didst make a compact with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites—to give it to his race. Thou hast done as thou hast promised, for thou art true. Thou didst note the distress of 9 our fathers in Egypt, thou didst listen to their cry at the Reed Sea, thou didst do signal deeds 10 on Pharaoh and all his servants and all the people of his land, for thou knewest how haughtily they treated our fathers. So didst thou win for thyself honour to this day. Thou didst 11 divide the sea before them, till they went through the middle of the sea on dry ground, and their pursuers thou didst throw into the depths, like a stone into the mighty waters. By a 12 column of cloud thou didst lead them by day, and by a column of fire by night, to give them light on the road they were to take. Thou camest down upon 13 mount Sinai, speaking to them out of heaven and giving them just decrees and true laws, good statutes and commands; thou 14 didst reveal to them thy sacred sabbath, and didst lay down for them commands and statutes and instructions, by the hand of Moses thy servant. Thou 15 gavest them bread from heaven when they were hungry, and didst bring water out of the rock for them when they were thirsty. Thou didst order that they were to enter and take possession of the land which thou hadst sworn to give them. But they and 16 our fathers were insolent and obstinate, they would not listen to thy commands and refused to 17

obey; thy wonderful deeds with them they forgot; they were obstinate, and they appointed one to lead them back to their bondage in Egypt. Yet thou art a God ready to pardon, kind and pitiful, slow to be angry and rich in mercy; thou didst not
 18 abandon them. Even when they made a metal calf and said, "This is your god, who brought you up from Egypt," even when they acted most blasphemously,
 19 thou in thy manifold mercy didst not abandon them in the desert; the column of cloud never left them by day, nor the column of fire by night, to give them light and show them the
 20 road they were to take; thy good spirit thou gavest to instruct them, thou didst not withhold thy manna from their mouth, thou gavest them water
 21 when they were thirsty. For forty years thou didst support them in the desert, and they lacked for nothing; their clothes never grew old, and their feet
 22 never blistered. Thou gavest them kingdoms and peoples, allotting them every corner of the land, till they possessed the land of Sihon king of Heshbon and the land of Og king of
 23 Bashan. Their children thou didst multiply like the stars of heaven, and thou didst bring them into the land which thou hadst promised their fathers that they would enter and
 24 possess it. So the children went in and took possession of the land; thou didst subdue the inhabitants of the land before them, even the Canaanites, delivering them into their hands, that they might do as they pleased with these kings and
 25 peoples of the land. They captured fortified towns and a rich country, they seized houses full of all goods, cisterns already hewed out, vineyards, olive-yards, and plenty of fruit-trees; they ate their fill, they throve, they revelled in thy great goodness. Then they disobeyed 26
 and rebelled against thee, casting thy law behind their backs, killing thy prophets who warned them in order to turn them back to thyself, and acting most blasphemously. So thou didst 27
 hand them over to their foes, who tormented them; and in the hour of their distress, when they cried to thee, thou didst hear from heaven, and in thy manifold mercy thou gavest them saviours to save them from the grasp of their foes. And then, 28
 after their relief, they did evil again in thy sight; so thou didst abandon them to their foes, who ruled over them. Yet, when they returned to thee with a cry, thou didst hear from heaven, many a time, rescuing them in thy mercy and warning them, 29
 in order to bring them back to thy law. But they were insolent, they would not listen to thy commands, they sinned against thy decrees (by obedience to which a man shall live), they were stubborn and obstinate and would not listen. Many a year didst thou bear 30
 with them, warning them by thy spirit through thy prophets, but they would not attend; so thou didst hand them over to the peoples of this land. Yet in thy 31
 manifold mercy thou didst not make an end of them nor abandon them, for thou art a kind and pitiful God. And now, 32
 our God, the great, the mighty, the awful God, keeping thy compact of kindness, let not all this hardship that has befallen us

seem a little thing to thee, this hardship of our kings, our nobles, our priests, our prophets, our fathers, and all thy people from the days of the kings of Assyria to this day!

33 Whatever has befallen us, thou art just, for thou hast been true; but we have acted wickedly,

34 neither our kings nor our nobles nor our priests nor our fathers have obeyed thy law, nor listened to thy commands and to the warnings of thy witness;

35 they have not served thee in their kingdom or amid the great goodness which thou didst give them in the large and rich land which thou didst set before them, nor have they turned from their wicked deeds. Here we are, this

36 day, in slavery; here we are, slaves in the very land thou gavest to our fathers to enjoy

37 the food and good of it; it produces richly for the benefit of kings whom thou hast set over us because we have sinned; they are masters of our bodies and they do as they please with our cattle, and we are in great distress.'

38 ". . . In view of all this we pledge our faith, and sign our names to it; our nobles, our Levites, and our priests endorse it."

10 Those who endorsed it were: Nehemiah the governor (the son of Hakaliah), Zedekiah, Seraiah, Azariah, Jeremiah,

2 Pashhur, Amariah, Malchijah,

3 Hattush, Shebaniah, Malluch,

4 Harim, Merêmoth, Obadiah,

5 Daniel, Ginnethon, Baruch,

6 Meshullam, Abijah, Mijamin,

7 Maaziah, Bilgai, and Shemaiah

8 —these were the priests; the Levites were: Jeshua the son of Azaniah, Binnui belonging to the family of Henadad, and Kadmiel, with their fellows,

Shebaniah, Hodijah, Kelita, 10
 Pelaiah, Hanan, Mica, Rehob, 11
 Hashabiah, Zakkur, Sherebiah, 12
 Shebaniah, Hodiah, Bani, and 13
 Beninu; the chiefs of the people 14
 were: Parosh, Pahath-moab, 15
 Elam, Zattu, Bani, Bunni, 16
 Azgad, Bebai, Adonijah, Bigvai, 17
 Adin, Ater, Hezekiah, Azzur, 18
 Hodiah, Hashum, Bezai, Ha- 19
 riph, Anâthoth, Nebai, Mag- 20
 piash, Meshullam, Hezir, Me- 21
 shezabel, Zadok, Jaddua, Pela- 22
 tiah, Hanan, Anaiah, Hoshea, 23
 Hananiah, Hasshub, Hallohesh, 24
 Pilha, Shobek, Rehum, Hashab- 25
 nah, Maaseiah, Ahiah, Hanan, 26
 Malluch, Harim, and Baanah. 27
 And the rest of the people, 28
 priests, Levites, warders, singers, 29
 temple-attendants, and everyone who had separated from the natives for the law of God, along with their wives and sons and daughters, everyone old enough to understand, they all adhered 29
 to their fellows, the chiefs swearing, under penalty of a curse, to follow the directions of God given by Moses the servant of God, and to observe and fulfil all the commands of the Eternal our Lord, all his rules and regulations; we swore that we would 30
 not marry our daughters to the natives of the land, nor marry their daughters to our sons, and 31
 that, if the natives of the land brought any wares or food to be sold on the sabbath, we would not buy from them on the sabbath or on a sacred day; also, that we would forgo all claims for debt in the seventh year.

We also drew up rules for in- 32
 curring yearly the payment of a shilling each towards the service of the house of our God, for 33
 the bread of the Presence, for the regular cereal-offering and the regular burnt-offering, for the

sabbaths, for the offerings at the new moons, for the fixed festivals, for sacred purposes, and for the sin-offerings that make expiation for Israel, as well as for all the work done upon the house of our God. We drew lots, priests, Levites, and people, to arrange who should bring the wood for the offerings into the house of our God at fixed times, year by year, according to our fathers' houses, the wood to be burnt on the altar of the Eternal our God, as prescribed in the law; also about bringing the first-fruits of the land, the first-fruit of every tree, year by year, into the house of the Eternal, and the first-born of our sons and of our cattle, as prescribed in the law, and the firstlings of our herds and flocks for the house of God, for the priests who serve in the house of our God; also we arranged to bring the first-fruits of our groats and all our offerings, fruit, wine, and oil, to the chambers of the house of our God, for the use of the priests, and the tithe of our land for the Levites, since the Levites take the tithes in all the towns where we till. The Aaronite priest is to be with the Levites when they take the tithes, and the Levites are to bring a tenth of their tithes to the chambers or treasury of the house of our God. The laity and the Levites are to bring the offering of corn, wine, and oil to the chambers where the utensils of the sanctuary are stored for the ministering priests, the warders, and the singers. We will not neglect the house of our God.

11 It was the authorities of the nation who resided at Jerusalem. The rest of the peo-

ple drew lots: one man in ten was to be sent to reside at Jerusalem, while the other nine stayed in the towns. Some offered of their own will to reside at Jerusalem, and these were all praised by the people.

The following are the provincial chiefs who resided at Jerusalem; in the towns of Judah everyone stayed on his own property in the towns, laity, priests, Levites, temple-attendants, and the families of Solomon's servants, but some Judahites and Benjamites resided at Jerusalem. The Judahites were: Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, belonging to the sons of Pharez; and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah the Shilonite (the sons of Pharez who resided at Jerusalem were four hundred and sixty-eight in all, able-bodied men).

The Benjamites were: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah; and after him Gabbai, Sallai . . . nine hundred and twenty-eight, their overseer being Joel the son of Zichri (Judah the son of Hasenuah being over the second district of the city). The priests were: Jedaiah, Joiarib, Jachin, and Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the chief authority in the house of God; their fellows, who did the work of the house, were eight hundred and twenty-two. There was also Adaiah

son of Jeroham, the son of Pelahiah, the son of Amzi, the son of Zechariah, the son of Pashhur, 13 the son of Malchijah, with his fellows, chiefs of the clans, to the number of two hundred and forty-two; also Amashai son of Azarel, the son of Ahzai, the son of Meshillêmoth, the son of 14 Immer, and his fellows, most efficient men, to the number of one hundred and twenty-eight, their overseer being Zabdiel the 15 son of Haggadolim. The Levites were Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of 16 Bunni, with Shabbethai and Jozabad, Levite chiefs who looked after the outside work 17 upon the house of God, and Mattaniah son of Mica, the son of Zabdi, the son of Asaph, who led the praise and the prayers, and Bukkiah, who was second to him in the company, and Abda son of Shammua, the son of Galal, the son of Jeduthun. 18 There were two hundred and eighty-four Levites altogether in 19 the sacred city. The warders, Akkub, Talmon, and their fellows, who kept guard at the gates, numbered one hundred 21 and seventy-two. The temple-attendants stayed in Ophel, headed by Ziha and Gishpa. 22 The overseer of the Levites at Jerusalem was Uzzi son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, belonging to the family of Asaph, the singers; he attended to the business of the house of God. 23 (For the king had given instructions regarding the Levites, and had ordered provision to be made duly for the singers every 24 day. All business connected with the people was in the hands of the king's representative,

Pethahiah the son of Mesheza-
bel, belonging to the family of Zerah the Judahite.) The 20 rest of the laity, the priests, and the Levites, lived all over the towns of Judah, each in his own inheritance. As for the hamlets 25 and their fields, some of the Judahites stayed at Kiriath-arba and its hamlets, at Dibon and its hamlets, at Jekabzeël and its hamlets, at Jeshua, Mo- 26 ladah, Beth-pelet, and Hazar-shual, at Beêrsheba and its ham- 27 lets, at Ziklag, at Mekonah and 28 its hamlets, at En-rimmon, 29 Zorah, and Jarmuth, at Zanoah 30 and Adullam and their hamlets, at Lakhish and its fields, and at Azekah and its hamlets; they were settled from Beêrsheba to the valley of Hinnom. The 31 Benjamites were settled from Geba onwards, at Michmash, Aijah, Bethel and its hamlets, Anâthoth, Nob, Ananiah, Ha- 32 zor, Ramah, Gittaim, Hadid, 33 Zeboim, Neballat, Lod, Ono, 34 and Craftsvale. Some sections 35 of the Levites belonging to 36 Judah were attached to Benjamin.

The following were the 12
priests and Levites who ac-
companied Zerubbabel son of
Shealtiel, and Joshua: Seraiah,
Jeremiah, Ezra, Amariah, Mal- 2
luch, Hattush, Shecaniah, Re- 3
hum, Merêmoth, Iddo, Ginne- 4
thoi, Abijah, Mijamin, Maadiah, 5
Bilgah, Shemaiah, Joiarib, Je- 6
daiah, Sallu, Amok, Hilkiah, and 7
Jedaiah; these were the heads of
the priests and their fellows in
the days of Joshua. The Le- 8
vites were, Jeshua, Binnui, Kad-
miel, Sherebiah, Judah, and
Mattaniah. (Mattaniah had
charge of the choirs, he and his
fellows); Bakbukiah and Unni 9

and their fellows relieved them in their watches.

- 10 Joshua was the father of Joiakim, Joiakim of Eliashib, Eliashib of Joiada, Joiada of Jonathan, and Jonathan of Jaddua.
- 11 In the days of Joiakim the following priests were heads of the guilds: Meraiah of Seraiah,
- 12 Hananiah of Jeremiah, Meshullam of Ezra, Jehohanan of
- 13 Amariah, Jonathan of Meliku,
- 14 Joseph of Shebaniah, Adna of Harim, Helkai of Meraioth,
- 15 Zechariah of Iddo, Meshullam
- 16 of Ginnethon, Zichri of Abijah,
- 17 . . . of Miniamin, Piltai of
- 18 Moadiah, Shammua of Bilgah,
- 19 Jehonathan of Shemaiah, Mattenai of Joiarib, Uzzi of Jedaiah,
- 20 Kallai of Sallai, Eber of Amok,
- 21 Hashabiah of Hilkiah, and
- 22 Nethanel of Jedaiah. The Levites in the days of Eliashib, Joiada, Johanan, and Jaddua were registered as heads of guilds; so were the priests during the reign of Darius the Persian.
- 23 The house of Levi, the heads of guilds, were entered in the record of the chronicles, down to the days of Johanan the son of Eliashib. The heads of the
- 24 Levites were, Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, who, with their fellows to relieve them, led the praise and thanksgiving, as David the man of God had ordered, responsively; also Mattaniah,
- 25 Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub, who were warders in charge of the storehouses at the gates. These
- 26 men lived in the days of Joiakim son of Joshua, the son of Jozadak, and in the days of Nehemiah the governor and of Ezra the priest and scribe.
- 27 When the wall of Jerusalem was dedicated, the Levites were

sought and brought from every quarter to Jerusalem in order to hold the dedication with gladness and thanksgiving, to the music of cymbals, lutes, and lyres; the musicians assembled from the plain round Jerusalem and from the villages of Netophath, from Beth-gilgal, and from the fields of Geba and Azmaveth, for the musicians had built villages round Jerusalem. Then the priests and the Levites purified themselves; they also purified the people and the gates and the wall. I made the authorities of Judah ascend the wall, and I arranged two large companies for the thanksgiving; the one procession went along the wall to the right, at the dung gate, followed by Hoshaiah and half of the nobles of Judah, by Azariah, Ezra, Meshullam, Judah, Benjamin, Shemaiah, and Jeremiah, by some of the priests with trumpets, Zechariah son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zakkur, the son of Asaph, and his fellows Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani, carrying the musical instruments of David the man of God, and preceded by Ezra the scribe. They marched to the fountain gate, straight in front of them, up the stairs of David's burg, at the ascent of the wall above the house of David, to the water gate on the east. The other procession marched to the left, followed by myself and the other half of the people, along the wall above the tower of the ovens as far as the broad wall, then past the gate of Ephraim and the old gate and the Fish gate and the tower of

Hananel and the tower of Hammeah, as far as the sheep gate, halting at the gate of the guard.
 40 Then both processions stopped at the house of God (I had with
 41 me half of the deputies, the priests Eliakim, Maaseiah, Miniamin, Micaiah, Elioënai, Zechariah, and Hananiah, who carried trumpets, and Maaseiah,
 42 Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer); the musicians chanted
 43 aloud, led by Jezrahiah, and great sacrifices were offered that day; all rejoiced, for God had made them rejoice greatly; the very women and children rejoiced, so that the joy of Jerusalem was heard far off.

44 On that day men were appointed to take charge of the storerooms, the offerings, the first-fruits, and the tithes, to collect, from every town and its fields, the legal provision for the priests and Levites (for Judah rejoiced in the priests
 45 and Levites who served). The singers and warders also discharged the offices of their God, and the office of purification, as David and Solomon his son had
 46 commanded (for in the days of David long ago Asaph was the head of the singers, and there were songs of praise and thanksgiving to God). In the days of
 47 Zerubbabel and Nehemiah, all Israel used to pay the daily dues of the singers and the warders; they also set apart something for the Levites, and the Levites set apart for the Aaronites.

13 On that day, when the book of Moses was being read aloud to the people, it was found written that the Ammonite and the Moabite were never
 2 to enter God's assembly, because they had not met the Israelites

with bread and water, but had hired Balaam to curse them—though our God turned the curse into a blessing. So, on hearing 3 the law, they excommunicated all the mob of aliens from Israel.

Before that, Eliashib the 4 priest, who was in charge of the chambers of the house of our God, and who was connected with Tobiah, had prepared a 5 large chamber for Tobiah, in which formerly it had been the custom to place the cereal-offerings, the frankincense, the utensils, and the tithes of corn, new wine, and oil, assigned as dues to the Levites, the singers, and the warders, as well as the offerings for the priests. I was not at 6 Jerusalem then, for in the thirty-second year of Artaxerxes king of Babylon I had gone back to the king, at the end of the time for which I had asked leave of the king. But when I reached 7 Jerusalem again and noted the evil done by Eliashib in preparing a chamber for Tobiah within the courts of the house of God, I 8 was deeply hurt; I threw all Tobiah's belongings out of the chamber, and ordered the cham- 9 bers to be purified. Then I brought back the utensils of the house of God, with the cereal-offering and the frankincense.

I also learned that the Levites 10 had not been given their provisions, and had retired, with the singers who were on duty, each to his own field. Then I 11 confronted the deputies; I said, "Why is the house of God being neglected?" And I collected the Levites, and put them in their place again. All Judah brought 12 in the tithe of corn, new wine, and oil, to the storerooms, and in 13 charge of the storerooms I appointed as treasurers Shelemiah

the priest and Zadok the scribe and Pedaiah from the Levites, assisted by Hanan the son of Zakur, the son of Mattaniah, who were reckoned reliable men; their duty was to distribute the tithe
 14 among their fellows. My God, remember this to my credit; forget not the good service I have done to the house of my God and its rites!

15 In those days I saw some people in Judah treading the winepress on the sabbath, and carrying in corn loaded on asses, with wine, grapes, figs, and all manner of loads, which they brought to Jerusalem on the sabbath day. I protested, on the day when they sold their
 16 provisions. Tyrians also resided in Jerusalem, who brought in fish and all manner of produce, which they sold on the sabbath to the people of Judah in Jerusalem. So I confronted the
 17 authorities of Judah. I said to them, "What evil is this you are doing, profaning the sabbath day? Did not your fathers
 18 do so, till our God brought all this evil on us and on this city? And yet you are bringing fresh wrath on Israel by profaning the sabbath!"

19 So when darkness began to fall on the gates of Jerusalem, before the sabbath, I ordered the gates to be shut, and ordered that they were not to be opened till after the sabbath, placing some of my retinue at the gates to see that no load was brought in on the
 20 sabbath day. For one or two sabbaths the traders and dealers in all manner of wares trafficked outside Jerusalem. But I protested. I said to them, "Why are you remaining about the walls? If you do it again, I will
 21 punish you." From that moment

they never came again on the sabbath. Then I ordered the Levites to purify themselves and come to keep the gates, that the sabbath might be hallowed. My God, remember this also to my credit, and spare me in thine own great goodness!

In those days I also saw Jews 23 who had married women from Ashdod, Ammon, and Moab; their children spoke half in the 24 tongue of Ashdod, they could not speak Jewish, but only one or other of these tongues. I 25 confronted them and cursed them; I struck some, pulled out their hair, and made them swear by God that they would not marry their daughters to the sons of foreigners, nor marry their sons to their daughters, nor marry foreigners themselves. "Was not this the sin 26 of Solomon king of Israel? There was no king like him in all the nations; he was beloved by his God, and God made him king over all Israel. Yet even he was led into sin by his foreign wives. And is it to be thought 27 of that you should do this great evil and break faith with our God by marrying foreign wives?" One of the sons of Joiada 28 the son of Eliashib, the high-priest, had married the daughter of Sanballat the Horonite, and I drove him from my presence. Remember it against them, O 29 my God, their corrupting of the priesthood and of the compact binding priesthood and Levites!

Thus I purified them from 30 everything foreign, and I arranged the duties of the priests and Levites, his task for each, and arranged for the offering 31 of wood at the times fixed, and for the first-fruits. My God, remember it to my credit!

ESTHER

1 It was in the reign of Xerxes, the Xerxes who reigned from India to Ethiopia, over a hundred and twenty-seven provinces. It was when king Xerxes had seated himself on his royal throne in the citadel of Susa, 3 during the third year of his reign, that he gave a banquet to all his officials and courtiers, and in presence of the officers of the Persian and Median army and of the nobles and officials of the 4 provinces, displayed his royal treasures in their splendour and his rare kingly robes for many a day, indeed for a hundred and 5 eighty days. When this was over, he gave a banquet to all the men within the citadel of Susa, to high and low alike, for seven days, in the park belonging to the royal palace; there were hangings of white and violet cotton, corded with white and purple linen, caught up on silver rings and marble columns; the couches of gold and silver were stretched on a mosaic pavement of porphyry, coloured marble, and mother-of-pearl. 7 The wine was served in cups of gold (no two alike), and the wine 8 flowed right royally; though the rule about drinking was this, that no one was forced to drink, the king's orders being that the attendants of his household should allow every guest to 9 please himself. Vashti the queen also gave a banquet to the women in the royal apartments belonging to king Xerxes.

10 On the seventh day, when the king's heart was merry with wine, he ordered Mehûman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Karkas, the

seven eunuchs who served in the retinue of king Xerxes, to bring queen Vashti before the king, wearing the royal crown, in order to let the men and the officials see her beauty. For she was lovely to behold. But queen 12 Vashti refused to come, when the eunuchs brought the king's order. Then the king was furious, his anger blazed up, and he consulted the sages who were familiar with usage and precedent (for any royal action was always discussed with those who were expert in law and custom). Those next him were Karshêna, 14 Shethar, Admatha, Tarshish, Meres, Marsêha, and Memûcan, the seven viziers of Persia and Media, who had access to the royal presence and sat next to the royal throne. He asked 15 them what ought to be done to queen Vashti for refusing to obey the king's order by the eunuchs.

Memûcan replied, in presence of the king and the viziers, "Queen Vashti has wronged not only the king but all the officials and all men in every province of king Xerxes. This behaviour of the 17 queen will come to the ears of every woman, and they will look down upon their husbands, when the saying goes that king Xerxes ordered queen Vashti to be brought before him and she would not come. This very 18 day, the ladies of Persia and Media who have heard of the queen's conduct are talking proudly and petulantly enough to all the king's officials! If 19 it please the king, let him issue a royal edict, and let it be en-

grossed among the laws of the Persians and the Medes, never to be repealed, that Vashti never come again into the presence of king Xerxes; let the king assign her royal position to a better woman. So, when the king's decree, which he shall issue, is proclaimed in every quarter of his realm (great though it is), all women shall show honour to their husbands, high and low."

21 This counsel pleased the king and the viziers, and the king acted as Memûcan had
22 advised; he sent despatches to all the royal provinces, to each province in its own script and to each nation in its own language, directing that every man should be master in his own house and give what orders he chose.

2 When this was done, the anger of king Xerxes calmed down. Then, as he recalled what Vashti had done and the
2 edict against her, his pages said, "Let beautiful girls be sought
3 out for the king; let the king appoint commissioners in every province of his realm to bring all the beautiful girls to the citadel of Susa, placing them in the hareem under the keeping of Hegê, the king's eunuch, who has charge of the women; let the girls be provided with all the
4 perfumes they require, and the girl who pleases the king, let her be queen instead of Vashti." This proposal pleased the king, and so he did.

5 Now in the citadel of Susa there was a Jew called Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Ben-jamite; he had been carried off from Jerusalem along with the exiles who were deported with

Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had deported. He had
7 brought up Hādassah (that is, Esther), his uncle's daughter, for she had neither father nor mother; the girl was handsome and lovely, and, as her father and mother were dead, Mordecai adopted her as his own daughter. Later on, when
8 the king's word and command were proclaimed, and when a number of girls were being brought to the citadel of Susa and placed in charge of Hegê, Esther was taken into the royal house in charge of Hegê, who had charge of the women. The girl
9 pleased him; she became a favourite, and he lost no time in giving her the perfumes and the dainties and the seven maids which were her due, picked from the royal house; he also promoted her to the best apartments in the hareem. Esther
10 had not said anything about her people or her descent, for Mordecai had told her to say nothing about it. Every day Mordecai
11 walked in front of the court of the hareem, to ask how Esther was and how she fared.

Now, when the turn came
12 for every girl to go to king Xerxes, after she had spent twelve months undergoing the treatment prescribed for the women (this was how they were spent: six months' treatment with oil of myrrh and six months with preparations of perfume and scent), this was the rule for
13 the girl who went to the king: she was allowed to take whatever she chose from the hareem, when she entered the king's house. She went in the evening,
14 and next morning she came back to the second hareem, in

charge of Shaashgaz, the king's eunuch, who had charge of the concubines. She never went to the king again, unless the king desired her and summoned her by name.

15 When the turn came for Esther, the daughter of Abihail, the uncle of Mordecai (who had adopted her as his daughter), to go to the king, she asked for nothing except what Hegê the king's eunuch advised. Esther won the admiration of
16 all who saw her. And when she was taken to king Xerxes, into his royal house, in the tenth month, which is the month Tebeth, in the seventh year of his
17 reign, the king loved Esther more than all his wives, and she won his grace and favour more than all the girls; he placed the royal crown upon her head, and made her queen instead of
18 Vashti. The king then gave a great banquet to all his officials and his courtiers; it was a banquet held in honour of Esther. He granted a holiday to the provinces and made presents right royally.

19 It was during a second levy of girls, as Mordecai still sat in the
20 king's Gate (for Esther had not yet said anything about her descent or her people, by Mordecai's orders; she still did what Mordecai told her, just as when she had been brought up by
21 him), it was then, as Mordecai was sitting in the king's Gate, that Bigthan and Teresh, two of the royal eunuchs who guarded the king's apartments, in a fit of anger tried to murder king
22 Xerxes; but the plot became known to Mordecai, who disclosed it to queen Esther. Esther told the king, in Mordecai's
23 name, and when the affair was

investigated and found to be so, the men were both hung on the gallows. The story was recorded in the annals kept within the king's apartments.

It was after this that king **3** Xerxes promoted Haman the son of Hammedatha the Agagite, bringing him forward and seating him above all his fellow-officials. All the royal courtiers ² within the king's Gate bowed low and prostrated themselves before Haman, for such were the king's orders regarding him. But Mordecai would not bow low, he would not prostrate himself. So the royal courtiers who ³ were within the king's Gate said to Mordecai, "Why are you disobeying the king's order?" Day after day they said this to ⁴ him, but he would not listen to them. So they spoke to Haman, to see if he would stand Mordecai's conduct; for Mordecai had told them he was a Jew. But although Haman was en- ⁵ raged when he noticed that Mordecai did not bow low and did not prostrate himself, he thought ⁶ it beneath him to murder Mordecai alone. They had told him what his race was, and so Haman planned to destroy all the Jews throughout the entire kingdom of Xerxes, even the race of Mordecai.

In the first month, the ⁷ month of Nisan, in the twelfth year of king Xerxes, the lot "pur" was cast for day after day and month after month, till it fell upon the thirteenth day of the twelfth month, the month of Adar. Then Haman ⁸ said to king Xerxes, "There is one race scattered and separated among the races in all provinces of your kingdom;

- their laws are different from those of every other race; they do not obey the king's laws; therefore it is not proper for the
- 9 king to tolerate them. If it please the king, let an edict be written for their destruction, and I will pay over four million silver pounds to the royal treasurers for the royal treasury."
- 10 So the king drew off his signet-ring and gave it to Haman the son of Hammedatha, the enemy
- 11 of the Jews. "Keep your money," said the king to Haman, "and do what you like with the race; they are in your hand."
- 12 Then, on the thirteenth day of the first month, the king's secretaries were summoned, and a despatch was drawn up, in terms of Haman's orders, for the royal satraps, for the governors of every province, and for the officials over every race, written for every province in its own script and for every nation in its own language; it was written in the name of king Xerxes and sealed with the king's signet.
- 13 Instructions were sent by means of couriers to all the king's provinces, to destroy, slay, and massacre all the Jews, young men and old, children and women, in a single day, on the thirteenth day of the twelfth month, the month of Adar, and to plunder
- 14 their property. The contents of the edict, to be promulgated in every province, were published to all races: men were to hold themselves ready for that
- 15 day. The couriers rode out in haste, by order of the king, and the edict was published in the citadel of Susa. The king and Haman sat down to drink, but the city of Susa was perplexed.

When Mordecai learned all 4 that had been done, he tore his clothes, covered himself with sackcloth and ashes, and went out into the city-square, shrieking bitterly; he even went in 2 front of the king's Gate (for inside the king's Gate no person in sackcloth was allowed to pass). Indeed, wherever the 3 king's command and edict arrived, throughout all the provinces, there was loud mourning among the Jews, fasting and weeping and wailing, most of them lying in sackcloth and ashes.

Now Esther's maids and 4 eunuchs came and told her about Mordecai, and she was distressed; she sent robes to clothe Mordecai, that he might have his sackcloth removed. But he would not have it. So 5 Esther summoned Hathak, one of the royal eunuchs whom the king had appointed to wait upon her, and bade him go and find out from Mordecai what was the matter and what was the meaning of it all.

When Hathak went out to 6 Mordecai in the city-square in front of the king's Gate, Mordecai told him all that had happened, and the total sum of money which Haman had promised to pay over to the royal treasury, for the destruction of the Jews; he also gave him a 7 copy of the edict drafted and published in Susa for their destruction, which he was to show and explain to Esther, charging her to go to the king, with an appeal and entreaty on behalf of her race.

Hathak went and told Esther 9 what Mordecai had said, and 10 Esther gave Hathak this message for Mordecai: "Everyone 11

at court and throughout the provinces is well aware that there is one penalty for the person, man or woman, who goes to the king in the inner court without having been summoned: it is death, except for the person to whom the king holds out the golden sceptre, which means life. And I have not been summoned to go to the

12 king, for thirty days." When Esther's message was given to

13 Mordecai, Mordecai had this answer sent to Esther: "Do not imagine you will escape, inside the king's house, any more than the rest of the Jews.

14 If you persist in saying nothing at this crisis, relief and succour will appear for the Jews from some other quarter, but you will perish, you and your family. Besides, who knows what may happen, if you go to the king at

15 this moment?" Then Esther had this answer sent to Mordecai,

16 "Go and gather all the Jews to be found in Susa, fast for me, eat and drink nothing for three days and three nights; I and my maids will fast as you do; and so I will go to the king, though it is against the law. If I perish, I perish."

17 Mordecai went away and carried out all Esther's orders.

5 And on the third day, after putting on her royal robes, Esther stood in the inner court of the royal palace, opposite the king's house. The king was sitting on his royal throne in the royal palace opposite the

2 entrance, and when he noticed queen Esther standing in the court, she won his favour; he held out to Esther the golden sceptre in his hand, and Esther approached and touched the tip

3 of the sceptre. "What is your

wish, queen Esther," said the king, "what is your request? You shall have it, were it half my kingdom." Esther said, 4 "If it please the king, let the king and Haman come to-day to a banquet which I have prepared for the king." "Bring 5 Haman at once," said the king, "that Esther's wish may be granted."

So the king and Haman came to the banquet prepared by Esther. As they were at their wine, 6 the king said to Esther, "What is your petition? You shall have it. What is your request? Were it half my kingdom, it shall be done for you." But Esther re- 7 plied, "My petition, my request?—well, if I have won favour 8 from the king, if the king be pleased to grant my petition and to agree to my request, let the king and Haman come to a banquet which I will prepare for them, and to-morrow I will speak out as the king has bidden me."

That day Haman went away 9 glad and gratified. When he noticed that Mordecai neither rose up nor trembled before him in the king's Gate, he was indeed furious with Mordecai, but 10 he restrained himself and went home. Then he sent for his friends and his wife Zeresh, and 11 Haman recounted to them the vastness of his wealth, the number of his children, all the promotion he had received from the king, and how the king had exalted him over the royal officials and courtiers: "Yes," 12 Haman added, "and queen Esther invited no man except myself along with the king to the banquet she had prepared. And she has invited me again to-morrow along with the king. But all this is no good to me so 13

long as I see Mordecai the Jew sitting at the king's Gate!"

14 Then his wife Zeresh and all his friends said to him, "Have a gallows made, eighty feet high; speak to the king to-morrow morning, and let Mordecai be hung on it; then go into the banquet merrily along with the king." This pleased Haman, and he had the gallows erected.

6 But that very night sleep left the king; so he had the book of annals brought and read aloud

2 in his presence, and in it was found the story of how Mordecai had given information about Bigthan and Teresh, two of the royal eunuchs who guarded the king's apartments and who had tried to murder king Xerxes.

3 The king asked, "What honour, what dignity has been conferred on Mordecai for this service?" The king's pages who waited on him said, "Nothing has been

4 done for him." Then said the king, "Who is in attendance at court?" Now Haman had entered the outer court to speak to the king about hanging Mordecai on the gallows which he

5 had erected; so the king's pages said to him, "There is Haman, standing in the court!" "Let

6 him enter," said the king. So in came Haman. And the king asked him, "What should be done to the man whom the king delights to honour?" Haman said to himself, "Whom would the king delight to honour more

7 than myself?" Then said Haman to the king, "As for the man whom the king delights to

8 honour, let them bring a royal robe which the king has worn, and a horse on which the king has ridden, with a royal crown

9 upon its head; let robe and horse be entrusted to one of the

king's highest officials, to see that the man whom the king delights to honour is arrayed and led on horseback through the city-square, with the proclamation, "This is what is done for the man whom the king delights to honour." And the 10 king said to Haman, "Quick, get the robe and the horse as you have said, and do all this to Mordecai the Jew who sits at the king's Gate; leave out nothing of what you have proposed."

So Haman took the robe 11 and the horse and arrayed Mordecai and made him ride through the city-square, proclaiming before him, "This is what is done for the man whom the king delights to honour."

Mordecai went back to the 12 king's Gate, but Haman hurried home lamenting, with his head veiled. And when Haman re- 13 counted to his wife Zeresh and to all his friends everything that had befallen him, his advisers and his wife Zeresh said to him, "If Mordecai, before whom you have begun to fall, belongs to the Jewish race, you will never succeed against him; you will fail and fall before him."

Just as they were talking to 14 him, the royal eunuchs hurried in to fetch Haman to the banquet which Esther had prepared. And when the king 7 and Haman had gone to feast with queen Esther, on the sec- 2 ond day of the banquet, the king again asked Esther, as the wine was being served, "What is your petition, queen Esther? You shall have it. What is your request? Were it half my kingdom, it shall be done for you." Queen Esther replied, "If I have 3

won your favour, O king, and if it please the king, give me my life—that is my petition! Grant me my people—that is my request; for I and my people have been sold to be destroyed, to be slain, to be massacred. If we had been merely sold into slavery, I would have said nothing”

5 Then said king Xerxes to queen Esther, “Who is it? Where is the man who has dared
6 to do this?” “It is a foe, an enemy,” said Esther, “this wicked Haman!” Haman trembled before the king and
7 queen, and when the king rose in fury from his wine and went into the palace garden, Haman stayed to beg his life from queen Esther, for he saw that the king had determined to ruin him.

8 When the king came back from the palace garden to the banqueting room, there was Haman prostrate on the couch where Esther sat! “Will the man actually violate the queen in my very presence?” said the king; and as the word left his lips, the attendants covered Haman’s
9 face. One of the royal eunuchs, Harbônah, said, “In Haman’s house gallows are standing, eighty feet high, which he erected for Mordecai, who did good service to the king.” “Hang him on that!” said the
10 king. So they hanged Haman on the gallows which he had erected for Mordecai. And the king’s anger calmed down.

8 On that day king Xerxes gave queen Esther the property of Haman, the enemy of the Jews. And when Mordecai entered the king’s presence (for Esther told
2 his relationship to her), the king drew off his signet-ring, which he had taken from Ha-

man, and gave it to Mordecai; and Esther put Mordecai in charge of the property of Haman.

Then Esther spoke once more 3 to the king, falling at his feet with tears and begging him countermand the mischief of Haman the Agagite and the plot he had devised against the Jews. The king held out to 4 Esther the golden sceptre, and she rose from the ground to stand before the king, saying, “If it please the king, and if I 5 have won his favour, and if the king judge it right, and if I am pleasing to him, let there be a decree to reverse the despatches drawn up by Haman the Agagite for the destruction of the Jews in all the king’s provinces. For how can I bear to witness 6 the ruin that befalls my race? How can I bear to witness the destruction of my kindred?” King Xerxes said to queen 7 Esther and to Mordecai the Jew, “See, I have given Esther the property of Haman, and him they have hanged on the gallows, because he laid hands on the Jews. Now then, write 8 any instructions you please regarding the Jews; write in the name of the king and seal it with the signet of the king, for no man can repeal a document written in the name of the king and sealed with the signet of the king.”

So the king’s secretaries were 9 summoned on the twenty-third day of the third month, the month of Sivan, and a despatch was drawn up in terms of Mordecai’s orders, for the Jews, the satraps, the governors, and the officials of the provinces from India to Ethiopia, the hundred and twenty-seven prov-

inces, written for every province in its own script and for every nation in its own language and for the Jews in their script and their language. Mordecai wrote in the name of Xerxes and sealed the document with the king's signet-ring. He sent the despatches by couriers mounted on fast horses, royal coursers bred from the stud, giving the king's permission to the Jews in any city to muster and defend their lives, to destroy, slay, and massacre all the armed forces of any race or province that might attack them, to kill their children and women, and to plunder their property, upon a given day throughout all the provinces of king Xerxes, that is, on the thirteenth day of the twelfth month, the month of Adar. The contents of the edict, to be promulgated in every province, were published to all races: the Jews were to be ready on that day to take vengeance upon their enemies.

So the couriers rode away, mounted on fast horses, royal coursers, urged on in haste by order of the king, once the edict had been published in the citadel of Susa. Mordecai came out from the royal presence clad in royal robes of violet and white, with a large golden crown, and with a mantle of fine linen and purple; and the city of Susa shouted for joy. The Jews had light and joy and gladness and honour; wherever the king's command and edict arrived, in every province and city, the Jews had joy and gladness, banqueting and holiday. Indeed, many pagans became Jews, for fear of the Jews had fallen upon them.

On the thirteenth day of the twelfth month, the month of Adar; when the king's command and edict was to be put in force, the very day when the enemies of the Jews expected to get the upper hand of them, it proved exactly the reverse; the Jews got the upper hand of their adversaries. The Jews mustered in their cities throughout all the provinces of king Xerxes, to kill those who planned their ruin; none could hold out against them, for the fear of them had fallen upon all races. Indeed, all the officials of the provinces and the satraps and the governors and those who managed the king's affairs gave help to the Jews; the fear of Mordecai had fallen upon them, for Mordecai was high in the royal household, and his fame spread throughout all the provinces; the man Mordecai grew more powerful than ever. So the Jews smote all their enemies with the sword, slaughtering and destroying them and working their will upon their adversaries. In the citadel of Susa the Jews slew and destroyed five hundred men; they slew Parshandatha and Dalphon and Aspatha and Poratha and Adalia and Aridatha and Par-mashta and Arisai and Aridai and Vaizatha, the ten sons of Haman the son of Hammedatha, the enemy of the Jews; but they laid not a finger on the plunder.

That day, the number of those who had been slain in the citadel of Susa was laid before the king. And the king said to queen Esther, "In the citadel of Susa the Jews have slain and destroyed five hundred men and also the ten sons of Haman. What, then, must they have

done in the other provinces of the king? Now, what is your petition? You shall have it. What is your next request? It shall be done for you." "If it please the king," said Esther, "let the Jews in Susa be allowed to act to-morrow also in terms of the edict for to-day. And let Haman's ten sons be hanged on the gallows!" The king ordered this to be done; an edict was issued, Haman's ten sons were hanged, and the Jews in Susa mustered on the fourteenth day of the month Adar as well and slew three hundred men in Susa—though they laid not a finger on the plunder. The other Jews throughout the king's provinces had also mustered to defend their lives, had taken vengeance on their enemies, and slain seventy-five thousand of their adversaries; but they laid not a finger on the plunder: this was on the thirteenth of the month Adar, while on the fourteenth they rested, making that a day of feasting and rejoicing. The Jews in Susa mustered both on the thirteenth and on the fourteenth, resting on the fifteenth and making that a day of feasting and rejoicing. This is why village-Jews, residing in unvalled townships, make the fourteenth day of the month Adar a day for rejoicing and feasting and holiday-making and sending dainties to one another.

[[Mordecai wrote as follows to all the Jews in all the provinces of king Xerxes, to those near and to those far away; his letter bade them keep both the fourteenth and the fifteenth of the month Adar every year, as days on which the Jews had relief from their enemies, days in a

month which had been changed for them from grief to gladness, from mourning into a holiday: these days they were to make days of feasting and rejoicing, sending dainties to one another and gifts to the poor. So the Jews undertook to keep this as a yearly custom, as Mordecai had written to them. For Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted to destroy the Jews and had cast "pur," that is, the lot, to defeat them and destroy them; but, when the king heard of the matter, he gave command by letters that his wicked plot, devised against the Jews, should recoil upon his own head, and that he and his sons should be hanged on the gallows. Hence they called these days "Purim," after "pur." And in consequence of all that was written in this letter, and of their own experiences, the Jews agreed for themselves and for their descendants, and for all who should adhere to them, that it should be an irrevocable custom to keep these two days, in terms of Mordecai's written message, at the fixed time every year, that these days should be remembered and kept by each generation, family, province, and city, that these days of Purim should never be repealed among the Jews, and that the memory of them should never cease from their descendants.

Queen Esther, the daughter of Abihail, also wrote with full authority in order to ratify the following second message about Purim; letters were sent by her to all the Jews throughout the hundred and twenty-seven prov-

inces of Xerxes, in terms of
31 goodwill and loyalty, for the
purpose of fixing these days
of Purim and their date, as Mor-
decai the Jew had enjoined, and
as the Jews had undertaken for
themselves and their descend-
ants in the matter of fasting
32 and wailing. Esther's command
fixed these arrangements for
Purim, and they were set down
in writing.]]

10 King Xerxes imposed trib-
ute on the mainland and

the islands. But as for all 2
his deeds of power and might,
and the full account of the au-
thority to which the king pro-
moted Mordecai, are not these
recorded in the royal annals of
Media and Persia? (For Mor- 3
decai the Jew ranked next to
king Xerxes; he was a great man
among the Jews and popular
among all his fellow-country-
men, for he sought the welfare
of his people, and cared for the
prosperity of all his race.)

THE BOOK OF JOB

1 There was a man once in the land of Uz, whose name was Eyob, a blameless and an upright man; God he revered and he shunned evil. He had seven sons and three daughters; also in live-stock he possessed seven thousand sheep and goats, three thousand camels, five hundred pair of oxen, and five hundred she-asses, besides a very large household; so that this man was the greatest man in all the East. His sons used to go and feast together, each acting in turn as host for the day; they would also invite their three sisters to eat and drink along with them. When each week of feasting was over, Eyob sent for them and had them purified, rising early and offering a burnt-sacrifice for each of them; "It may be," said Eyob, "that my sons have sinned by cursing God in their hearts." Eyob did this without fail.

6 One day the angels came to present themselves before the Eternal, and among them the Adversary. "Where have you been?" said the Eternal to the Adversary; and the Adversary answered, "Roaming here and there, roving about the earth."

8 Then the Eternal said to the Adversary, "Have you noticed that there is no one like my servant Eyob on earth, a blameless and an upright man, who reverences God and shuns evil?"

9 The Adversary answered, "But is it for nothing that Eyob reverences God? Have you not hedged him safely in, his house and all he has? You have prospered him in his business, and his flocks are teeming on the

land. Only put out your hand, touch whatever he possesses, and see if he will not curse you to your face!" Then said the Eternal to the Adversary, "There! I leave all he has within your power; but lay no hand upon the man himself." So away went the Adversary from the presence of the Eternal.

One day, when his sons and daughters were eating and drinking wine in the house of their eldest brother, a messenger came and told Eyob: "The oxen were ploughing, the asses were grazing beside them, when the Arabs made a foray and carried them off; the servants they cut down, and I alone escaped to tell you." He was still speaking when another came, saying, "Lightning fell from the sky and burned up sheep and goats and shepherds to a cinder; I alone escaped to tell you." He was still speaking when another came, saying, "The Chaldeans formed three parties for a raid upon the camels; they carried them off, the servants they cut down, and I alone escaped to tell you." He was still speaking when another came, saying, "Your sons and your daughters were eating and drinking wine in the house of their eldest brother, when a whirlwind swept across the desert and struck the four corners of the house, till it fell upon the young folk; they are dead, and I alone escaped to tell you." Then Eyob rose, tore his tunic, shaved his head, and dropped upon the ground in humble worship, crying, "Naked I came from my moth-

er's womb, and naked I must return: the Eternal gave, the Eternal has taken—blessed be the Eternal!" In all this Eyob did not sin, nor did he give offence to God.

2 One day the angels again came to present themselves before the Eternal, and among them the Adversary. "Where have you been?" said the Eternal to the Adversary; and the Adversary answered, "Roaming here and there, roving about the earth." Then the Eternal said to the Adversary, "Have you noticed that there is no one like my servant Eyob on earth, a blameless and an upright man, who reverences God and shuns evil? He still holds to his loyalty: it was idle of you to entice me to undo him." But the Adversary answered, "He has saved his own skin! A man will let all he has go, to preserve his life. Only put out your hand, touch his flesh and bones, and see if he will not curse you to your face!" So the Eternal said to the Adversary, "There! he is in your power; only, spare his life." Away went the Adversary from the Eternal's presence, and he smote Eyob with painful ulcers from the sole of his foot to the crown of his head, till Eyob took a potsherd to scrape himself. As he sat among the ashes, his wife said to him, "Still holding to your loyalty? Curse God, though you die for it!" But he told her, "You are talking like an impious fool. Are we to take good from God's hand, and not evil too?" In all this Eyob sinned not with his lips.

11 Now when Eyob's three friends heard of all the trouble

that had befallen him, they came, each from his own home, Eliphaz from Teman, Bildad from Shuah, and Zophar from Maân; they arranged to go and condole with him, to comfort him. But when they caught sight of him at a distance and could not recognize him, they wept aloud; every man of them tore his tunic and flung dust on his head. For seven days and seven nights they sat beside him on the ground; none said a word to him, for they saw how terrible was his anguish.

Then Eyob opened his mouth and cursed his birth-day. Eyob began:
"Perish the day I was born,
the night that said, 'It is a boy!'"

Utter darkness may it be,
longing for light and finding none!

May God on high ignore it,
till not a ray illumines it!

May darkness and gloom reclaim it,

may dense clouds rest on it,
may all eclipses scare it,
the deep dark seize that night!
Be it severed from the days of the year,

kept out of the months' count!
Aye, barren be that night,
bereft of any joyous cry!

The enchanters curse that day,
enchanters who can rouse the Dragon!

Dark be its stars of the dawn,
may it never see the eyelids of the morning!

For it did not close the womb on me,
and hid not misery from mine eyes.

Why died I not when born,
why perished I not at birth,

16 why was I not buried like an
 abortion,
 like still-born babes that
 never see daylight?
 12 Why were there knees to wel-
 come me,
 why were there breasts to
 suck?
 13 I would have been lying still,
 I would have slept in peace,
 14 with kings and statesmen of the
 world
 who had built pyramids for
 themselves,
 15 with princes, rich in gold,
 who had filled palaces with
 silver.
 17 There villains cease to rage,
 and their victims are at
 peace—
 18 captives lying quiet together,
 deaf to the slavedriver's
 shout;
 19 high and low are there alike,
 the slave free from his mas-
 ter.
 20 Why does God give sufferers
 light,
 and life to men in bitter
 despair,
 21 who long for death, and long
 in vain,
 who dig for it more than
 buried treasure,
 22 who would rejoice to lie covered
 with stones,
 glad could they but reach
 the grave?
 23 Why does God give light to a
 man at his wits' end,
 a man he has hemmed in?
 24 Sighs are my daily bread,
 groans pour from me like
 water;
 25 whate'er I fear befalls me,
 and what I dread draws on
 me;
 26 I get no peace, I get no rest,
 I get no ease, only attacks of
 agony."

Then Eliphaz the Temanite 4
 replied:
 "Would you resent it, if we 2
 dare to speak?—
 though who can keep from
 speaking?
 You have yourself set many 3
 right,
 and put strength into feeble
 souls;
 your words have kept men on 4
 their feet,
 the weak-kneed you have
 nerved.
 But now that your own turn 5
 has come, you droop;
 it touches you close, and you
 collapse.
 Let your religion reassure you; 6
 your blameless life, let that
 encourage you!
 Think now, what guiltless man 7
 has ever perished?
 When have the just ever been
 swept away?
 Men, as I see it, reap the evil 8
 that they plough,
 the trouble that they sow;
 under God's blast they perish, 9
 at the breath of his anger
 they vanish—
 roaring lions, hoarse with fury, 10
 they have their fierce fangs
 shattered,
 lions perishing for lack of prey, 11
 cubs of a lioness, they are
 scattered!
 Once a word came stealing to me, 12
 the whisper of it reached my
 ear.
 When men fall into trances in 13
 the night,
 rapt I lay in my visions,
 terror and trembling seized me, 14
 till my limbs all shuddered;
 a spirit glided before me, 15
 till my hair was bristling—
 there it stood! 16
 I could not make it out,
 this form before mine eyes,

but in the hush I heard it
murmuring:
17 'Before God can a mortal man
be just?
Can man be pure before his
Maker?'
18 Even on his heavenly servants
he cannot rely,
his very angels he convicts of
error;
19 and what of those in houses
made of clay,
with dust for their founda-
tions,
frail as a moth,
20 crushed in a single day,
perishing utterly, unnoticed?
21 God blows on them, they
wither up,
they die, and die in ignorance
of him.

5 You would appeal? will any-
one respond?
what angel would you turn
to?
2 Passion like that is futile, fatal;
'tis death for a fool to flame
out against God.
3 A senseless man may strike
root—I have seen it—
but suddenly his branches rot;
4 his children are left in peril,
defrauded—none to defend
them;
5 hungry men consume their
crops,
thirsty men drink up their
milk.
6 [[Suffering? it springs not from
the soil,
trouble grows not from the
ground;
7 man brings trouble on himself,
as surely as the sparks fly up.]]
8 Were I in your place, I would
turn to God,
and before God lay my case,
9 who does great things beyond
our ken,

marvels beyond all reckoning;
he pours rain on the ploughland, 10
and he floods the fields;
he sets the lowly on a height, 11
and helps the forlorn to victory;
he foils the plots of wily men, 12
till they win no success;
he snares the cunning with their 13
own guile,
baffling the schemes of shift-
y men,
till they encounter darkness in 14
the day-time,
groping at noon as if it were
the night;
he saves the helpless from the 15
sword,
saves poor souls from the ty-
rant's clutch;
and so the hapless have some 16
hope,
and wrongdoers are silenced.

Ah, happy he whom God is 17
chastening!
Spurn not the discipline of the
Almighty;
he binds up where he wounds, 18
he hurts and heals;
in six afflictions he will save you, 19
no harm shall come to you in
seven;
in famine he will rescue you 20
from death,
in war from the stroke of the
sword;
you shall be hidden from the 21
scourge of plague,
you need not be afraid of sud-
den death;
at sudden death and famine you 22
can laugh,
nor need you fear wild beasts;
the very animals shall be your 23
allies,
and the wild beasts your
friends;
you may be sure your house is 24
safe,
you shall miss nothing when
you count your flock;

25 you shall find yourself with
 many children,
 offspring in number like the
 blades of grass;
 26 you shall come to the grave in a
 ripe age,
 like a sheaf borne home in
 harvest.
 27 This is the truth we have found
 to be true;
 this we have heard: now, lay
 it to heart."

6 Eyob answered:
 2 "Passion?" Compare my
 passion of despair
 with the full weight of my
 calamity!—
 3 'tis heavier than the sands of
 the sea.
 That makes my words so wild.
 4 The Almighty has buried his
 arrows deep in me,
 their poison stings my soul;
 the terrors of God trouble me,
 7 my soul refuses to rest.
 5 Does a wild ass bray when he
 has grass?
 Does an ox low at his fodder?
 6 Can one eat insipid food and
 saltless?
 Has the white of an egg any
 flavour?
 8 Would that I had my desire!
 Would that God granted my
 longing!
 9 Would that God were pleased to
 crush me,
 to let his hand snap off my
 thread of life!
 10 That would be some comfort to
 me;
 yes, I would exult in its un-
 sparing pain.
 11 What strength have I to hold
 out?
 What is before me, that I
 should be patient?
 12 Is my strength equal to the
 strength of stones,
 is my flesh made of bronze?

No, there is no help, none; 13
 all saving aid has gone from
 me.

Friends should be kind to a de- 14
 spairing man,
 or he will give up faith in the
 Almighty;
 but my friends disappoint me 15
 like a stream,
 like mountain brooks that
 overflow their banks,
 swollen and dark with ice, 16
 with melting snow,
 but vanishing when they are 17
 scorched,
 and disappearing in the sum-
 mer's glow;
 caravans turn to them, then 18
 turn away,
 take to the desert and then
 perish;
 caravans from Tema look to 19
 them for water,
 traders from Arabia are in
 hopes,
 but their hopes are disap- 20
 pointed,
 they arrive and they are dis-
 concerted;
 as I am over you— 21
 you and your fears about my
 terrible fate!

Did I ask you for a present, 22
 or to pay bribes on my account,
 to rescue me from enemies, 23
 to ransom me from bandits?
 (Ransom? you fall upon a 27
 blameless man,
 you would make capital out
 of a friend!)

Show me where I have gone 24
 wrong;
 teach me—then I'll hold my
 tongue.

Honest reproof, how sweet it is! 25
 But when you argue, what do
 you reprove?
 Words? is it words you mean to 26
 censure,

the whirling words of a man
desperate?

28 Come, look me in the face;

I swear I will not lie to you.

29 Do me no longer an injustice;
give over, no guilt has been
proved against me.

30 Am I too blunted to be sure of
that?

Is there no sense of wrong left
within me?

7 Has man not a hard service
upon earth?

Is not his life like a labourer's,

2 a slave who pants for the eve-
ning shadow,

a labourer longing for his
wages?

3 I am forced to live empty
months,

and nights of misery are
allotted me;

4 I lie down thinking, 'When will
it be day?'

and till the day dawns I toss
to and fro.

5 Worms and a dry crust cover all
my flesh;

my skin grows hard, then
breaks.

6 My days go swifter than a
weaver's shuttle,

to reach a hopeless end.

7 O God, my life is but a breath,
remember;

remember, I will never thrive
again;

8 [[Those who see me shall never
again see me;

I shall be gone, under thy
very gaze.]]

9 As a cloud fades and disappears,
so he who passes down to

death rises no more;

10 never shall he come home
again,

never shall his place know him
any more.

Well, I will restrain myself no 11
longer;

I will speak out, so bitter is
my soul.

Am I the sea, am I the Dragon, 12
to be watched narrowly by
thee?

When I think my bed will ease 13
me,

my couch will soothe my
complaint,

then thou scarest me with 14
dreams,

appalling me with nightmares,
till I would fain be strangled, 15

I would prefer death to my
pains.

I would not live for ever; 16

let me alone, my life is frail
and fleeting!

What is man, that thou dost 17
make so much of him,

fixing thy mind on him,

punishing him every morning, 18
testing him moment by mo-
ment?

Wilt thou never take thine eye 19
off me,

or leave me for a second?

If I sin, what harm is that to 20
thee,

O thou Spy upon mankind?

Why must thou always find me
in thy way,

why vex thyself with me?

Why not forgive my guilt, 21
why not let my sin pass?

Soon, soon have I to lie down in
the dust;

and when thou searchest for
me, I shall be no more."

Then Bildad the Shuhite **8**
answered:

"How long will you talk like 2
that,

with wild and whirling words?

Does God pervert justice? 3

Does the Almighty wrest
what is right?

4 Though your children sinned
against him,
and he left them to their fate,
5 seek God out, for yourself,
entreat the Almighty's favour,
6 and if you are pure and upright,
he will answer your prayer
indeed,
and prosper your godly
home;
7 small though your start may be,
amply he will enrich you in
the end.

8 Question men of bygone ages,
attend to what our fathers
found
9 (for what know we, mere men
of yesterday?—
our days on earth are but a
flitting shadow);
10 will they not tell you what they
know,
and teach you in their wis-
dom this—
11 'Can the papyrus grow up with-
out mud?
can the reed flourish without
water?
12 No, all uncut, all fresh and
green,
it withers before any plant.
13 So end all who care not for God,
so perishes the hope of an un-
godly man;
14 his confidence is like a gossamer
thread,
his trust no stronger than a
spider's web;
15 on his house he relies, and it
gives way,
he clutches it, and yet it will
not stay.
16 He is a green plant, growing in
the sun,
with shoots all over the
garden,
17 with roots twined round the
spring,
thriving inside the green-
house;

yet, once it is destroyed, 18
its place disowns it utterly.
So ends a godless man, 19
and others rise up in his stead.'

Ah, God will never banish a 20
blameless man,
never will he uphold wrong-
doers;
he will yet fill your lips with 21
laughter,
and your mouth with shouts
of joy;
your foes shall be covered with 22
confusion,
the tents of evil men shall
disappear."

Then Eyob replied: 9
"Yes, it is true; I know it; 2
but how is man to get his
rights from God?
Even if God chose to argue, 3
you could not answer one of
his thousand questions.
He is so wise, so mighty— 4
who ever defied him without
scathe?
Mountains he moves, and never 5
notices
when he upsets them in his
anger;
he shakes the earth out of its 6
place,
till its pillars are a-trembling;
he can forbid the sun to shine, 7
he can seal up the stars;
he spreads the heavens out, all 8
unhelped,
and stalks along their heights;
he makes Orion and the Pleia- 9
des,
the constellations of the
south;
he does great things beyond our 10
ken,
marvels beyond all reckoning.
He passes me—I cannot see 11
him;
he sweeps on—I behold him
not;

12 he pounces—who can stop him?
Who dare ask him what he means?

13 God will let his wrath have way;
he made the Dragon's very allies quail.

14 How then could I answer him,
what words could I pick to dispute with him?

15 I would not answer him, though
I were in the right,
but beg my adversary to have pity.

16 Were I to summon him, he
would not answer;
I cannot believe that he would listen.

17 For he storms and strikes at me
with many a wanton blow;

18 he will not let me draw my breath,
but fills me full of bitter woe.

19 Is it a trial of strength? Well,
there he stands!

Is it a lawsuit? Who then
can arraign him?

20 His lips would condemn me,
were I in the right;
and were I blameless, he
would prove me wrong!

21 But I am blameless!—never
mind,
I care not about life; what
matters it?

22 He destroys blameless and bad
men alike.

24 (He does not? well, who is it,
then?)

23 When he is scourging us with
sudden death,
he mocks at the despair of
innocent men.

24 The world is handed over to the
wicked;
he makes the rulers of men
blind to justice!

25 My days go quicker than a
courier,
they fly without one happy ray,

they flit as rapidly as skiffs, 26
like eagles swooping on their
prey.

I think to forget about my 27
anguish,
to cheer up and cast care aside;
but I am in dread still of my 28
pain—

I know thou wilt not let me off.
I am bound to be held guilty; 29
why should I struggle, then,
in vain?

Were I to wash myself with snow, 30
and make my hands ever so
white and clean,
thou would'st plunge me in the 31
mud,
till my very friends would
loathe me.

He is not a man like me, 32
that we might meet for a fair
trial

(Oh for some umpire over both 33
of us,
who might decide our case!)

Let him but lift his rod from me, 34
let him not overawe me with
his terror!

Then I would not be afraid to 35
speak—
for inwardly I have no guilty
fears.

I am sick of life, sick of it; **10**
I will give rein to my
complaint of him.

'Do not condemn me,' I will say 2
to God,

'but tell me what thou hast
against me.

Does it befit thee to be hard on 3
men,

to disdain what thou hast
made?

Are thine eyes only mortal, 4
is thy sight no more than
man's,

are thy days short as a man's 5
days,

are thy years like a man's life,

6 that thou huntest out my guilt
 and searchest thus for sin in
 me,
 7 all the while knowing I am inno-
 cent,
 knowing there is no perfidy in
 me?
 8 Thy hands shaped and moulded
 me;
 and wilt thou turn round to
 destroy me?
 9 Remember how thou madest
 me like clay;
 and wilt thou grind me into
 dust again?
 10 Didst thou not pour me out like
 milk
 and curdle me like cheese,
 11 clothe me with skin and flesh,
 knit me with bones and
 sinews?
 12 Thou didst bestow upon me life
 and love,
 my spirit was in thy charge
 and care.
 13 And all the while this was thy
 dark design!—
 plotting this, well I know it,
 against me!
 14 If I do wrong, thou markest me,
 and never wilt acquit me of
 iniquity.
 15 If I am guilty, woe betide me!
 If I am guiltless, I must hang
 my head!
 16 For, if I dare to raise it, thou
 art after me like a lion,
 so marvellously fresh in thine
 attacks,
 17 so keen to put me in the wrong,
 so eager in thy rising wrath!
 18 Why didst thou ever take me
 from the womb?
 Why could I not have died
 there in the dark?
 19 Then I would be as though I had
 not been,
 borne from the womb straight
 to the tomb.

My days are few! let me alone 20
 awhile,
 that I may have life bright
 with a brief smile,
 before I leave it to return no 21
 more,
 before I pass to darkness and
 deep gloom,
 to a land dark as midnight, utter 22
 chaos,
 with no light but the shades
 of death.”

Then Zophar the Mi- 11
 næan replied:
 “Is a crowd of words to go 2
 unanswered?
 Is a glib talker to carry the
 day?
 Are men to be silenced by your 3
 babbling?
 Is no one to expose your blas-
 phemies?
 You say, ‘My life is pure, 4
 I am clean in thy sight’?
 If God would only speak, 5
 and open his lips against you,
 unfolding all the mysteries of 6
 his wisdom,
 the marvel of its methods,
 then you would learn that God
 does not remember all your
 guilt against you!
 Can you discover the deep 7
 things of God?
 can you reach the Almighty’s
 range of wisdom?
 Higher it is than heaven—how 8
 can you match it?
 deeper than death—how can
 you measure it?
 Its scope is vaster than the earth, 9
 and wider than the sea.
 If he imprisons and arraigns, 10
 who, as you say, can stop him?
 Well does he know who are 11
 worthless;
 he sees guilt and he marks it,
 training a worthless creature 12
 to be wise,

taming a wild colt of a man.
 13 If you will turn your mind to
 God
 and stretch your hands to him,
 14 if sin you banish from your life,
 and evil from your house,
 15 then you can face him un-
 ashamed,
 you may be firm and fearless;
 16 you shall forget about your
 misery,
 remembering it no more than
 floods gone by;
 17 your life will rise more radiant
 than the noon,
 your shadows will be like the
 dawn;
 18 you can have hope and feel
 secure,
 you can look round you and
 lie down in safety,
 19 lie down with no one to alarm
 you;
 nay, many will be suing for
 your favour.
 20 But evil men will strain their
 eyes in vain,
 no chance of an escape is left
 to them;
 their one hope is to breathe
 their last."

2 **12** Then Eyob answered:
 "No doubt you are the
 men who know!
 Wisdom will die with you!
 3 But I have brains as well as
 you;
 why, anyone knows all you
 say.
 4 [[A man whose prayers were an-
 swered once by God,
 is now derided by his
 friends!—
 a just, a blameless man, de-
 rided!
 5 Men at ease sneer at the unfor-
 tunate;
 when a man falters, there are
 blows for him.

It is the plunderers who live 6
 unharm'd;
 those who provoke God are
 secure,
 who make a god of their own
 power.]]
 Ask the very beasts, and they 7
 will teach you;
 ask the wild birds—they will
 tell you;
 crawling creatures will instruct 8
 you,
 fish in the sea will inform you:
 for which of them all knows not 9
 that this is the Eternal's way,
 in whose control lies every living 10
 soul,
 and the whole life of man.

Does not a man's mind test 11
 what he is told,
 as the palate tastes food for
 itself?
 Wisdom, you argue, lies with 12
 aged men,
 a long life means intelligence?
 Nay, wisdom and authority 13
 belong to God;
 strength and knowledge are
 his own.
 He breaks down: there is no 14
 rebuilding;
 imprisons: there is no re-
 lease.
 He holds the rain back: earth 15
 is dry;
 he lets it loose: the land is
 overwhelmed.
 Power and providence belong 16
 to him:
 he is behind deceiver and
 deceived,
 he strips statesmen of their wits, 17
 and makes a fool of council-
 lors,
 he dismantles royalty, 18
 and drives off kings in chains,
 he marches priests away bare- 19
 foot,
 their ancient orders he o'er-
 throws,

20 orators he renders speechless,
 aged men lose their judgment,
 21 he pours contempt on lords,
 and he unnerves the powerful,
 22 dark policies he brings to light,
 and shady mysteries he ex-
 poses;
 23 he will extend a nation, to undo
 it,
 he will enlarge a nation, then
 enslave it;
 24 he will distract its leading men
 and set them in a pathless
 waste astray,
 25 where in the dark they grope
 without a light,
 wandering aimless like a
 drunken wight.

13 I have seen all this for my-
 self,
 I have myself heard it and
 noted it;
 2 what you know, I know too,
 I am no more fool than you.
 3 Only—I would appeal to the
 Almighty,
 it is with God that I would
 fain join issue.
 4 You whitewash everything with
 lies,
 you patch up futile argu-
 ments, all of you.
 5 If only you would hold your
 peace,
 then you might pass for wise
 men!
 6 Listen now to the charge I bring,
 hear what I have to urge;
 17 listen to all I say,
 give me a hearing as I plead
 my case.
 7 Will you bring unfair arguments
 for God?
 Will you tell lies on his be-
 half?
 8 Will you be sycophants of the
 Almighty?
 Will you be special pleaders
 for God?

Will it be well when he probes 9
 you?
 Can you deceive him like a
 man?
 No, he will punish you, 10
 if you are sycophants of his in
 secret.
 Should not his majesty cause 11
 you to shudder?
 should not the dread of him
 seize you?
 Your maxims crumble like mere 12
 ashes,
 your arguments collapse like
 mounds of clay.
 Silence! let me alone—I must 13
 have speech,
 whatever happens!
 I will run any risks, 14
 hazard my very life!
 He may kill me—what else can 15
 I expect?—
 but I will maintain my inno-
 cence to his face.
 This should be in my favour, 16
 that before him no godless
 man dare come.
 I foresee how my case will go, 18
 I know the verdict will be
 mine.
 Will anyone disprove my inno- 19
 cence?
 then I would be dumb and die!
 Spare me two things alone, O 20
 God,
 and then I need not hide away
 from thee:
 lift off thy heavy hand, 21
 scare me not with thy terrors,
 then I will answer thy sum- 22
 mons—
 or, answer thou my summons.
 Tell me all I have done wrong, 23
 let me know what sin I am
 guilty of.
 Thou wilt not? Why art thou 24
 unfriendly,
 why treat me as thine enemy?

25 Wilt thou harry a poor fluttering
leaf?
Wilt thou pursue a withered
straw?

26 A bitter sentence thou hast
passed on me,
that I must pay for errors of
my youth!

27 Thou fastenest logs to my feet,
thou watchest every step I
take;

thou hast clipped my roots,
and hemmed my growth
5 **14** in narrow bounds.

1 Man born of woman
lives but a few days and is full
of trouble;

2 he flowers and fades,
he is a fleeting shadow.

3 And thou wilt fasten upon such!
Thou wilt bring him to justice,

13 his life all rotting in decay
like a moth-eaten robe!

14 [[Oh that among the im-
pure might be found
4 one pure man; but there is not
one!]]

5 As thou hast fixed man's days
and numbered his few months,

6 take thine eye off him, let him
have some peace,
until his labouring day be
done.

7 There is hope for a tree that is
felled;

it may flourish yet again,
the shoots of it need not fail;

8 though its root decays in the
soil,
though its stump is dead in
the ground,

9 it may bud at the scent of water,
and put out boughs like a
plant.

10 But man dies and departs,
man breathes his last—and
where is he?

11 Like the water of a vanished lake,
like a dry, drained river,

man lies down, never to arise, 12
never to waken, though the
skies wear out,
never to stir out of his slumber.

Would'st thou but hide me in 13
the nether world,
concealing me until thy wrath
is over,
and then remember me when
it is time!

If only man might die and live 14
again,

I could endure my weary post
until relief arrived;
thou would'st call, and I would 15
come,

when thou didst yearn for
life that thou hadst made;
thou would'st not keep account 16
of all I do,

thou would'st not watch for
nothing but my faults;
my guilt would be sealed up 17
and set aside,
thou would'st condone my sin.

But alas! even mountains crum- 18
ble,

rocks are swept aside,
stones are worn out by water, 19
floods wash the soil away,
and thou destroyest all the
hopes of man.

Thou art too strong for him, 20
he has to go;

thou alterest his face in
death, and he departs.

His sons are honoured, but he 21
never knows;

his sons are shamed—he
never feels it.

But his kinsfolk grieve for him, 22
and for him his servants
mourn."

Then Eliphaz the Te- **15**
manite replied:

"Would any man of sense argue 2
so wildly,
or make himself a windbag?

- 3 Would he talk on, to no profit,
with words that serve no purpose?
- 4 You undermine religion,
with your threatening of God;
- 5 it is your sin inspiring you to speak,
to choose your ground so cunningly.
- 7 Were you the first man to be born?
Are you older than the hills?
- 8 Are you a member of God's inner council?
Have you made divine wisdom all your own?
- 9 Do you know anything we do not know?
What lore is yours that is not ours?
- 10 Grey hairs and age are on our side,
men older far than your own father.
- 11 The divine comfort that we bring, you slight,
these words of ours that deal with you so gently?
- 12 Why let your passions carry you away?
Why do your eyes flash proudly?
- 6 You are convicted out of your own mouth;
your own lips prove—not I—
- 13 that you turn angrily on God,
and talk rebelliously.
- 14 What is man? how should he be clean?
Man born of woman, how should he be pure?
- 15 Even on his angels God cannot rely,
the very heavens are stained to him;
- 16 and how much more a loathsome, tainted creature,
a man who gulps down wickedness like water!
- Listen, let me tell you this, 17
let me relate what I have learned—
a truth that wise men handed 18
down,
imparted to them by their fathers,
who had the land all to themselves, 19
untainted by a foreigner.
'The bad man suffers torment 20
all his life,
through all the years he has to work his will.
Terrors are always sounding in 21
his ears;
some plunderer will break his peace, he fears;
Of lasting through the dark 22
hour, he despairs—
sure that his doom is fixed, 23
to be the vulture's prey,
to perish by the sword; 22
the dark days terrify him, 24
anguish and agony overpower him.
For he challenged God, 25
he matched himself against the Almighty,
charging at him haughtily, 26
behind stout bossèd shields—
so swollen in prosperity, 27
so bloated in his wealth.
He rebuilt ruined cities for himself, 28
places that no man ought to dwell in.
But what he won he cannot 29
keep,
the harvest of his gain he cannot reap.
His branches wither in the 30
heat,
his fruit is whirled off by the wind;
his boughs fade all too soon, 32
before their fronds are green;
he drops his unripe clusters like 33
a vine,
he sheds his blossoms like an olive.

34 For the godless are a barren
tribe,
and fire destroys the men
who bribe;
35 big with mischief, they bear mis-
chief—
disappointment—for them-
selves!”

16 Then Eyob replied:
2 “Often have I heard you
talk like that already—
plaguy comforters that you
are!

3 Will your own windy speeches
never end?

What ails you that you will
be answering me?

4 I could talk as you talk,
if you were in my place;
I could string strictures upon
you,
and toss my head in scorn;

5 I could talk courage to you,
I would not spare the language
of compassion!

6 I would not spare my pity if I
spoke;
even were I silent, I would
pity still!

7 Here is God wearing me out,
dazing me!

My misery shrivels me up;

8 my gauntness proves my guilt,
it is an open evidence against
me!

9 He flings me down and rends
me in his rage,
he shows his teeth at me.

12 When I was happy, he, he
crushed me,
he caught me by the neck and
mangled me.

He set me up to be his tar-
get,

13 his arrows rain upon me,
piercing my vitals without pity,
till my entrails ooze out on
earth.

Breach after breach he makes 14
upon my walls,
he storms me with a war-
rior's rush.

I have stitched sackcloth on my 15
skin,
and bowed my glory to the
dust;

my face is flushed with tears, 16
my eyes are dimmed,
though I have done no wrong, 17
although my life is innocent.
Cover not up my blood, O 18
earth!

let the cry of it go wandering
through the world!

Yet even already heaven has a 19
witness for me,
and there is One on high to
vouch for me.

My friends deride me, 20
but my tears turn to God in
prayer,
that he would plead for man 21
against Himself,
and vindicate a man against
his friends!

Come but a few years more, 22
and I go, never to return;
my strength and time are 17
spent,

and the grave alone is left me.

Illusions are indeed my lot; 2
I face the bitter mockery of
life.

Give me a pledge that thou thy- 3
self will act;
who else would undertake my
cause against thee?

Thou has made me a byword 6
in the world;
men look upon me like a
monster—

like one who bids friends to a 5
feast,
and lets his children starve!

My eyes are dimmed with weep- 7
ing,
my limbs worn to a shadow;

11 my days pass in despair,
 my heart is broken;
 12 night is a day to me,
 and light is darkness;
 13 all I can hope for is a home
 below,
 to make my bed in the dark-
 ness of death,
 14 to call the tomb 'my mother,'
 to call the worm 'my sister'!
 15 Where, where is any bliss for me?
 oh where can I see any hope?
 16 Bliss and hope sink with me
 below;
 we go down to the grave to-
 gether."

18 Then Bildad the Shuhite
 made reply:

2 "Will you keep quiet?
 silence! and let us speak.
 3 Are we to be treated like
 beasts?
 Think you, we are dumb
 cattle?

17 Good men are horrified at
 you,

8 and honest men provoked by
 your impiety.
 9 Nevertheless the upright shall
 not falter;
 a stainless soul grows ever
 stronger.

10 See here, you angry creature,
 tearing yourself to pieces

4 **18** in your rage!—
 is the world to go to wrack and
 ruin,
 are things to be upset, because
 of you?

5 No, the light of an evil man is
 quenched,
 his fires shall fail,

6 the light in his home shall be
 dark,
 the lamp over his head goes
 out;

7 his stride is checked,
 his own plots make him slip;
 8 he entangles himself in a net,
 and sprawls within its meshes,

his heels are caught in a snare, 9
 and the trap closes on him
 tight,
 a noose lies hid for him upon 10
 the ground,
 a pitfall on his path.

Terrors surround and startle 11
 him,

they chase him at his heels;
 ruin is ravenous for him, 12
 disaster only waits for him to
 stumble.

Sickness gnaws at his skin, 13
 deadly disease eats away his
 limbs.

He shall be dragged from his 14
 security,
 and haled before the king of
 terrors.

His home shall be infested with 15
 disease,
 and brimstone shall be scat-
 tered on his homestead.

His roots shall be dried up 16
 below him,
 his boughs shall wither over-
 head.

His memory shall vanish from 17
 the land;
 he leaves no name on earth.

He shall be driven from light 18
 into the dark,
 and chased out of the world.

He shall leave neither son nor 19
 scion;
 not one remains in the old
 home.

His fate astounds the west, 20
 appeals the east.

So fares a godless home, 21
 so fares the man who has no
 care for God."

Then Eyob answered: **19** 2
 "How long will you harrow
 my soul,

 and crush me with your words?
 Time and again you have 3
 taunted me,
 you have wronged me shame-
 lessly.

4 Supposing I have sinned,
 does my sin concern you?
 5 Are you to lord it over me,
 and to reproach me with my
 misery?
 6 Understand, it is God who has
 undone me,
 spreading his nets around me.
 7 I cry out 'Murder'!—there is no
 reply;
 I call for help, and get no
 justice.
 8 He has blocked up my road,
 he has darkened my path,
 9 he has stripped me of honour,
 he has degraded me,
 10 he has demolished me,
 and torn my hope up by the
 roots;
 11 he has flamed in wrath at me,
 treating me as a foe;
 12 on his troops come, in a swarm,
 bent on besieging me!
 13 My clansmen have abandoned
 me,
 my friends are all estranged,
 14 my kinsmen will not own me,
 and my guests ignore me;
 15 maids of mine treat me like a
 stranger,
 to them I am an alien;
 16 my serf will not obey my
 orders,
 I have humbly to entreat him;
 17 my breath is loathsome to my
 very wife,
 my smell is hateful to my
 children;
 18 even young lads despise me,
 when I draw near they run
 away;
 19 all my intimates detest me,
 men I love turn against me.
 20 My skin is clinging to my bones,
 my teeth are falling out.
 21 Have pity on me, O my friends,
 have pity,
 for God's own hand has struck
 me.
 22 Why persecute me like God,

as if no slander were enough
 for you?

Oh that my defence were writ- 23
 ten,
 oh that my case could be pre-
 served in writing,
 cut with an iron pen on lead, 24
 or lastingly engraved on stone!

Still, I know One to champion 25
 me at last,
 to stand up for me upon earth.
 This body may break up, but 26
 even then
 my life shall have a sight of
 God;
 my heart is pining as I yearn
 to see him on my side, 27
 see him estranged no longer.
 O you who think to run me 28
 down,
 to blame me for my sufferings,
 beware of your false charges! 29
 Such slanders call for God's
 own sword,
 to teach you impious men
 what the Almighty is."

Zophar the Minæan an- 20
 swered:

"Now this does rouse my soul, 2
 my heart is stirred,
 to listen to your insults and ex- 3
 cuses—
 an empty answer to my argu-
 ments!

Know you not that from of old, 4
 ever since man was in the
 world,
 the sinner never sings for long, 5
 and godless men have short-
 lived joy?
 Though he may tower in 6
 triumph to the skies,
 although his head may touch
 the very clouds,
 he shall be swept away like his 7
 own dung,
 till those who knew him ask,
 'Where is he?'

8 He disappears like a dream—
 no trace of him—
 he vanishes like a vision of the
 night;
 11 when manly vigour fills his
 frame,
 he and his manly vigour go
 to dust;
 10 he leaves his children poor,
 his sons have to disgorge his
 plunder.
 12 Though sin is a sweet morsel in
 his mouth,
 though he rolls it under his
 tongue,
 13 loth to let it go,
 keeping it still on his palate,
 14 yet the food turns to venom in
 his stomach,
 to the poison of asps;
 16 asps shall sting him with their
 tongues,
 and he sucks in poison.
 15 He has to vomit the wealth he
 has swallowed;
 God makes him eject it.
 17 He shall not feed on milk from
 the meadows,
 on honey or on butter from the
 pastures;
 18 his swelling hoards bring him no
 happiness,
 he has no joy, for all his traf-
 ficking.
 19 As he was hard upon the poor,
 and seized on houses that he
 never built,
 20 as his greed knew no pause,
 he shall not save one thing
 that he desired;
 21 as nothing ever escaped his
 grasp,
 his own prosperity shall not
 last;
 22 for all his wealth, he finds him-
 self in straits,
 exposed to the full force of
 misery.
 23 God lets his anger loose at him,
 and rains on him his wrath!

He flies from men in iron mail, 24
 and is shot down by a bow
 of bronze;
 the arrow comes out at his back, 25
 the point driven through his
 entrails;
 death's terrors close on him,
 deep darkness is his doom. 26
 A fire that no man lit consumes
 him,
 burning up all he leaves at
 home;
 his well-stored house is swept to 28
 ruin,
 accursed in the day of wrath
 divine.
 Heaven lays bare his guilt, 27
 earth rises to denounce him.
 This is what God bestows upon 29
 a sinner,
 this is what God awards a
 godless man."

Eyob replied: **21**
 "Attend to what I urge; 2
 it will console me, if you only
 listen!
 Pray let me have my say; 3
 and after I have spoken, mock
 away!
 It is not against man that I 4
 complain;
 so why should I be patient?
 See here! let this astound you, 5
 awe you into silence!—
 when I think of it, I am all 6
 aghast,
 I am seized with shuddering.
 Why do wicked men live on, 7
 live to be old and strong?
 Their homes are safe from fear; 9
 God's rod never strikes them.
 Their bulls breed without fail, 10
 their cows calve safely.
 They see their family flourishing, 8
 their eyes rest on their off-
 spring;
 their children flock out to the 11
 fields,
 boys and girls dancing mer-
 rily.

- 12 They sing to the lyre and tam-
bourine,
make merry to the music of
the pipe;
- 13 they lead a prosperous life,
and die in peace—
- 14 men who bade God, 'Begone
from us;
we have no interest in thee
and thine!
- 15 Why should we serve the Al-
mighty?
What is the good of us pray-
ing to him?'
22 (—to him who fills them
with prosperity!
Far be such impious thoughts
from me!)
- 21 Are they not masters of
their fortunes?
Does God concern himself
with what they scheme?
- 17 How often does he extinguish
evil men?
Tell me how often calamity
befalls them!
How often does God rack them
in his anger?
- 18 How often are they mere
straws before the wind,
chaff swept before the storm?
- 19 'God,' you say, 'punishes the
children for it?'
Better he made the men them-
selves feel punishment!
- 20 The evil man should witness his
own ruin,
and drink the Almighty's
anger for himself.
- 21 What interest has he in his
family,
once his own span of life is
snapped?
- 22 Does God draw any difference
between men?
In high heaven is he governing
this world?
- 23 Why, one man dies, robust and
hale,

in full peace and prosperity;
his powers are full and fresh, 24
his health is sound.
Another man dies, broken- 25
hearted,
and never gets the good of life.
Both lie down in the dust to- 26
gether,
and worms swarm over both
of them.

I know what you are thinking, 27
I know the cruel wrong you
do me.
Why offer me your idle consola- 34
tions,
when all you urge is false?
'What of the tyrant's house?' 28
you ask,
'where are the dwellings of
evil men?'
Well, talk to travellers, 29
learn what they have to tell:
of how an evil man is spared 30
calamity,
how he goes scatheless from
the wrath of God.
Who ever tells him plainly what 31
he is?
Who ever punishes him for his
misdeeds?
No, he is carried to a stately 32
grave,
and all men follow his great 33
funeral;
quiet he lies amid the clods,
and well his tomb is cared for." 32

Then Eliphaz the Te- 22
manite replied:
"Can man offer God any in- 2
sight,
so that a sage should be of use
to him?
Has the Almighty any interest 3
in your goodness?
Does he gain by your blame-
less life?
Why should he punish you for 4
your religion,
and pass sentence on you?"

- 5 Grave must your guilt be,
endless your sins.
- 6 You have fleeced your fellows
selfishly,
and stripped your debtors to
the skin;
- 7 you have not given the weary
any water,
the hungry you have starved;
- 9 you have sent widows away
empty-handed,
you have been oppressing
orphans,
- 8 to let the powerful hold the
land,
to let squires settle down.
- 10 Therefore it is that snares close
on you,
and panic fear is scaring you;
- 11 therefore has your light turned
to darkness,
and floods have overwhelmed
you.
- 12 Is not God high in heaven?
Does he not look down on
the topmost star?
- 13 And yet you say, 'God never
notices!
Can he rule through the dark-
ness dense?
- 14 He moves on the high vault of
heaven;
he cannot see us for the clouds
that veil him.'
- 15 Is that the line you choose,
the line that evil men took
long ago?
- 16 They came to an untimely end;
when the floods undermined
them,
- 19 good men rejoiced to see their
fate,
and over them the guiltless
jeered,
- 20 shouting, 'Our foes are now ef-
faced,
and what they leave the
flames will burn!'
- 21 Give way to God, submit to him,

and it will mean prosperity
for you;
accept the orders that he issues, 22
take his words to heart.

If you turn humbly to the Al- 23
mighty,
and banish evil from your
home,
[[if you will throw your treas- 24
ures to the ground,
and fling your gold of Ophir
in the stream,
and make the Almighty him- 25
self your treasure,
sound wisdom your wealth,]]
then the Almighty shall be a joy 26
to you,
and you can raise your eyes
to God;
when you pray, he will answer 27
you,
and then you can fulfil your
vows to him;
whatever you plan shall pros- 28
per,
and you shall live in sunshine;
for he humbles haughty up- 29
starts,
and he helps the lowly,
he saves those who are guiltless, 30
rescuing them for their un-
spotted record."

Then Eyob replied:
"But my complaint is bit- **23** 2
ter still;
under his heavy hand I lie
and moan.

Oh that I knew where to find 3
him,
how to reach his very throne,
and there lay my case before 4
him,
arguing it out to the full!
Fain would I learn what his re- 5
ply would be,
and understand what he
would say to me.

Would he confront me with his 6
almighty power?
No, he would listen to me;

7 there I might argue with him
as one innocent,
and have my judge acquit me
for all time.

8 But I go forward, and he is not
there;
backward, and yet I cannot
behold him;

9 I seek him on my left, in vain;
when I turn to the right, I
cannot see him.

10 Yet he knows how I live;
when he tests me, I shall
prove sterling gold.

11 I have kept closely to his foot-
steps,
never swerving from his path;

12 I never stray from his com-
mands,

I treasure up his orders.

13 But who can make him change
his mind?

He does whatever he may
choose!

15 So I am cowed before him;
the thought of him dismays
me.

16 For God makes my heart faint,
the Almighty crows me;

17 I am appalled at his dark mys-
tery,
and its black shadow has be-
wildered me.

24 Why has not the Al-
mighty sessions of set
justice?

Why do his followers never
see him intervening?

2 Evil men are removing land-
marks,
plundering flocks and shep-
herds,

3 driving off the orphan's ass,
seizing the widow's cow for
debt,

9 tearing the fatherless babe from
her breast,
seizing the very infants of the
poor for debt,

evicting poor folk, till these 4
humble souls
must hide and huddle away;
they wander like the wild ass in 5
the desert,

roaming in search of food—
for the children have no bread.
They have to steal corn from 6
the fields by night,
and rob the vineyards of the
rich;

all night they lie naked, unclad, 7
uncovered from the cold,
drenched by downpour from the 8
hills,
and clinging to rocks for shel-
ter,

till vigour fails them,
and their vital strength is **30** 2
gone.

Gaunt with hunger and with 3
want,
they gnaw herbs in the wold,
gathering saltwort under bushes, 4
using broom-roots for their
fuel.

They grope in waste and deso- 3
late places,
driven from the haunts of 5
men—
the hue and cry after them,
like thieves!

They live in dark ravines, 6
in caves and rocks,
grunting among the bushes, 7
coupling under the scrub,
brainless creatures and base- 8
born,
routed out of the country.

Some have to go bare, **24**
unclothed,
hungry while they are har- 10
vesting,
pressing the oil between the 11
rows of olives,
thirsty while they crush wine
from grapes.

Others evade the daylight, 13
caring not for the ways of God,
refusing to pursue his paths.
The murderer rises in the dark, 14

to kill poor folk and helpless;
 12 The groan of victims rises from
 the town,
 and wounded men cry out—
 but God pays no heed to the
 crime.
 15 The adulterer watches for the
 twilight;
 he muffles up his face,
 and mutters, 'Not a soul will
 see me!'
 14 The thief prowls in the night,
 16 and breaks into houses in the
 dark;
 thieves keep themselves shut up
 during the day,
 they all detest the light;
 17 they choose the midnight as
 their time,
 they are familiar with the
 ways of darkness.
 18 [[He is swept off by the flood,
 a curse lies on his property;
 no foot turns to his vineyard,
 19 ruined by drought and heat,
 flooded with melting snow.
 20 The streets of his native place
 forget him,
 his greatness is no more re-
 membered,
 he is uprooted like a rotten
 tree,
 21 he who ill-treats the widow,
 and pities not her children.]]
 22 Yet God lets them remain alive
 and strong;
 they rise, though they de-
 spaired of life;
 23 He lets them rest in safety,
 he watches over them!
 24 [[Have patience! they will soon
 be gone,
 brought low and bundled off
 like all the rest,
 lopped like the ears of corn.]]
 25 Who can deny it? who can
 prove I lie,
 and show that what I urge is
 idle talk?"

Then Bildad the Shuhite **25**¹
 answered:
 "What a help you are to **26**²
 poor God!
 What a support to his failing
 powers!
 What wise directions you can ³
 give to him,
 out of your ample stores of
 knowledge!
 Who helped you to such elo- ⁴
 quence?
 Who was it that inspired you?

He wields a dread authority, **25**²
 he keeps the peace within
 high heaven.
 His armies, who can number ³
 them?
 Whom cannot he surprise and
 seize?
 Then how can man be just be- ⁴
 fore God?
 How can a mortal man be
 pure?
 To him the very moon is not ⁵
 unsullied,
 the very stars are stained!
 How much more that mere ⁶
 maggot, man,
 that worm, a mortal man?

Before him the primæval **26**⁵
 giants writhe,
 under the ocean in their prison;
 the underworld lies open to his ⁶
 eyes,
 the nether regions are unveiled.
 The northern skies he spreads ⁷
 o'er empty space,
 and hangs the earth on noth-
 ing;
 he wraps up water in his clouds, ⁸
 and the clouds burst not
 under it;
 he veils the face of the full moon, ⁹
 spreading his cloud over it.
 The dome of heaven he arched ¹⁰
 over the deep,
 bounding the darkness from
 the light;

11 then swayed the pillars of the
sky,
appalled at the thunder of his
rebuke;

12 by his power he quelled the sea,
and by his wisdom he laid
low the Dragon;

13 by his breath the skies were
cleared,
and his hand maimed the
swift cloud-monster.

14 And all this is the mere fringe
of his force,
the faintest whisper we can
hear of him!

Who knows then the full thun-
der of his power?"

27 Then Eyob again replied:
2 "As God lives, who has
wronged me,
as the Almighty lives, who
has embittered me,

4 I swear I speak the truth,
no lie upon my lips,

5 when I maintain (by God!) that
you are wrong,
when I assert that I am in-
nocent!

3 For I am sound and sane;
God's breath is in me.

6 I hold unflinching to my inno-
cence;
not for one hour need I re-
proach myself.

12 You have all seen this for your-
selves;
then why vapour so vainly?"

7 Zophar the Minæan replied:
"May my worst enemy fare
like the wicked,
may my foe die the death of
the unjust!

8 For what hope has a godless
man,
when God demands his
soul?

9 Will God ever listen to his cry,
when woe befalls him?

Will he obtain his wish from 10
the Almighty?
Will the Almighty heed him
when he calls?

I can show you how God's 11
power works,

I will disclose the dealings of
the Almighty.

Here is what God awards an 13
evil man,

what the Almighty bestows
upon a tyrant:

if his children grow up, some 14
fall by the sword,
some starve;

his sons are victims of the plague, 15
their widows cannot wait for
them;

he may store silver up like dust, 16
and prepare robes abundant
as the clay;

he may prepare them, but the 17
just shall wear them,
and good men shall divide his
silver;

the house he builds is like a 18
spider's,

flimsy as a watchman's shelter.

He lies down rich—it is the end! 19
he opens his eyes, to find that
all is over!

Terrors seize him in the day, 20
a tempest carries him off by
night;

an east wind whirls him clean 21
away,
sweeping him from his site.

God pelts him without pity, 22
though fain he would escape;

God openly derides him, 23
and hisses scorn at him from
heaven.

Where is wisdom to be 28
found?

And knowledge, where does
it abound?

For silver there are mines,
and places for refining gold;
iron from the earth is taken, 2

copper smelted out of stones.
 3 Men searched the darkness to its
 depth,
 and in the pitchy gloom for
 stones they grope;
 4 they run a shaft down, far from
 daylight,
 they hang below, swinging
 upon a rope.
 5 A harvest comes out of the
 earth below,
 when the miner blasts it un-
 derground;
 6 sapphires lie among its stones,
 and he picks up lumps of
 gold;
 9 he falls to work upon the flinty
 rocks,
 he turns hills up by the roots;
 10 he drills a channel in the cliff,
 11 to draw the water off;
 10 he delves for what is rare,
 11 and hidden gems he will un-
 bare.
 12 But where is wisdom to be
 found?
 And knowledge, where does it
 abound?
 7 No vulture knows the path to
 it,
 no hawk's eye ever spies it,
 8 no proud beast ever paces it,
 no lion moves along it;
 13 not a man knows that path,
 in the land of the living none
 finds it.
 14 The deep says, 'Not in me!'
 The sea says, 'Not in me!'
 15 No solid gold can purchase
 wisdom,
 no silver can be paid for
 her;
 16 there is no price for her in gold
 of Ophir,
 in precious beryls or in sap-
 phires;
 17 gold and glass are no match for
 her,
 jewels of gold are no exchange
 for her;

coral and crystal are not to be 18
 mentioned;
 wisdom is more precious even
 than rubies;
 the Ethiopian chrysolite is not 19
 equal to her,
 no weight of gold can be paid
 down for her.

Where is wisdom to be found? 20
 And knowledge, where does
 it abound?
 For she is hid from every living 21
 creature,
 even from the eyes of a wild
 bird.
 Death and the underworld de- 22
 clare,
 'We have only heard of her.'
 God knows where she is, 23
 God only is aware of her
 abode;
 for he saw to the very ends of 24
 earth,
 he scanned the whole world
 under heaven,
 when he fixed the forces of the 25
 wind,
 and measured out the waters,
 when he made rules for the rain, 26
 and paths for the lightning
 flash;
 he saw wisdom then, and stud- 27
 ied her,
 worked with her and proved
 her.
 And he declares to man, 'For 28
 you
 to revere me is your wisdom,
 to shun evil—that is knowl-
 edge!'"

Then Eyob again replied: **29** 2
 "Oh to be as once I was in
 months gone by,
 in the days when God was
 guarding me,
 when his lamp shone over my 3
 head,
 and I could walk by his light
 through the dark!

4 Oh to be as I once was in my
 prime,
 when God was kindly shelter-
 ing my home,
 5 when the Almighty still was
 with me,
 when my children were about
 me,
 6 when my farms were a-flow with
 milk,
 and oil gushed from my oil-
 press!
 7 When I went to the city-
 council,
 and sat down among the
 burghers,
 8 the youths fell back before me,
 seniors rose to their feet,
 9 the nobles ceased to talk,
 and held their peace,
 10 the magnates became mute,
 and were struck dumb.
 21 Men listened to me carefully,
 and silently awaited my ad-
 vice;
 22 my words fell fresh on them
 like showers,
 23 they waited for me as for
 rain,
 like the dry clods in spring for
 rain,
 22 and when I spoke, no one
 would speak again.
 24 When I smiled, it encouraged
 them,
 my cheerful gaze put heart
 into the hopeless;
 25 I fixed their policy, I presided
 there,
 commanding as a monarch
 among men.
 11 Men blessed me when they
 heard of me,
 men owned my worth who
 saw me;
 12 for I delivered poor men when
 they cried,
 the fatherless and helpless;
 13 perishing people would give me
 their blessing,

I gladdened the heart of the
 widow;
 I wore the robe of charity and 14
 kindness,
 my justice was a tunic and a
 turban;
 I was eyes to the blind, 15
 I was feet to the lame,
 I was a father to protect the 16
 poor,
 taking their case up, though
 it was not mine;
 I broke the jaws of any who op- 17
 pressed,
 and forced their fangs to drop
 their prey.
 So I thought, 'I shall grow old 18
 among my brood,
 my days shall be like sand for
 number;
 my roots reach to the water, 19
 the dew lies on my branches
 all the night;
 fresh honours fall to me, 20
 I grow in might.'

And now my juniors mock **30**
 me,
 men whose sires I would have 1
 scorned
 to trust with a sheep-dog's
 task!
 God leaves me to these im- **16** 11
 pudent lads,
 he throws me to malicious
 men;
 my foes glare on me grimly, 9
 panting with open mouth, 10
 they strike me on the cheek, in-
 sulting me,
 banding together to attack me.
 I am the butt of their songs, **30** 9
 I am a byword among
 them;
 they loathe me, hold aloof from 10
 me,
 and at the sight of me spit in
 disgust.
 They have unstrung me and un- 11
 done me,

with their unbridled onset;
 12 a rabble rises against me,
 they set on to besiege me,
 13 they cut off my escape,
 determined to destroy me;
 and, loose to all restraints,
 14 they pour in at the open breach,
 rushing upon me through the
 ruined wall.

15 Thus terrors are let loose on me;
 my happiness is blown away,
 and like a cloud my welfare
 disappears.

16 So now my soul within me melts
 with sorrow,
 misery masters me;

17 the bones are rotting in my body,
 the pain that gnaws me never
 slumbers;

18 my skin is wrinkled with the fell
 disease,
 drawn tight over my limbs.

19 God has plunged me in the mud,
 I am reduced to dust and ashes.

20 Thou wilt not answer when I
 cry,
 thou hast ceased to care for
 me;

21 thou hast turned cruel to me,
 thou layest thy heavy lash on
 me,

22 thou tосtest me before the wind,
 I break up under the blast;

23 for I know thou wilt house me
 with death,
 where all the living have to
 dwell.

24 And yet a sinking man will
 stretch his hand,
 crying for help in his calamity.

25 Will not a man in trouble weep?
 Is not the soul of the forlorn
 distressed?

26 I hoped for good, and evil came,
 I waited for the light, and
 darkness fell;

27 my heart is hot and restless,
 misery faces me;

28 I wail, with none to comfort me,

fit company for howling jack-
 als,
 for any pack of wolves, 29
 for screaming ostriches.
 My skin is peeling off me black- 30
 ened,
 my limbs burn with the
 fever,
 my dances turn to dirges, 31
 my lyrics to laments.

Let God take scales of jus- **31** 6
 tice to my life,
 and he would own that I am
 innocent!

If ever I lived a false life, 5
 if ever I took to fraud,

if ever I went wrong, 7
 if my heart ever followed my
 eyes,

may others eat up what I sow, 8
 and may my crops be rooted
 up!

I laid an interdict upon my eyes, 1
 never to look with longing on
 a maiden.

What would I get from the High 2
 God for that?

What would the Almighty
 send on me for that?

What but the suffering that falls 3
 to sinners,
 the ruin that rewards the
 vicious?

Does he not see whate'er I do, 4
 and count each step I take?

If ever my heart was enticed by 9
 women,

if ever I haunted my neigh-
 bour's door,

may my own wife be a slave to 10
 strangers,
 a concubine for other men!

Adultery would be an infamous 11
 offence,
 a crime that calls for punish-
 ment;

it is a fire that burns life to a 12
 cinder,

it would burn up whatever I
possess.

13 If ever I ignored the rightful
claim

of any servant, man or woman,

14 what could I do when God rose
up?

If he took me to task, what
could I say?

23 No, I feared suffering at the
hands of God;

I could not do it, in my dread
of him.

15 Did not my Maker make my
servant too,
and form us both alike within
the womb?

16 I never grudged a poor man any-
thing,

I never let a widow pine in
want;

17 I never ate my bite of food alone
and did not share it with the
fatherless.

18 For, like a father, God has
brought me up,
caring for me since ever I was
born.

19 If ever I saw any perishing
for lack of clothing, naked in
their need,

20 and did not warm them with my
fleeces,
till they blessed me for cov-
ering them;

21 if ever I sued unoffending men,
because I knew the verdict
would be mine;

22 then may my shoulder drop
from its socket,
my arm snap from the collar-
bone!

38 If ever my land accused me,
if the furrows all complained
with tears,

39 that I paid not for the fields I
worked,

or murdered those who owned
the land,
may thorns grow up instead of 40
wheat,
foul weeds for barley!

If ever I relied on gold, 24
or rested everything on solid
gold,

if I rejoiced because my wealth 25
was great,
because my hands had gath-
ered riches;

if I looked on the shining sun 26
or on the moon that moved in
splendour,

and let my heart go out to them, 27
wafting a kiss to them,
that also would be a crime for 28
punishment,
for I should have denied the
God on high.

If ever I rejoiced at my foe's 29
ruin,

or exulted when evil befell him,
or practised the sweet sin of 30
cursing him

and praying for his death;
if my household did not say, 31
'Who is not satisfied with his
provision?'

(for never a stranger had to 32
sleep in the streets—

I opened my door to the
traveller);

if ever I concealed my sin from 33
men,

covering up my guilt,
if ever I kept quiet within doors, 34
afraid of what the crowd
would say,
dreading public opinion—

well, here I enter my own plea of 35
innocence.

Oh for a hearing!

Oh for an answer from the
Almighty!

Would that I had his indict-
ment,

whatever my Opponent has
against me!

36 Proud would I be to bear it on
my shoulder,
to bind it like a crown upon
my head,
37 entering his presence like a
prince,
and telling every detail of my
life."

32 Eyob ended, and the three
men said no more to him,
because he considered himself in
2 the right. Then Elihu the son
of Barakêl the Buzite, belong-
ing to the clan of Ram, blazed
out in anger—against Eyob, for
making himself out to be better
3 than God, but also against his
three friends for compromising
God by failing to refute Eyob.
4 As they were older men, Elihu
had waited for them to argue
5 with Eyob; but when Elihu
saw that the three men had no
answer to make, his anger
6 blazed. Then said Elihu the
son of Barakêl the Buzite:

"I am young and you are aged
men;

so I held back, afraid to tell
you my opinion.

7 I felt the word lay with a long
life,
and years entitled men to in-
struct wisely.

8 Yet God inspires a man,
'tis the Almighty who breathes
knowledge into him;

9 it is not always seniors who are
sage,

or aged men who understand;

15 they get dumbfounded and they
say no more,
words fail them.

16 But am I to wait because they
will not speak,
because they stand in si-
lence?

17 No, I will offer my own answer

and speak my mind upon the
matter.

I waited till you spoke, 11

I listened for your arguments;

I paid attention carefully to you, 12

as you went over your reasons; 11

and not a man of you confuted 12

Eyob,

or answered what he urged.

Say not, 'We found him too 13
clever for us!

It must be God, not man, who
puts him down!'

He has not met me yet; 14

and I will not meet him with
your replies.

For I am full of things to say, 18

and my mind urges me to
speech.

My mind is like wine bottled up, 19
ready to burst out, like new
bottles.

I must relieve myself by speak- 20
ing,

I must emit my answer.

I would show favour to no man, 21

I would not flatter anyone;

I know not how to flatter— 22

or my Maker would soon
make an end of me.

Now, Eyob, mark my **33**
words,

listen to all I urge.

Here am I with open mouth,

here is my tongue talking, 2

my heart uttering what is right 3

and true,

and my speech utterly sincere.

Answer me, if you can; 5

stand up and argue with me.

You and I before God are the 6
same;

I too am formed of clay;

God's spirit made me, 4

and the Almighty breathes
life into me.

No fear of me need scare you; 7

I will not be hard on you.

8 You argued, in my hearing,
 for I heard you claim—
 9 'I am pure and sinless,
 innocent and guiltless:
 10 but God picks a quarrel with me,
 he treats me as his enemy,
 11 he fastens logs to my feet,
 he watches every step I take;
 12 and if I cry, he will not an-
 swer:
 no, God conceals himself from
 men.'
 13 Now, why complain of him
 for never answering your cry?
 14 God has one mode of speech;
 yes, and if man heeds it not,
 another.
 15 In dreams, in visions of the
 night,
 when men fall into trances,
 slumbering on their beds,
 16 he reveals things to them,
 and sends them awful warn-
 ings,
 17 to draw them back from evil,
 and make them give up pride,
 18 to save their souls from death,
 their lives from rushing on
 their doom.
 19 Or, man is chastened on a bed of
 pain,
 his limbs are all benumbed.
 20 till his soul turns from food,
 and even dainty dishes he
 abhors;
 21 his flesh grows lean and foul,
 his bones stick out;
 22 his life is on the verge of death,
 near the destroying angels.
 23 But another angel comes to his
 aid,
 one of God's thousand angels;
 he tells the man his faults,
 24 and then in pity intercedes
 for him,
 that his life may be saved from
 death,
 since he has found a ransom
 for the man.

Then his flesh turns fresher than 25
 a child's,
 his early strength returns;
 he prays to God and wins his 26
 favour,
 he worships in his presence
 joyfully;
 he tells men how God saved him,
 singing aloud to others, 27
 'I sinned, I went astray,
 but he has not punished me;
 he saved my soul from death, 28
 and let me see the dear light
 of the living.'

Now God does all this over and 29
 again,
 twice, thrice, for men,
 to bring them back from death 30
 into the sunshine of life."

Elihu went on: **34** 2
 "Listen to my words, ye 2
 wise,
 hear me, O ye sages.
 A man's mind tests what he is 3
 told,
 as the palate tastes food for
 itself;
 let us choose what may be 4
 true,
 let us decide on what is right.
 Eyob claims that he is innocent, 5
 that God has wronged him;
 'Though I am right,' he says, 6
 'God makes me out a liar,
 he wounds me fatally, though
 I am faultless.'
 Was there ever a man like Eyob, 7
 who gulps down blasphemy
 like water,
 who goes in league with evil- 8
 doers,
 and holds with scoffers?
 He says it is no use for man 9
 to be the friend of God.

Listen, you are men of sense: 10
 far be it from God to do evil,
 far be it from the Almighty to
 go wrong!

11 He makes man answer for his
deeds,
and fare exactly as he may
deserve.
12 No, never will God do an evil
deed,
never will the Almighty act
unjustly—
13 he is no viceroy lording it on
earth!—
his heart and hand are on the
universe,
14 and were he to withdraw his
spirit,
were he to gather in his breath,
15 the human race would perish in
a moment,
man would return to the dust.

33 Now, Eyob, listen and at-
tend;

31 be silent, let me speak!
32 If you have anything to say, in-
deed,
then answer, for I fain would
see you cleared;
33 if not, then listen to me,
be silent, I will teach you
wisdom.

34 Pray understand this,
16 listen to my lesson:
17 Can one opposed to justice gov-
ern?
Would you denounce the
strong God and the just,
18 who tells a king he is a knave,
tells nobles they are villains,
19 who never favours princes,
never prefers rich men to
poor?
All are his handiwork,
20 and suddenly, at midnight,
they are dead!
Rich men are torn away,
the mighty disappear mysteri-
ously,
21 for God's eye is on human life,
he watches every step that a
man takes;
22 there is no darkness, there are no
black shadows,

where evildoers can ever hide.
God has not to fix sessions, 23
in order to bring men to jus-
tice;
he shatters mighty men without 24
a trial,
and leaves their place to other
men;
he overturns them in the night, 25
because he marks what they
are doing;
he breaks the villains in his 26
wrath,
and strikes them down before
the world,
because they swerved from 27
following his lead,
reckless of all his rules,
till wails reached him from the 28
oppressed,
and cries from the forlorn
came to his ears.
If he did nothing, who would 29
dare denounce him?
Were he indifferent, who dare
blame him?—
though he does watch over men 30
and nations,
that none may reign who
would beguile the people.

No, tell God: 'Now that I have 31
suffered,
I will offend no more;
teach me what I am blind to, 32
and, if I sinned, I will not sin
again.'
Leave him to deal with you, as 33
he may please;
are you to choose the terms,
not God?
Say what you like,
but thinking men will say 34
with me,
any wise man who hears me
will agree,
that Eyob has been speaking 35
thoughtlessly,
his words are void of wisdom.
Oh that the trials of Eyob might 36
continue,

for his impious replies!
 37 He adds rebellion to his guilt,
 by heaping scornful blas-
 phemies on God."

35 Elihu went on:
 2 "Is it fair, think you—
 call this your 'rights before
 God'?—

3 to ask, 'What do I gain,
 what good is it to me, if I sin
 not?'

4 Well, I will answer you,
 you and your friends.

5 Look up to heaven, on high,
 behold the skies above;

6 how can your sin injure God?
 What are your many mis-
 deeds to him?

7 Your innocence—is that a gain
 to him?

Can you be any benefit to
 him?

8 Your guilt affects men like your-
 self,
 your innocence is man's con-
 cern alone.

16 Eyob argues idly,
 lavishing words thoughtlessly;

10 he never asks, 'Where is God my
 Maker,

who gives men songs of glad-
 ness in the night,

11 who grants us better knowledge
 than the beasts,

more wisdom than the birds?'

13 God will not listen to an idle
 outcry,

the Almighty will not heed it—
 14 as when you say you 'cannot
 see him'!

Hush! only wait for him.

15 But now, because his anger does
 not strike,

he is not serious about sin, you
 say!"

36 Then Elihu continued:
 2 "One moment I will soon
 convince you:

there is still something to be
 said for God!
 I will now justify my Creator 3
 from a wide survey of the
 truth.

Truly it is no false plea that I 4
 urge;

here stands a man whose in-
 sight is unerring!

The stubborn God disdains, 5
 he will not spare the wicked, 6

he rights those who are wronged,
 and gives the just their due;

when they cry, cruelly op- 35 9
 pressed,

for rescue from the tyrant's
 arm,

cry out against his impious pride, 12
 and can get no redress,

he seats them beside kings, 36 7
 high on a throne.

When they are fettered, 8
 fast bound in misery,

he lets them see what they have 9
 done,

so proudly, so rebelliously;
 he makes them listen to sense 10

then,
 bidding them turn from sin.

If they will hear him and sub- 11
 mit,

they spend a life of prosperous
 days,

and pleasant years.

But if not, then they die a vio- 12
 lent death,

perishing in their folly;
 godless at heart, they are en- 13

raged with him,
 they will not cry for help
 when he confines them;

they die an early death, 14
 like men debased by vice.

God saves the sufferer by suffer- 15
 ing,

and by adversity gets them to
 listen;

but your wide freedom has be- 16
 guiled you,

your life so undisturbed,
 with never a trouble to haunt
 you,
 with rich food on your table.
 17 And so you meet the full doom
 of the wicked;
 God's judgment grips you.
 18 Let not his chastening make you
 rage at him;
 let not the cost of discipline
 deter you.
 19 Would your wealth save you
 without suffering,
 or all the strength you have at
 your command?
 20 Let not your folly tempt you to
 be proud,
 like men who think that they
 know everything.
 21 Beware, banish all evil thoughts
 —you prefer sin to suffering!
 22 God's power has a high hand;
 who calls him to account?
 23 Who ever tells him what to do?
 Who says, 'Thou hast done
 wrong'?
 24 Remember to extol him for his
 creation,
 that has moved men to song,
 25 that all men love to see,
 though man beholds it only
 from afar.
 27 He draws up water from the
 sea,
 distils it from his vapours,
 28 and pours the rain down from
 the clouds,
 dropping in showers on man;
 31 therewith he sustains the na-
 tions,
 and provides food for man-
 kind.
 29 Who knows how the clouds are
 spread,
 or how he thunders out of his
 pavilion?
 30 Lo, he surrounds himself with
 clouds,
 and shrouds the mountain-
 tops;

he hurls the lightning from an ³²
 unseen hand,
 and bids it strike the mark;
 the thunder tells of him, ³³
 of anger blazing at iniquity.

Does it not make you **37**
 tremble?
 does it not make your heart
 leap to your mouth?
 Listen, oh listen to his voice so ²
 loud,
 to the rumbling from his lips!
 He sends the sound pealing ³
 across the sky;
 he sends his flash to the
 fringes of the earth.
 After the lightning comes a ⁴
 roar,
 God thundering in his majesty;
 nor does he hold the downpour
 back,
 whenever his voice thunders.

God lets us see his wonders; ⁵
 great things he does, beyond
 our ken.
 He bids the snow fall on the ⁶
 earth,
 also the heavy rains,
 that keep men within doors— ⁷
 to let all mortals feel his
 power;
 the beasts retire into their dens, ⁸
 and lurk inside their lairs.
 Storms blow out of the south, ⁹
 and cold comes from the
 north;
 the ice forms at his breath, ¹⁰
 and freezes the broad water
 hard;
 he loads a heavy cloud with ¹¹
 hail,
 and from the clouds his light-
 ning scatters,
 darting here and darting there, ¹²
 turning as he directs it,
 doing whatsoe'er he bids it
 over all his world,
 either smiting with a curse, ¹³
 or sent in mercy.

- 14 Listen to this, O Eyob, stand still,
think of the wonders of God.
- 15 When God works, do you know how?—
how he makes lightning flash from the clouds?
- 16 Do you know how the clouds are poised,
that pour a deluge when it thunders?
- 17 Do you know why your clothes are hot,
when he stills the earth for the sirocco?
- 18 Can you, like him, roll out the sky,
solid, as any molten mirror?
- 19 Tell me, what can we say to him?
How can we argue, with our darkened minds?
- 20 What! man to cavil at his word?
Man to charge him with confusion?
- 21 Men cannot gaze even upon yonder sun,
so dazzling in the heavens,
now that the wind has come to clear the clouds,
- 22 now radiant light streams from the northern sky;
and the Splendour of God is awful,
- 23 the Almighty is beyond our minds.
Supreme in power and rich in justice,
he violates no right.
- 24 For this men do him reverence,
and thoughtful men revere him."

38 Then the Eternal answered Eyob out of a storm, saying:

- 2 "Who darkens my design with a cloud of thoughtless words?
3 Confront me like a man;

come, answer these my questions.

When I founded the earth, 4
where were you then?

Answer me that, if you have wit to know.

Who measured out the earth?— 5
do you know that?

Who stretched the builder's line?

What were its pedestals placed 6
on?

Who laid the corner-stone,
when the morning-stars were 7

singing,
and all the angels chanted in their joy?

Who helped to shut in the sea, 8
when it burst from the womb of chaos,

when I swathed it in mists, 9
and swaddled it in clouds of darkness,

when I fixed its boundaries, 10
barred and bolted it,
saying, 'Thus far and no fur- 11
ther!

Here your proud waves shall not pass'?

Have you ever roused the morn- 12
ing,

given directions to the dawn,
to catch earth by the corners 13
and shake out the wicked?—

earth stands out clear like clay 14
stamped by a seal,

in all its colours like a robe,
while wicked men are robbed of 15
their dark hours,

and their uplifted arms are broken.

What path leads to the home of 19
Light,

and where does Darkness dwell?

Can you conduct them to their 20
fields,

and lead them home again?
 16 Have you found out the foun-
 tains of the sea?
 Have you set foot upon the
 depths of ocean?
 17 Have the gates of Death been
 ever shown to you?
 Have the warders cowered
 before you?
 18 Have you grasped earth in all
 its breadth?
 How large is it? Tell me, if
 you know that.
 21 Surely you know! you, born
 when it was made,
 you who have lived so long!
 22 Have you ever entered the
 stores of the snow?
 Have you seen the arsenals of
 hail—
 23 the hail I keep for stormy days,
 for battery and assault?
 24 How are the mists marshalled,
 that scatter fresh water on
 earth?
 25 Who cut a channel for the rain
 in torrents,
 who made a path for thunder-
 bolts—
 26 raining on lands where no man
 lives,
 on deserts uninhabited,
 27 to gladden lonely wastes,
 and clothe the dry land with
 green sward?
 28 Have showers a human sire?
 Who was the father of the
 dew?
 29 From whose womb came the ice?
 Who gave birth to the hoar-
 frost,
 30 when water freezes hard as stone,
 and the ice hides the depth
 below?
 31 Can you bind up the Pleiades in
 a cluster,
 or loose the chains of Orion?
 32 Can you direct the signs of the
 Zodiac,

or guide the constellations of
 the Bear?
 Can you control the skies? 33
 Can you prescribe their sway
 over the earth?
 Can you send orders to the 34
 clouds,
 for water in abundance to be
 yours?
 Can you send out the lightning 35
 on its mission?
 Does it say humbly to you,
 ‘Here am I’?
 Who taught the feathery clouds, 36
 or trained the meteors?
 Who has the skill to mass the 37
 clouds,
 or tilt the pitchers of the sky,
 when the soil runs into cakes of 38
 earth,
 and the clods stick fast to-
 gether?
 Can you hunt for the lioness, 39
 and feed her hungry cubs,
 lying within their dens, 40
 and couching in their coverts?
 Who furnishes the lion’s food at 41
 evening,
 when his young ones cry to
 God,
 seeking their prey?
 Do you know how wild 39
 goats breed, upon the
 hills?
 Can you control the calving of
 the hinds?
 Do you fix their appointed time? 2
 Do you know when they are
 to bear?
 Down they bend, and the womb 3
 opens,
 as they drop their young—
 lusty offspring, thriving in the 4
 open,
 that run off and return not to
 the herd.
 Who gave the wild ass his free- 5
 dom?

Who let the swift ass roam at
 large,
 6 whose home I make the steppes,
 whose dwelling is the salty
 land?
 7 He scorns the noisy town,
 he hears no driver's shout;
 8 he scours the hills for pasture,
 in search of any green thing.
 9 Will the wild ox be content to
 slave for you?
 Will he stay in your stable?
 10 Can you rope him to your
 plough?
 Will he harrow the furrows for
 you?
 11 Will you trust to his tremendous
 strength,
 and let him do your field-
 work?
 12 Will you rely on him to come
 and carry corn home to your
 threshing-floor?
 19 Do you supply the war-horse
 with his strength,
 or cover his neck with the
 tossing mane?
 20 Do you make him leap forward
 like a locust,
 snorting bravely, furiously?
 21 He paws the valley proudly,
 facing the clash of arms;
 22 he mocks at fear, unterrified,
 he flies not from the sword;
 23 the quiver rattles against him,
 the glittering spear and jave-
 lin,
 24 but on he charges in wild
 rage,
 straight ahead, never swerv-
 ing;
 25 the trumpet sounds—'Aha!' he
 cries,
 scenting the battle from afar,
 where captains thunder, 'mid
 the shouts of war.
 26 Does your wit send the hawk to
 soar

and spread her wings for the
 south?
 Does your word make the eagle 27
 mount
 to nest aloft among the hills?
 Her home is high upon the cliffs, 28
 on the peak of the crag she
 perches;
 she spies her prey from the 29
 height,
 with eyes that see from far;
 her young ones suck up blood, 30
 and where the slain are, there
 is she.
 [[The ostrich flaps her wings in 13
 pride;
 but is the feathered creature
 kind?
 She leaves her eggs upon the 14
 earth
 to warm and hatch out in the
 dust,
 forgetting that a foot may 15
 crush them,
 or a wild beast tread on
 them—
 harsh to her young, as if they 16
 were not hers,
 unheeding though her labour
 is in vain;
 for God makes her devoid of 17
 sense,
 he denies her intelligence.
 Let hunters come, and she will 18
 scour the plain,
 scorning the horse and its
 rider.]]

Will critics still dispute **40**
 with the Almighty?
 To argue with God, answer all 2
 these questions.
 Will you seek to discredit my 8
 just ruling?
 To justify yourself, will you
 condemn me?
 If you have an arm like God's 9
 if you can thunder with a
 voice like his,
 then deck yourself in majesty 10
 and pomp,

array yourself in grandeur and
in glory;
11 pour out the fury of your wrath
abase all who are proud,
12 lay all the lofty low,
and crush the wicked on the
spot,
13 bury them all in the dust,
and shroud their faces with
the darkness;
14 then I will offer praise to you,
because your own right hand
wins victory!"

3 Then Eyob replied to the
Eternal:

4 "I am of small account: how
can I answer thee?

I lay my hand upon my lips;
5 once I have spoken—never
again!

twice—but I will not say one
other word!

42 I admit thou canst do any-
thing,

2 that nothing is too hard for
thee.

3 I thoughtlessly confused the
issues;

I spoke without intelligence,
of wonders far beyond my
ken.

5 I had heard of thee by hearsay,
but now mine eyes have seen
thee;

6 so I despise myself,
in dust and ashes I repent."

7 Now after the Eternal had
spoken thus to Eyob, the Eter-
nal said to Eliphaz the Teman-
ite, "My anger is hot against
you and your two friends, for,
unlike my servant Eyob, you
have not told the truth about
8 me. But go to my servant
Eyob with seven bullocks and
seven rams: offer them as a
burnt-sacrifice for yourselves,
and my servant Eyob shall inter-
cede for you; out of regard for

him, I will not wreak destruction
upon you for your impiety." 9
Whereupon Eliphaz the Teman-
ite, Bildad the Shuhite, and
Zophar the Minæan, went and
did as the Eternal had told
them; and the Eternal paid
regard to Eyob's intercession.
Also, when Eyob prayed for his 10
friends, the Eternal turned his
own fortunes; the Eternal gave
Eyob twice as much as he had
before. Then came all his 11
brothers and sisters and his old
friends; they dined with Eyob in
his house, condoling with him and
consoling him for all the misery
that the Eternal had brought
upon him; they each presented
him with a piece of money and
a gold ring.

In the end, then, the Eternal 12
made Eyob more prosperous
than he had been at first; he had
fourteen thousand sheep and
goats, six thousand camels, a
thousand pair of oxen, and a
thousand she-asses; also, he had 13
seven sons, and three daughters 14
whom he called Ringdove, Cas-
sia, and Applescent. In all the 15
world there were no women to
be found as handsome as the
daughters of Eyob; their father
even let them share the right of
inheritance along with their
brothers. After this Eyob lived 16
for a hundred and forty years;
he lived to see his grandsons
and great-grandsons—four gen-
erations. Then Eyob died, old, 17
after a full life.

[[Look at the hippopota- **40**
mus there,
munching grass like an ox! 15
Look at the strength of his 16
thighs,
and the stout muscles of his
belly;
his tail is stiff as any cedar, 17

the sinews of his thighs are
 closely knit;
 18 his bones are tubes of bronze,
 his ribs like iron bars.
 19 He is God's very masterpiece,
 made to be lord of his fellows.
 20 The rivers furnish him with
 food;
 wild animals are all amazed at
 him,
 21 as there he lies, below the lotus-
 trees,
 in covert of the reed and fen,
 22 in the shade of thorny thickets,
 surrounded by the water-
 willows.
 23 He never trembles, though the
 torrent rages;
 he is unmoved amid the
 swollen streams.
 24 Who catches him with any
 barb?
 Who runs a rope through his
 nose?

41 All hopes of seizing him are
 vain;
 9 the very sight of him dismays.
 10 No one is bold enough to stir
 him up;
 what man could face him?
 11 Who could attack him with suc-
 cess?
 None, none beneath the sky.
 12 No hunter would survive to
 boast
 and brag of his exploits and
 his fine arms.
 1 Can you pull out the crocodile
 with a hook,
 or tie his tongue down with a
 string,
 2 or run a cord right through his
 gills,
 or carry him with a gaff be-
 tween his jaws?
 3 Will he make many a prayer to
 you?
 Will he speak softly to you?
 4 Will he come to terms with you,

always to be at your service?
 Will you play with him like a 5
 pet bird,
 or cage him to amuse your
 maidens?
 Will fishermen make a meal of 6
 him?
 Will traders cut him up?
 Can you plant harpoons in his 7
 skin,
 or pierce the head of him with
 spears?
 Just lay a hand on him!—just 8
 once!—
 you will not forget the fray!
 Who can strip him of his hide? 13
 Who can pierce his armoured
 scales?
 Who can force open his jaws? 14
 His teeth are a terror!
 His back is row on row of 15
 shields,
 sealed close and tight,
 one scale so near another 16
 that no air can pass between,
 welded each to each, 17
 clasped till they cannot be
 parted.
 The light plays on his snorting 18
 snout;
 his eyes flash like the morn-
 ing rays;
 flames issue from his mouth, 19
 and sparks fly out;
 steam pours out of his nostrils, 20
 as from a seething, boiling
 pot;
 his breath would kindle coals, 21
 with the fire from his mouth.
 Strength is seated in his neck— 22
 all creatures twitch in terror
 at him.
 Firm are the flakes of his 23
 flesh;
 his heart is stout as a mill- 24
 stone.
 When he comes up, strong men 25
 are terrified,
 scared by the swirl in the
 water;

26 no sword avails against him,
 no spear, no dart, no shaft;
 27 he treats a harpoon like a
 straw,
 a bronze lance is like rotten
 wood;
 28 no arrow makes him fly,
 stones from a sling to him are
 merely stubble,
 29 bludgeons are mere bulrushes,
 and whizzing javelins he de-
 rides.
 30 His lair is the sharp rocks,
 he rests his loins upon the
 mud,

He makes the water boil and 31
 foam,
 churning the deep like un-
 guents in a pot;
 he leaves a shining furrow in his 32
 wake—
 one would think the deep was
 hoary!
 Nowhere on earth is there the 33
 like of him,
 a creature born to know no
 fear;
 wild animals are all in fear of 34
 him,
 the monarch of proud crea-
 tures.]]

THE PSALMS

1 Happy the man who never
goes by the advice of the
ungodly, who never takes
the sinners' road, nor joins
the company of scoffers,

2 but finds his joy in the Eter-
nal's law, poring over it day
and night.

3 He is like a tree planted by a
stream, that bears fruit in
due season, with leaves
that never fade; whatever
he does, he prospers.

4 Not so the ungodly! No, they
are like chaff swept away
by the wind;

5 when judgments come, the un-
godly shall not stand, nor
shall the sinful last in the
community of the just.

6 The Eternal cares for the life of
the just, but the ungodly life
shall perish.

1 **2** Why are pagans seething, na-
tions vainly plotting,
2 headed by kings of the world,
by monarchs making plans
against the Eternal and his
chosen one,

3 crying, "Let us snap their ties,
and fling off their control"?

4 Throned in heaven, he laughs,
the Lord mocks at them;

5 then in wrath he speaks to them,
scares them with his fury.

7 The Eternal's edict let me tell:
6 "I, I have installed my king
on Sion, on my sacred hill."

7 Let me tell the Eternal's mes-
sage:

"You are now my son,
this day am I your father;
8 ask, and I make you master of
pagans,
lord over all to the ends of
the earth;

you can maul them with an **9**
iron mace,
and shatter them like potter's
ware!"

So, kings, be wise; **10**
you rulers of the world, take
warning;

worship the Eternal reverently, **11**
shudder and submit to him,
do homage to him truly, lest **12**
he be angry,
and you end in ruin;

for his anger quickly flames—
happy are all who shelter be-
side him!

*A song of David, when he was
flying from his son Absalom.*

How many foes have I, **O 3** **1**
thou Eternal!

Many rise against me,
many are saying of me, **2**
"There is no help for him in
God."

Ah, but thou shielded me, **O 3**
thou Eternal,
in triumph, thou whom I do
glorify!

When I call out to the Eternal, **4**
he answers me from his sa-
cred hill.

I laid me down to sleep, **5**
and this morning I waken, for
the Eternal upholds me;

I fear not thousands of the **6**
foe
ranged all around me.

My enemies thou wilt all dis- **7**
able,
and the ungodly thou wilt
crush.

Up, **O** Eternal, to the rescue! **7**
'Tis for the Eternal to bring **8**
help:

my God, thy blessing be upon
thy people!

From the Choirmaster's collection. To a string accompaniment. A song of David.

1 **4** O God, my champion, answer
my appeal.

When I was hemmed in, thou
hast freed me often;
be gracious to me now and
hear my prayer.

2 Proud men, how long will you
be so misguided,
loving to deal in libels, eager
on vain intrigues?

3 Look how the Eternal marks me
out for favour!
The Eternal listens when I call
to him.

4 Tremble at it and give over
sinning,
bethink yourselves at night
and hold your peace;

5 offer true sacrifice and trust
the Eternal.

6 Many long for a sight of prosper-
ous days;
"Only look up and smile on us,
O Eternal!"

7 My heart thou hast already
given more joy
than theirs who harvest corn
and store new wine.

8 So quietly I lay me down to
sleep,
for even alone, thanks to thee,
I am secure.

From the Choirmaster's collection. For flutes. A song of David.

1 **5** O thou Eternal, listen to my
words,
and hear the murmur of my
soul;

2 my King and God, give ear to
my appeal,

for I am calling out to thee;
oh hear my morning prayer, 3
for in the morning I set forth
my plea,
waiting thine answer.

Thou art no God to take de- 4
light in vice,
no evil man is any guest of
thine,

no arrogance can look thee in 5
the face;

all wrongdoers and lying men 6
thou hatest,

craft and bloodshed thou ab-
horrest;

but I have access to thy house, 7
by thy great generosity,

I can bow reverently before
thy sacred shrine.

O thou Eternal, let not my 8
foes thwart me,

lead thou me on, as thou art
just,

make thy path smooth before
me.

For in their talk there is no 9
truth,

their hearts are deep with
mischief,

their throats are open graves—
smooth-tongued deceivers!

O God, condemn them; 10

let their own plots end them.
Down with them, for their

many crimes,
rebelling against thee!

So all who shelter with thee 11
shall rejoice,

and under thy protection
sing for joy;

lovers of thy name ever
exult in thee.

For thou wilt bless the just, O 12
thou Eternal,

shielding them safe,
crowning them with thy fa-
vour.

From the Choirmaster's collection. To a string accompaniment. For bass voices. A song of David.

- ¹ **6** Punish me not in anger, O
 Eternal,
 do not chastise me in hot rage;
² have pity on me, Eternal, in
 my weakness,
 oh heal me, for my health is
 broken,
³ my soul is in an anguish of
 dismay.

Ah, why art thou so long of
 helping?

- ⁴ O thou Eternal, save my life
 once more;
 for thy love's sake, succour
 me;
⁵ for in death's realm there is no
 thought of thee,
 and who can praise thee in
 the world below?

- ⁶ I faint with moaning,
 every night my bed is
 drenched with tears,
 my couch is wet with them;
⁷ trouble wears away my strength,
 I age under outrages from my
 foes.

- ⁸ "Begone, all of you, evildoers!
 The Eternal listens to my wail,
⁹ the Eternal will receive my
 prayer."

- ¹⁰ My foes shall all be utterly dis-
 mayed,
 and suddenly discomfited
 once more.

*A dithyramb of David, sung to
 the Eternal, about the taunts
 of Cush the Benjamite.*

- ¹ **7** I shelter with thee, Eternal
 One, my God;
 keep me safe from my pur-
 suer,
² lest he tear me like a lion,

devouring me, with none to
 rescue.

- If I did it, Eternal One, my ³
 God,
 if I am guilty of injustice,
 if I ill-treated my friend, ⁴
 if I made havoc of my foe for
 no cause,

- then let the foe chase me, ⁵
 then let the foe catch me,
 let him trample my life to the
 ground,
 let him lay me low in the dust!

- [[Bestir thyself in anger, O ⁶
 Eternal,
 in outbursts of fury against
 our foes;
 awake to aid us, to maintain
 the right.

- Summon all nations before thee; ⁷
 be seated on thy lofty throne,
 O thou Eternal, thou judge of ⁸
 the world!

- Right our cause, we are inno-
 cent,
 do justice, thou, to our in-
 tegrity—
 ah, end the malice of the un- ⁹
 godly!

- The God of justice reads the
 inmost heart;
 God shields us, he who saves ¹⁰
 the upright heart;
 God is a just God, every day ¹¹
 indignant.]]

- There he is, whetting his sword ¹²
 again!

- His bow is strung and
 stretched,
 his deadly darts are ready, ¹³
 his arrows are fire-tipped;

- the scoundrel is alive with ¹⁴
 malice,

hatching mischief and decep-
tion;
15 he digs out a deep pit—
and into his own pitfall shall
he tumble!

16 His mischief shall recoil on his
own head,
his violence shall drop on his
own crown;
17 while I thank the Eternal for
his retribution,
and praise the Eternal, the
Most High.

*From the Choirmaster's collec-
tion. Set to a vintage melody.
A song of David.*

1 **8** O thou Eternal One, our Lord,
what majesty is thine
o'er all the world!

2 High in heaven thou hast set
thy splendour,
3 to check thy foes, to crush
the rebels.

Let me sing of this, thy heav-
enly strength,

2 like tiny children lisping out
thy praise;

3 for, as I look up to the heavens
thy fingers made,
the moon and stars that thou
hast shaped,

4 I ask, "And what is man, that
thou should'st think of him?

What is a mortal man, that
thou should'st heed him?"

5 Yet thou hast made him little
less than divine,

thou hast crowned him with
majesty and honour,

6 giving him sway o'er all thy
hands have made,
with all things underneath
his feet—

7 sheep and oxen, all of them,
yes and the wild beasts,

8 birds of the air and fish of the
sea—

all that swims on the wet
sea paths!

O thou Eternal One, our Lord, 9
what majesty is thine o'er all
the world!

*From the Choirmaster's collec-
tion. For a soprano boys'
choir. A song of David.*

With all my heart I thank **9** 1
thee, O Eternal,

I will tell over all thy deeds
of wonder,

I thrill and triumph in thee, 2
singing praise to thee, O thou
Most High.

For my foes are routed, 3
stumbling to their ruin at thy
frown;

thou hast upheld my cause, my 4
rights,

passing just sentence, seated
on thy throne;

thou hast curbed pagans, crush- 5
ing the ungodly,

blotting their very name out
for all time.

The foe is at an end, no more 6
to be remembered,

the towns thou hast torn up
lie in lasting ruin;

but the Eternal sits enthroned 7
for evermore,

enthroned for government,

he governs all the world with 8
justice,

ruling its folk with equity.

So the downtrodden are safe 9
with the Eternal,

he is a refuge in desperate
hours;

those who know what thou art 10
can trust in thee,

for never wilt thou abandon
those who seek thee.

Sing praise to the Eternal, 11
whose seat is in Sion,

declare to the nations what
he does,

how he bears you in mind, this 12
Avenger of bloodshed,

- how he never forgets the wail
of the weak.
- 13 The Eternal has seen what I
suffer, and pitied me,
lifting me from the very
gates of death,
- 14 that in the gates of Sion I may
chant his praise,
exulting in his aid.
- 15 The pagans have sunk in the
pit they dug;
in the net they set, their feet
are snared.
- 16 The Eternal has shown what
he is, by a sentence of
doom,
as his hands have trapped the
ungodly.
- 17 The ungodly must go back to
death,
all pagans who are forgetful
of God;
- 18 for one day the needy will be
remembered,
the hopes of the downtrodden
will not always be disap-
pointed.
- 19 Take action, O Eternal, let not
man have the upper hand;
let pagans get their doom
from thee!
- 20 Strike them with terror, O
Eternal,
let pagans know that they
are only men!
- 1 **10** Why art thou standing so
far off, O Eternal,
hiding thyself in desperate
hours?
- 2 The ungodly are haughty and
harry the downtrodden—
may they be snared in their
own schemes!
- 3 The ungodly boasts of his ra-
pacity;
the plunderer disowns, de-
spises the Eternal;
- 4 he thinks, in his insolence, "God
never punishes";
- his thoughts amount to this,
"There is no God at all";
the dealings of thy justice 5
high are far beyond his
sight.
- Life for him is always stable;
he laughs at any who oppose
him,
thinking he can never fail, 6
never come to grief.
- His talk is all of perjury and 7
craft,
mischief and injury slip from
his tongue.
- He lurks round hamlets, 8
and murders innocent folk in
secret,
ever on the outlook for the
hapless;
- he lies in ambush, like a lion in 9
his lair,
hiding to catch the weak,
to catch the weak and drag
them off.
- He hunts the helpless till they 10
drop,
unlucky victims, in his
clutches.
- And he thinks, "God has for- 11
gotten,"
"He hides his face," "He
never sees."
- But thou hast seen this misery 14
and mischief;
thou markest it, to punish it
thyself!
- The hapless can leave their
plight to thee,
thou Helper of the forlorn.
- Take action, O Eternal, lift thy 12
hand;
O God, forget not the af-
flicted.
- How dare ungodly men scorn 13
God,
thinking that thou wilt never
punish?
- Shatter the ungodly's power, 15
punish his evil till there is
no more.

- 16 The Eternal reigns as king for
evermore;
the pagans are gone from his
land!
- 17 Thou hearest the desire of the
afflicted,
thou heedest them, thou lis-
tenest to them,
- 18 that the forlorn and the down-
trodden may have justice,
and mortal man no more may
be a terror.

*From the Choirmaster's collec-
tion. A song of David.*

- 1 **11** With the Eternal I take
shelter;
how dare you tell me, then,
"Be off, like a bird, to the hills!"
- 2 Look, impious men bend their
bow,
their arrow is on the string,
to shoot in the dark at the
upright!
- 3 The pillars of the State are fall-
ing:
what good can a just man
do?"
- 4 Ah, but the Eternal is within
his sacred palace,
the Eternal is enthroned in
heaven,
his searching glance is upon
mortal men.
- 5 On good men the Eternal sets
his stamp,
the impious who love violence
he loathes;
- 6 on impious men he showers
down coals of fire,
brimstone and scorching
blasts fall to their lot.
- 7 For just is the Eternal, he loves
justice;
so the upright alone enjoy
his favour.

*From the Choirmaster's collec-
tion. For bass voices. A song
of David.*

- Help, O Eternal, goodness **12** 1
is no more,
fidelity has vanished from
mankind!
- Empty and false are man's 2
words to his fellow;
they talk with flattering lips
and double minds.
- The Eternal cut off every flat- 3
tering lip,
and tongues that talk so
loftily—
men who declare, "We give rein 4
to our tongues;
our lips are our own: who
calls us to account?"

- "The weak are being crushed, 5
the needy sigh;
So I take action," says the
Eternal One,
"and set them safe where
they long to be."
- And what the Eternal promises 6
is true,
sterling as silver seven times
purified.
- So are we kept by thee, O thou 7
Eternal,
safe ever from this world of
men,
where all around us the un- 8
godly strut,
and where base creatures rise
to power.

*From the Choirmaster's collec-
tion. A song of David.*

- Eternal One, how long wilt **13** 1
thou forget me?
- How long wilt thou withhold
thy favour from me?
- How long must I cherish a 2
daily grief?
- How long is my foe to triumph
over me?
- Look to me, O Eternal One, my 3
God, and answer me;
revive me, lest I sleep the sleep
of death,

4 lest my foe claim, "I have mastered him,"

lest my enemies exult over my downfall.

5 But on thy kindness I indeed rely;

let me exult over thy saving aid,

6 let me be singing to the Eternal for having dealt with me so lovingly.

From the Choirmaster's collection. A song of David.

1 **14** Profane men think, "There is no God!"

Depraved their lives are and detestable,

not one of them does right.

2 The Eternal looks from heaven upon mankind,

to see if any have the sense to care for God.

3 But all are faithless,
one and all are tainted;
not one does right,
no, not a single one.

4 Shall they not rue it, all these rascals,
devouring my people with their extortion?

5 Ha! there they are in a panic,
for God is indeed with the godly!

6 You would baffle these weak folk?

But the Eternal is their resource.

7 Oh that Israel's deliverance would come from Sion!

When the Eternal restores the fortunes of his people,

how Jacob will exult,
how glad will Israel be!

A song of David.

1 **15** In thy pavilion, O Eternal,
who may be a guest,

who may dwell on thy sacred hill?

He whose life is blameless, who 2 does right,

he whose words are from the heart—

no scandal on his tongue, to 3 hurt his fellow,

no insult heaped upon his neighbour;

he has contempt for rogues, 4 and honours those who reverence the Eternal;

he keeps to his oath, though he may lose by it,

he takes no interest on a loan; 5

he is not to be bribed against the innocent—

he, living so, shall never be rejected.

A golden ode of David.

Keep me safe, O God, for **16** 1
with thee I take shelter.

"Thou art my Lord," I say to 2 the Eternal,

"my welfare rests on thee alone;

in the saints of the land, thy 3 noble followers,
is all my delight."

Sorrow on sorrow is theirs, who 4 choose some other god;

their bloody libations I will never pour,

their names I will never mention.

Thou art what I obtain from life, 5
O thou Eternal,

thou thyself art my share;

fair prospects are allotted me, 6
a blissful heritage is mine.

I bless the Eternal for his coun- 7
sel,

for teaching me during the very night:

I keep the Eternal at all times 8
before me;

with him so close, I cannot fail.

9 And so my heart and soul re-
 joice,
 my body rests secure;
 10 for never wilt thou let me sink
 to death,
 nor leave thy loyal one to
 the grave;
 11 thou wilt reveal the path to
 life,
 to the full joy of thy presence,
 to the bliss of being close to
 thee for ever.

A prayer of David.

1 **17** Listen to the innocent,
 Eternal One, and heed
 our wail,
 hear prayers we pour from
 honest lips;
 2 speed thy sentence in our fa-
 vour,
 that our eyes may see it.
 3 For in thine equity thou hast
 tried our heart,
 searching us out by night;
 thou hast tested us and hast
 found nothing wrong,
 no evil thought, no sin of
 speech;
 4 under thy dealings we are silent,
 heeding what thou sayest;
 5 we have kept close to thy track,
 our feet have never faltered;
 6 and so we call on thee, O God,
 to answer us;
 bend thine ear, listen to our
 plea.
 7 Strong saviour, in thy kindness
 interpose,
 for those who shelter with
 thee from their foes;
 8 guard us as thine own eye,
 hide us under the shadow of
 thy wings,
 9 from the ungodly who would
 harry us,
 the eager enemies that en-
 circle us.
 10 Their hearts are closed to pity,
 their words are insolent;

at every step they dog us, 11
 alert to pull us down,
 like lions hungry to devour, 12
 like lions lurking for their
 prey.

Up, O Eternal, face them, crush 13
 them;
 let thy sword save us from
 ungodly men!
 May thy hand slay them, O 14
 Eternal,
 sweeping them from the world!
 Yet give them here their due of
 doom, sating their sons
 with it,
 let them leave some for their
 children!
 But may our innocent lives en- 15
 joy thy favour,
 may we be satisfied, when we
 wake to see thy vision.

*From the Choirmaster's collec-
 tion. A song of David the
 servant of the Eternal, who
 sang these words to the Eter-
 nal on the day when the Eter-
 nal rescued him from the
 power of all his enemies,
 from the power of Saul. He
 said:*

O Eternal, my Strength, I **18** 1
 will exalt thee.
 The Eternal is my crag, my 2
 stronghold, my deliverer,
 my God, my fortalice where I
 take shelter,
 my shield, my saving strength,
 my retreat.
 The Eternal is to be praised!— 3
 I call to him,
 and I am rescued from my foes.
 For waves of death broke round 4
 me,
 floods of destruction burst on
 me;
 deadly nets entangled me, 5
 and fatal snares surprised me.
 I called to the Eternal in my 6
 plight,

I cried to my God for aid;
he in his palace heard my voice,
my cry came to his ears.

- 7 The earth was swaying, quaking,
hills were quivering to their
base,
before his anger shaking;
8 smoke fumed from his nostrils,
and scorching fire from his lips,
that kindled blazing coals,
9 as down he came on the bend-
ing sky,
the storm-cloud at his feet.
10 He rode on flying kherubs,
and swooped with the wings of
the wind,
11 shrouding himself in darkness,
that veiled his presence round,
with rain-clouds dark and dense.
12 Storm-clouds rolled in front of
him,
with hail and lightning flashes,
13 and from heaven the Eternal
thundered,
the Most High uttered his voice;
14 he scattered his arrows,
shot twisting flashes of light-
ning,
15 till the beds of the waters were
seen,
and earth's foundations were
laid bare,
at thy storming, O Eternal,
at the snorting of thy nostrils.
- 16 He reaches down to raise me,
he draws me from the flood,
17 he frees me from my foe so
strong,
from haters far too strong for
me,
18 who assailed me by surprise in
my distress;
but the Eternal comes to my
support
19 and sets me free, in a clear
space;
as he delights in me, he rescues
me.

The Eternal deals with me as I 20
am upright,
he recompenses me for my clean
life;
for I have kept to the Eternal's 21
road,
and never sinned by swerving
from my God;
his rules are all before my mind, 22
I never set aside his orders;
I was blameless in his eyes, 23
and kept clear of my sins.
So the Eternal has rewarded me 24
for my integrity,
for my life clean in his eyes.
To the kind thou provest kind, 25
and true to the true,
to the pure thou provest pure, 26
and treacherous to the treach-
erous;
the humble thou wilt raise, 27
but the haughty thou wilt abase.

O thou Eternal, thou wilt light 28
my lamp,
my God, thou wilt make my
darkness shine;
by thy help I can face a troop, 29
by God's help I can leap a
wall.
God is unerring in his ways, 30
the Eternal's promises are tried
and true;
he shields all who take shelter
with him.

For who is God save the Eter- 31
nal?
Who is steadfast but our God?—
the God who girdles me with 32
strength,
and clears the path for me.
He makes me nimble as a deer 33
and sets me on the height.
He trains me how to fight, 34
till I can bend a bow of bronze.
Thou hast shielded me with 35
thine aid,
thy right hand holds me up;
thine answers to prayer have
raised me.

36 Thou hast given me room to
 move, and a foothold sure!
 37 I chase my foes and catch them,
 I never turn till they are killed,
 38 I fell them till they cannot rise;
 they fall down at my feet.
 39 For thou hast braced me for
 the fray;
 thou makest my assailants
 drop before me;
 40 thou makest my foes fly, fly be-
 fore me,
 till I finish off those who
 hate me.
 41 They cry for help, but there is
 none to help them,
 cry to the Eternal, but they get
 no answer;
 42 and I pound them to pieces like
 dust before the wind,
 I crush them like mud in the
 street.
 43 Thou hast freed me from feuds,
 and made me head over pagans;
 44 outsiders fawn on me,
 foreigners come cringing to me;
 once they hear of me, they ren-
 der homage;
 45 foreigners give way,
 and creep trembling from their
 forts.
 46 The Eternal is living—blest be
 my Might,
 exalted be my God of victory!—
 47 God who lets me enjoy my ven-
 geance,
 subduing the nation under me.
 48 O thou my rescuer from my
 foes,
 who settest me high above my
 enemies,
 who rescuest me from violence,
 49 I thank thee before pagans, O
 Eternal,
 I will sing thy praise.
 50 [[He gives his king great vic-
 tories,
 and kindness to his chosen
 prince,

to David and his dynasty for
 ever.]]

*From the Choirmaster's collec-
 tion. A song of David.*

The heavens proclaim **19**¹
 God's splendour,
 the sky speaks of his handi-
 work;
 day after day takes up the 2
 tale,
 night after night makes him
 known;
 their speech has never a word, 3
 not a sound for the ear,
 and yet their message spreads 4
 the wide world over,
 their meaning carries to
 earth's end.

See, there is the sun's pavilion
 pitched!
 He glows like a bridegroom 5
 leaving his chamber,
 exults like a hero to run his
 course;
 he sets out from one end of 6
 heaven,
 and round he passes to the
 other,
 missing nothing with his heat!

The Eternal's law is a sound 7
 law,
 reviving life;
 the Eternal's is a trusty wit-
 ness,
 that instructs the open-
 minded;
 the Eternal's orders are just, 8
 a joy to the heart;
 the Eternal's command is clear,
 a light to the mind;
 the Eternal's faith is a clean 9
 faith,
 it will last for ever;
 the Eternal's rulings are up-
 right,
 and altogether just—
 more to be prized than gold, 10
 than plenty of rare gold,

- sweeter than honey itself,
 than honey from the comb.
- 11 Yes, and by them thy servant
 takes warning;
 in following them there is rich
 profit.
- 12 Yet who can detect his lapses?
 Absolve me from my faults
 unknown!
- 13 And hold thy servant back
 from wilful sins,
 from giving way to them.
 Then blameless shall I be,
 from many a transgression
 free.
- 14 May the words of my mouth
 and the thoughts of my
 heart
 please thee, Eternal One, my
 strength and saviour.

From the Choirmaster's collection. A song of David.

- 1 **20** On the day of trouble may
 the Eternal answer you,
 may Jacob's God, whom you
 invoke, protect you,
- 2 sending help from the sanctuary
 and reinforcing you from Sion!
- 3 May he remember all your of-
 ferings,
 and be pleased with all your
 sacrifices,
- 4 granting you your heart's desire,
 fulfilling all your plans!
- 5 We will shout for joy over your
 victory,
 exulting in our God;
 our cry, "May the Eternal fulfil
 all your petitions!"
- 6 Now am I sure the Eternal
 grants victory to his chosen
 king;
 from his sacred heavens he will
 answer him
 with mighty, saving victories.
- 7 Some pride themselves on char-
 iots, some on horses,

but our pride is our God the
 Eternal;
 the foe must bow and fall, 8
 we rise and stand erect.
 Grant victory to the king, O 9
 thou Eternal,
 and answer our appeal this
 day.

From the Choirmaster's collection. A song of David.

Eternal One, the king re- **21** 1
 joices in thy power;
 how he exults in thy vic-
 torious aid!

Thou hast given him his heart's 2
 desire,
 and denied not his request.

For thou didst meet him with 3
 blessings of welfare,
 thou didst place on his head
 a golden crown;

he asked for life, and life thou 4
 gavest,
 life long and lasting.

By thy victorious aid his hon- 5
 our is high,
 with splendour and state thou
 dost endow him;

richly is he blessed by thee for 6
 ever,
 and gladdened with the joy
 of thine own presence.

For the king's trust is in the 7
 Eternal,
 and by the goodness of the
 Most High he stands un-
 moved.

Your hand will find out all 8
 your foes,
 your right hand will reach all
 who hate you;

you will burn them like a blaz- 9
 ing furnace,
 when you arrive in anger;
 the Eternal will consume them
 in his wrath,
 devouring them in flames of
 rage.

10 You will sweep their children
off the earth,
destroying their offspring
from among men.

11 For all their plotting against
you,
for all their plans of mis-
chief, they shall fail;

12 for you will force them to re-
treat,
aiming your arrows at their
faces.

13 Rise up, O thou Eternal, in thy
power,
and we will sing the praises
of thy might.

*From the Choirmaster's collec-
tion. To the tune, "Deer of
the Dawn." A song of David.*

1 **22** My God, my God, why
desert me?

Why do my cries of anguish
bring no help?

2 I cry by day, but thou wilt not
reply,
and no relief comes to me in
the night.

3 Yet thou art throned, my God,
within the sacred shrine,
receiving praise from Israel!

4 On thee our fathers did
rely,
relied, and thou didst rescue
them;

5 they cried to thee and they
were safe,
relied on thee and were not
disappointed.

6 But I am a mere worm, and
not a man,
derided and despised by men;

7 all who see me mock at me,
they toss their heads and
sneer,

8 "He left it to the Eternal! let
him come to the rescue;

if the Eternal cares for him,
let him come to the rescue!"

'Twas thou indeed didst take 9
me from the womb,
didst lay me on my mother's
breast;

from birth I have been cast 10
upon thy care,
and from my mother's womb
thou hast been my God.

Be not far from me now; dan- 11
ger is near,
and there is none to help.

A brutal horde besets me, 12
fierce bulls of Bashan hem
me in,

panting for me open-mouthed, 13
like lions roaring as they rend;

my strength is weak as water, 14
all my limbs give way;

my heart becomes like wax,

'tis melting in my breast;

my throat is as dry as a pot-
sherd,

my tongue cleaves to my 15
jaws;

my hands and feet are all dis- 16
figured,

and I am laid low in the dust 15
of death.

For a pack of curs encircle me, 16
a gang of villains surround
me;

I can count all my bones, 17
and my foes are gloating over
me,

dividing up my very clothes al- 18
ready,

casting lots for my raiment. —

O thou Eternal, be not far from 19
me,

O Strength of mine, make
haste to help me;

rescue me from the sword, 20

save my life from these curs,

pluck me from the lion's jaws, 21

pluck my unhappy soul from
these wild oxen's horns.

Then shall I tell my fellows of 22
thy fame,

- and praise thee in our gathering:
 23 "Praise the Eternal, ye his worshippers,
 glorify him, all ye sons of Jacob,
 stand in awe of him, all ye sons of Israel!
 24 For he has not despised the poor man's plight,
 he has not hidden his face from me,
 he answered my appeal for help.
 25 Therefore do I praise him in our great gathering,
 I pay my vows before his worshippers.
 26 Let the pious partake of the feast, to their heart's desire,
 let the Eternal's worshippers praise him,
 wishing me 'Long life and happiness!'"
- 27 [[Men shall bethink them of the Eternal,
 and turn to him from earth's very verge;
 all families of the nations shall worship before him,
 28 for the Eternal reigns, lord of all nations;
 29 prosperous peoples sacrifice to him and worship,
 dying peoples bow before him, folk who cannot keep themselves alive;
 30 their descendants worship him, and the next generation has news of the Lord;
 31 his saving deeds shall be declared to generations yet unborn.]]

A song of David.

- 1 23** The Eternal shepherds me,
 I lack for nothing;
 2 he makes me lie in meadows green,

- he leads me to refreshing streams,
 he revives life in me. 3
- He guides me by true paths,
 as he himself is true.
 My road may run through a 4
 glen of gloom,
 but I fear no harm, for thou art beside me;
 thy club, thy staff—they give me courage.
- Thou art my host, spreading a 5
 feast for me,
 while my foes have to look on!
 Thou hast poured oil upon my head,
 my cup is brimming over;
 yes, and all through my life 6
 Goodness and Kindness wait on me,
 the Eternal's guest
 within his household evermore.

A song of David.

- The earth belongs to the **24** 1
 Eternal, and all earth holds,
 the world and its inhabitants;
 'twas he who founded it upon 2
 the seas,
 and fixed it on the floods.
- Who may ascend the Eternal's 3
 hill?
 Who may stand within his sacred shrine?
 He only who has clean hands 4
 and a heart unstained,
 who never sets his mind on what is false,
 who never breaks his word;
 he gains a blessing from the 5
 Eternal,
 a boon from God his saviour.
 Such are the men who are in 6
 quest of him,
 who seek the presence of the God of Jacob.

Raise your arches, O ye gates, 7

raise yourselves, you ancient
doors!

Welcome the glorious King!

8 "But who is the glorious King?"

'Tis the Eternal, strong in
might,

the Eternal conquering from
the fight.

9 Raise your arches, O ye gates,
raise yourselves, you ancient
doors!

Welcome the glorious King!

10 "But who is the glorious King?"

The Eternal, God of hosts,
he is the glorious King.

A song of David.

1 **25** On thee, Eternal One, I set
my heart,

5 all the day long I wait for
thee.

2 In thee I trust; ah disappoint
me not,
never let my foes triumph
over me.

3 May none who wait for thee be
disappointed,
but those alone who wan-
tonly abjure thee.

4 Let me see thy ways, O thou
Eternal,

teach me what are thy paths,
5 lead me, as thou art true to
thy word,
teach me, for thou art God
my help.

6 Remember thy compassion and
thy kindness,
for they are thine of old, O
thou Eternal;

7 remember not my faults of
youth,

and in remembering my sins
be kind to me.

8 Kind and upright is the
Eternal,

he teaches any who go astray,

9 guiding humble souls aright,
teaching humble souls his way;

kindly and faithfully he ever 10
deals

with those who keep his com-
pact and commands.

O thou Eternal, as thou art thy- 11
self,

pardon my guilt, for it is great.

Whoever reverences the Eter- 12
nal, learns

what is the right course to
take;

his own life shall continue pros- 13
perous,

and his posterity shall hold
their land.

Those who revere the Eternal 14
have his confidence;

his compact is to instruct
them.

Mine eyes always are on the 15
Eternal,

for he will clear me from per-
plexities.

Turn to me and have pity, 16
for I am lonely and low;

relieve the anguish of my heart, 17
free me from all this pressure.

Confront my foes, for they are 19
many,

and cruelly they hate me.

Consider my distress and pain, 18
and pardon all my sins.

Preserve me and deliver me; 20
ah disappoint me not, as I

take shelter with thee.

May my devotion and my loy- 21
alty preserve me,

for I am waiting for thyself,
O thou Eternal.

[[O God, bring Israel safe out 22
of all its troubles.]]

A song of David.

Right me, O thou Eternal, **26** 1
for my life is right;

my trust in the Eternal never
wavers.

Test me, O thou Eternal, try me, 2
prove me, in heart and mind.

I have looked always to thy love, 3

I have lived loyal to thee;
 4 I never joined false men,
 I would not be seen with
 hypocrites,
 5 I hate the wicked party,
 I never would join the un-
 godly;
 6 but blamelessly I wash my
 hands
 and move around thine altar,
 O Eternal.
 8 I love the precincts of thy house,
 the mansion of thy majesty;
 7 I love to sing my thanks aloud,
 telling of all thy wondrous
 deeds.

9 Sweep me not away with sinful
 men,
 slay me not with the blood-
 thirsty,
 10 whose hands are stained with
 outrage,
 their right hands full of bribes.
 11 But my own life is right;
 so do thou save me and be
 gracious to me.
 12 And when my foot rests on the
 temple-floor,
 then will I bless the Eternal
 in the choir.

A song of David.

1 **27** The Eternal is my light
 and aid;
 whom shall I fear?
 The Eternal is the fortress of my
 life;
 whom shall I dread?
 2 When evil men assail me
 with their slanders,
 'tis they, my enemies and foes,
 who stumble to their fall.
 3 Even though an army were
 arrayed against me,
 my heart would have no fear;
 though war were waged on me,
 still would I be confident.

4 One thing alone I ask from the
 Eternal,

one thing do I desire,
 a vision of the Eternal's good-
 ness
 in the temple at the morning-
 hour.
 For he hides me within his own 5
 pavilion
 on the day of trouble,
 he shelters me within his shrine,
 he sets me safe upon a rock.
 He will now lift me up to vic- 6
 tory,
 high over all my foes around;
 and I will sacrifice within his
 shrine,
 and make my joyful praise re-
 sound.

* * *

O thou Eternal, listen to my cry, 7
 be gracious to me, answer me.
 'Tis my heart calling, "Thy face 8
 I do seek."

O thou Eternal, hide not thy 9
 face from me,
 turn not thy servant away in
 anger;
 help me, do not abandon me,
 forsake me not, O God my
 saviour.

(When my father and mother 10
 forsake me,
 the Eternal will take care of
 me.)

Teach me what is thy way, O 11
 thou Eternal,
 and lead me by a level road;
 let not my foes thwart me—
 leave me not to the fury of my 12
 foes,
 for false witnesses have started
 up against me,
 breathing injury to me.

I do believe I shall yet see 13
 the Eternal good to me, in the
 land of the living.
 Wait for the Eternal; be strong, 14
 my soul, be brave;
 yes, wait for the Eternal.

A song of David.

- ¹ **28** O thou my Strength, I call
to thee, be not deaf to me;
lest, if thou art deaf, I droop
like a dying man.
- ² Listen to my voice of pleading
as I cry to thee,
as I lift my hands thus toward
thy sacred shrine.
- ³ Drag me not off with the un-
godly, with wrongdoers,
who speak smoothly to their
fellows, with evil in their
hearts;
- ⁴ requite them for their evil prac-
tices, for their misdeeds,
let them have all they deserve
for all they have done.
- ⁵ [[Since they heed not what the
Eternal has in hand,
and never see what he is doing,
he pulls them down, he does
not build them up.]]
- ⁶ Blessed be the Eternal, who has
listened to my voice of
pleading!
- ⁷ The Eternal is my strength and
shield, my heart has faith in
him;
so I am helped, my heart exults,
and I sing to his praise,
- ⁸ to the Eternal, the strength of
his people, a saving strong-
hold for his chosen.
- ⁹ Save thy people, bless thine
heritage,
shepherd them, carrying them
for ever.

A song of David.

- ¹ **29** Praise the Eternal, O ye
angels,
praise the Eternal for his might
and glory!
- ² Praise the Eternal for his open
glory,
worship the Eternal in festal
attire!

The voice of the Eternal peals ³
across the waters—
it is the God of glory thun-
dering,
the Eternal pealing over the
mighty waters,
the mighty voice of the Eternal, ⁴
the majestic voice of the
Eternal!

The voice of the Eternal shat- ⁵
ters cedars,
the Eternal shatters Lebâ-
non's cedars,
till like a calf Lebânon leaps, ⁶
and Sirion like an antelope.

The voice of the Eternal splits ⁷
the rocks,
splits them with flashes of fire;
the voice of the Eternal whirls ⁸
the sand,
the Eternal whirls the desert
of Kadesh.

The voice of the Eternal twists ⁹
the trees,
the voice of the Eternal strips
the forest—
while in his palace all are
chanting, "Glory!"

At the Flood the Eternal was ¹⁰
enthroned as King,
and King he sits for evermore,
bestowing strength upon his ¹¹
people,
blessing his people with peace.

*For the dedication festival. A
song of David.*

- I will extol thee, O Eternal, **30** ¹
for thou hast lifted me,
and hast not left my foes to
rejoice over me;
- O thou Eternal, my God, I called ²
for help to thee,
and thou hast caused me to re-
cover,
lifting me up, O thou Eternal, ³
from the world below,
calling me back to life from
the grave beneath.

4 Sing praise to the Eternal, ye
devout,
give thanks, as you recall his
sacred name;

5 for his anger only lasts a mo-
ment,
his favour lasts a lifetime;
tears may visit us at night,
but in the morning there are
shouts of joy.

6 When I was prospering, I
thought

I never would be shaken;

7 for on a strong hill, O Eternal
One,

thou hadst set me, by thy
favour;

but when thy favour was with-
drawn,

I fell into dismay.

8 I cried to thee, Eternal One,
appealing to my God,

9 "What profit would my death
be,

if I went down to the grave?

Can the dust of death praise
thee,

or testify to thy faithfulness?

10 Ah listen, O Eternal One, be
gracious,

O thou Eternal, be my help!"

11 And thou didst change my
mourning into dancing,

stripping my sackcloth, gird-
ling me with joy,

12 that my soul might sing thy
praises without ceasing,

that I might thank thee, O my
God, for ever.

*From the Choirmaster's collec-
tion. A song of David.*

1 **31** With thee, O thou Eternal,
I take shelter,
never let me be disappointed;
oh rescue me, as thou art
faithful.

2 Turn thine ear to me,

delay not to deliver me;
be a rock of refuge for me,
a hill-fort to protect me,
for thou art my crag and 3
castle.

As thou art God, oh lead me,
guide me,
safe from the snares spread 4
cunningly to catch me.

Thou art my stronghold,
I put my life into thy hands; 5
and, O Eternal, O thou faith-
ful God, thou savest me.

Those who heed empty idols, 6
thou wilt hate;

but in the Eternal I do put my
faith.

I will exult rejoicing in thy love, 7
who hast looked upon my
misery
and thought of my life in ad-
versity,

who hast not left me in the 8
clutches of my foes,
but hast set me at liberty.

Have pity on me, Eternal One; 9
I am in misery,

my health is wasting under
my woe,

my life eaten away with sorrow, 10
and my years with sighing;

my strength gives way under my
punishment,

my body falls to pieces.

I am the scorn of all my foes, 11
the butt of all my fellows;

my very friends are horrified,
men shun me in the street;

I am forgotten like a buried 12
corpse,

flung aside like a discarded
pot.

At every turn I am in terror, 13
for I hear many whisper-

ing,
men making plans against me,
plotting to take my life.

But on thee, O Eternal, I rely; 14
I say, "Thou art my God."

My fate lies in thy hands; 15

- oh rid me of my foes and my
pursuers,
16 smile on thy servant,
in thy love succour me.
17 On thee have I called, O Eter-
nal,
disappoint me not;
disappoint the wicked, send
them to the silent grave!
18 Strike dumb these lying lips,
so insolent in pride and scorn
against the just!
- 19 What wealth of kindness thou
hast laid up for thy wor-
shippers,
and shown to those who
shelter with thyself!
20 Thou hidest them under thy
wings from human plots,
thou shelterest them from the
scourge of slander!
21 Blessed be the Eternal,
for wondrous favour shown
me in desperate plight.
22 In my distraction I cried out,
"I am cast out of thy sight!"
But thou hast heard my loud
appeal,
when I called for help to
thee.
23 Ah, love the Eternal, all ye
faithful;
the Eternal will keep faith
with you,
and richly requite arrogant
men.
24 Only be strong, be brave,
all ye who wait for the Eter-
nal.

An ode of David.

- 1 **32** Oh the bliss of him whose
guilt is pardoned.
and his sin forgiven!
2 Oh the bliss of him whom the
Eternal has absolved,
whose spirit has made full
confession!
3 So long as I refused to own my
guilt,

I moaned unceasingly, life
ebbed away;
for thy hand crushed me night 4
and day,
my body dried up, as in sum-
mer heat.

Then did I own my sin to thee, 5
uncovering my iniquity;
and as I vowed I would confess,
thou didst remit my sinful
guilt.

So let each loyal heart in trouble 6
pray to thee:
the floods may roar,
but they will never reach him,
for thou wilt be his shelter, 7
safeguarding him in peril,
surrounding him with aid.

"I will instruct you and teach 8
you
what is the road to take;
I will give you counsel,
O humble soul."

Be not like mules and colts, 9
that do not understand the
bridle,
unbroken creatures that require
a halter's curb,
or they will not come near
you.

Many a pang falls to the un- 10
godly,
but he who trusts in the Eter-
nal shall enjoy his favour.
Exult then in the Eternal joy- 11
fully, ye just,
and shout for joy, all ye who
are upright in heart.

Rejoice, ye just, in the **33** 1
Eternal,
for songs of praise befit the
upright soul.
Praise the Eternal on the lyre, 2
sing to him on a ten-stringed
lute.

3 Sing him a new song,
strike the strings bravely at
the festival.

4 For just are all the Eternal's
orders,
and all he does is loyally done;
5 he has a love for honesty and
justice,
the earth is full of his kind-
ness.

6 The heavens were made at the
Eternal's order,
and all their host by his mere
word;

7 he holds the seas as in a water-
skin,
and stores up the abysses of
the deep.

8 Let all the earth fear the Eter-
nal,
let every dweller stand in awe
of him;

9 for he it was who spoke—and
earth existed,
'twas at his bidding it ap-
peared.

10 The Eternal wrecks the purposes
of pagans,
he brings to nothing what the
nations plan;

11 but the Eternal's purpose stands
for ever,
and what he plans will last
from age to age.

12 Happy the nation whose God is
the Eternal,
the people he has chosen for
his own!

13 The Eternal looks from heaven,
beholding all mankind;

14 from where he sits, he scans
all who inhabit the world;

15 he who alone made their minds,
he notes all they do.

16 Armies do not bring victory to
a king,
the warrior is not rescued by
sheer strength;

cavalry are in vain for vic- 17
tory,
there is no winning by the
strength of that!

No, the Eternal's eye rests on 18
his worshippers,
who rest their hopes upon his
kindness,
that he may rescue them from 19
death,
and during famine-days keep
them alive.

And we rest our hopes on the 20
Eternal,
we wait for him, our help and
shield;

in him our heart rejoices, 21
our faith is in his sacred name.
Thy kindness rest on us, O 22
thou Eternal,
as our hope rests in thee!

*A song of David when he feigned
madness before Abimelek, who
compelled him to go away.*

I will bless the Eternal at **34** 1
all times,
his praise shall be continually
on my lips;

my soul boasts openly of the 2
Eternal,
and as the humble hear it,
they are glad.

Magnify the Eternal with me, 3
let us exalt him together.

I besought the Eternal and he 4
answered me,
he rescued me from all my
terrors;

look to him, and you shall beam 5
with joy,
you shall never be abashed.

Here is a poor man whose cry 6
the Eternal heard,
and helped him out of all his
troubles.

The angels of the Eternal camp 7
around his worshippers,
and rescue them.

8 Try the Eternal; you will find
 him kind;
 happy the man who takes
 shelter with him!
 9 Revere the Eternal, O ye saints
 of his,
 the reverent never want for
 anything;
 10 apostates may be famishing and
 starving,
 but those who turn to the
 Eternal lack no good.
 11 Come, listen to me, my sons,
 I will teach you true religion.
 12 'Tis your desire to live,
 to live long and be happy?
 13 Then keep your tongue from evil,
 keep your lips from deceit;
 14 shun evil and do good,
 seek to be friendly—aim at
 that.
 16 For the Eternal sets his face
 against evildoers,
 to root their very name out of
 the earth;
 15 but the Eternal turns his eyes
 towards good men,
 his ears are open to their cry;
 17 when they cry, the Eternal
 listens,
 he rescues them from all their
 troubles.
 18 The Eternal is near the broken-
 hearted,
 and for crushed spirits he has
 help;
 19 the good man may have many a
 mishap,
 but from them all the Eternal
 rescues him.
 20 He guards every bone of him;
 not one is broken.
 21 Misfortune is the death of
 wicked men,
 and haters of good men are
 doomed;
 22 but the Eternal saves his serv-
 ants' life,
 none who take shelter with
 him shall be punished.

A song of David.

Fight those who fight me, **35** ¹
 O thou Eternal,
 war on those who war on me;
 seize thy shield and buckler, ²
 stand up as my champion,
 draw thy spear and battle-axe, ³
 to cope with my pursuers;
 say to me, O Eternal,
 "I am your safety."
 Disgraced, discomfited, be they ⁴
 who seek my life!
 May they be routed and con-
 founded
 who aim to injure me!
 Scattered be they like chaff be- ⁵
 fore the wind,
 driven by thine angel!
 Dark and slippery be their road, ⁶
 pursued by thine angel!
 For wantonly they spread their ⁷
 net for me,
 they dug a pitfall wantonly
 for me.
 May the net they spread en- ⁸
 snare themselves,
 into their own pit may they ⁴
 fall,
 surprised by ruin!
 Then shall my soul rejoice in the ⁹
 Eternal,
 joyful at his deliverance;
 all my being shall exclaim, ¹⁰
 "O thou Eternal, who is like
 thee,
 O rescuer of the weak from
 stronger powers,
 O rescuer of the wretched
 from destroyers!"
 Malicious accusers come for- ¹¹
 ward,
 charging me with crimes I
 know naught of;
 they repay me with evil for ¹²
 good,
 rendering me all forlorn.
 When they were ill, I wore the ¹³
 sackcloth,

I went humbly fasting,
 I prayed for them, with head
 bent on my breast,
 14 as for a friend, as for my
 brother;
 downcast was I, in black I
 dressed,
 like a man mourning for his
 mother.
 15 And now, when I fall, they are
 glad,
 and gather to attack me
 with cruel, cutting charges,
 of which I know nothing,
 railing at me unceasingly, re-
 viling,
 16 mocking me, gnashing at me
 with their teeth!
 17 How long wilt thou look on at
 this, O Lord?
 Save me from their loud lies,
 O thou Eternal,
 save my unhappy life from
 human lions!
 18 Then shall I give thanks to thee
 in our assembly,
 and praise thee in our throng
 of worshippers.
 19 Let not my foes rejoice over me
 wrongfully,
 let not my wanton haters
 wink maliciously!
 20 No words of peace are theirs,
 but crafty plots against the
 peaceable;
 21 wide-mouthed, they are taunt-
 ing me,
 shouting, "Aha! aha! we see
 his plight!"
 22 Eternal One, thou seest it; keep
 not silence;
 Lord, keep not far away;
 23 rouse thyself wake to do me
 justice,
 to defend my cause, my God;
 24 do me justice, as thou art just
 thyself,
 that they may never rejoice
 over me,

shouting, "Aha! aha! we have 25
 our heart's desire,
 we have done for him!"

Disgraced, confounded, may 26
 they be
 who delight in my harm!
 Shame and dishonour cover
 those
 who are insolent to me!
 But may they shout for joy, 27
 may they be glad,
 who love to see me righted!
 May they have ever cause to
 say,
 "All hail to the Eternal,
 who loves to see his servant
 prospering!"
 Then all day long my tongue 28
 shall talk
 of thy justice and thy praise.

*From the Choirmaster's collec-
 tion. A song of David.*

An impious spirit inspires 36 1
 the ungodly man;
 there is no fear of God before his
 eyes.

He is flattering himself 2
 that his iniquity will never be
 found out.
 His words are mischievous and 3
 deceitful,
 he has now ceased to live wisely
 and well;
 he plans some mischief as he lies 4
 in bed,
 and then he takes a course that
 is not good—
 he loathes not evil.

* * *
 Eternal One, thy love is high as 5
 heaven,
 thy loyalty soars to the very
 skies,
 thy justice is like mighty moun- 6
 tains,
 thy judgments are like the
 deep sea.
 Thy providence is over man and
 beast;

7 how precious is thy love, O
God!

To thee men come for shelter
in the shadow of thy wings;

8 they have their fill of choice
food in thy house,
the stream of thy delights to
drink;

9 for life's own fountain is within
thy presence,
and in thy smile we have the
light of life.

10 Continue thy love to those who
care for thee,
thy justice to right-minded
men.

11 Never let insolence stir a foot
against us,
let no ungodly hand drive us
afar.

12 Yonder they lie, the evildoers,
felled to the earth, unable to
arise!

A song of David.

1 **37** Fret not over evildoers,
envy not the lawless;
2 soon like grass they fade,
and wither like a green blade.

3 Trust in the Eternal and do
right,
be loyal to him within his
land;

4 make the Eternal your delight,
and he will give you all your
heart's desire.

5 Leave all to him, rely on him,
and he will see to it;

6 he will bring your innocence to
light,
and make the justice of your
cause clear as noonday.

7 Leave it to the Eternal and be
patient;
fret not over the successful
man,

14 who aims to slay the upright,
7 and carries out his wicked plan.

Cease your anger, give up raging, 8
fret not—it only leads to evil.
Evildoers shall indeed be rooted 9
out,
and the land left to those who
wait for the Eternal.

A little longer, and the godless 10
will be gone;
look in his haunts, and he is
there no more!
The land will be left to the 11
humble,
to enjoy plenteous prosperity.

The godless man makes plots 12
against the good,
gnashing his teeth at them;
but the Eternal laughs at him, 13
knowing his doom is near.

The godless draw the sword, 14
and bend their bows for
murder;
the sword runs into their own 15
heart,
and their bows shall be
broken!

The little that a good man has 16
is better than a godless man's
great wealth;
for the arms of the godless shall 17
be broken,
but the Eternal will protect
the good.

The fortunes of the upright are 18
the Eternal's care,
and their possessions last for
ever;
in a calamity they keep their 19
share,
in famine they have plenty.

The godless perish, 20
their families have to beg for 25
food;
the foes of the Eternal disappear 20
like fuel,

they disappear in smoke and
vanish.

21 The godless never pays back
what he borrows,
but the good man is chari-
table and gives.

22 Those who bless the Eternal,
they shall own the land;
those who curse him shall be
uprooted.

23 When a man's life pleases the
Eternal,
he gives him a sure footing;
24 he may fall, but he never falls
down,
for the Eternal holds him by
the hand.

25 I have been young and I am old,
but never have I seen good
men forsaken;

26 they always have something to
give away,
something wherewith to bless
their families.

27 Shun evil and do good,
so shall you live your life
within the land;

28 for the Eternal, who loves
honesty,
never forsakes his faithful
band.

The lawless shall be utterly
destroyed,
the families of the godless
shall be doomed;

29 the land is the possession of the
good,
and all their days they shall
dwell there.

30 The good man's words are wise,
his talk is true;

31 the Eternal's law is in his heart,
his footsteps never falter.

32 The godless man spies on the
good,

seeking to have them put to
death;

but the Eternal never leaves 33
them in his power,
nor lets them be condemned
when they are tried.

Wait for the Eternal, hold to 34
him,
and he will save you from the 40
godless;

he will advance you to possess 34
the land,
and to see godless men exter-
minated.

I saw a godless man once on a 35
time, a terror—
towering like any cedar of
Lebânôn;

then, as I passed by, he was 36
gone!

I looked for him—he was not
to be found.

Hold to integrity, remain up- 37
right;
there is a future for the peace-
able.

But sinners shall be wiped out at 38
a blow;
the future for the godless is
perdition.

Help comes from the Eternal to 39
good men;
he is their refuge in the evil
hour:

the Eternal relieves them and 40
rescues them,
because they shelter beside
him.

*A song of David. To be used
when incense is offered.*

Punish me not in wrath, O 38¹
thou Eternal,

do not chastise me in hot rage!
Thine arrows have sunk deep in 2
me,

thy hand is pressing hard on
me.
3 There is no soundness in my
body,
thanks to thine indignation;
there is no health in my limbs,
thanks to my sins.
4 My iniquities are overwhelming
me,
crushing me like a heavy load;
5 my wounds are foul and fester-
ing,
thanks to my sinful folly.
6 I stagger about, bent to the
ground,
all day long I go a-mourning,
7 for my thighs are full of fever,
there is no soundness in my
body;
8 I am benumbed and badly
bruised,
my moans are louder than a
lion's cry.
9 Lord, all my longing is well
known to thee,
thou art no stranger to my
sighs;
10 my heart is throbbing, the pith
of life has left me,
light has gone from mine eyes.
11 My friends and my companions
hold aloof,
my kinsmen keep away.
12 Those who seek my life are
setting snares,
aiming to injure me;
they talk of ruining me,
and all the day discuss in-
trigues.
13 But, like one deaf, I never
listen,
like a dumb man, I never say
a word.
14 [[I am like one who never hears,
who has no argument in
answer.]]
15 For thee, O thou Eternal, I am
waiting;
thou, thou wilt answer them,
O Lord my God.

For I confess my guilt, 18
I sorrow for my sin.
"Only," I say, "let not my foes 16
exult over me,
who are so insolent when I
slip."
For I am on the verge of a 17
collapse;
my plight is ever present to
my mind.
Many are they who hate me 19
wantonly,
many are they who hate me
wrongfully;
they are returning evil for good, 20
they are my foes because I
aim at good.
For sake me not, O thou Eternal, 21
be not far from me, O my
God;
make haste to help me, 22
to rescue me, O Lord.

*From the Choirmaster Jedu-
thun's collection. A song of
David.*

I said, I will be careful **39** 1
what I do,
lest I sin with my tongue;
I must put a muzzle on my lips
in presence of the ungodly.
So I kept silence, 2
dumb and ill at ease.
Yet this only stirred my grief;
my heart grew hot within me, 3
my thoughts kindled,
and I prayed aloud:
"Oh thou Eternal, let me know 4
my end,
the number of my days,
how long I have to live!
Thou hast made my days no 5
longer than a span;
my life is a mere nothing, in
thy sight,
no better than an empty
breath.
Man's busy life indeed is but a 6
phantom,
making an empty ado,
amassing wealth and knowing not

- who is to have his hoard.
 7 What then can I expect, O Lord?
 It is in thee I hope.
 9 I am dumb, I never say a word,
 for it is thou who orderest life so.
 11 Thou chastenest mortal man,
 in punishing his guilt,
 eating away his comeliness like a moth—
 man is no better than an empty breath!
 8 Save me from all my sins,
 from taunts of the profane;
 10 relieve me from thy plague,
 for I am wasting underneath thy strokes.
 12 Hear my prayer, O thou Eternal,
 listen to my cry,
 answer thou my tears;
 for I am but a guest of thine,
 a passing waif, as all my fathers were.
 13 Avert thy frown, that I may be at ease,
 ere I depart to be no more."

From the Choirmaster's collection. A song of David.

- 1 **40** As patiently I waited for the Eternal,
 he turned and listened to my cry;
 2 he raised me from a lonesome pit, a muddy bog,
 he set my foot on a rock and steadied my steps,
 3 putting a new song in my mouth,
 a song of praise to our God,
 that many might see this, and be awed,
 and trust in the Eternal.
 4 Happy the man who trusts in the Eternal,
 who pays no heed to loud and false apostates!
 5 Eternal One, my God, richly hast thou worked out

thy wondrous purposes for us;
 there is no one like thee!
 Were I to tell them, to recount them,
 they would pass all count.

Thou carest not for sacrifice and 6 offering,
 for no burnt-offering or sin-offering is thy demand.
 An open ear thou gavest me;
 I answered, "Here I come 7 to do thy bidding in the Book;
 to please and serve thee is my 8 joy,
 thy law lies deep within my heart."

Thou knowest, O Eternal One, 9 that openly
 I told the good news to our gathering;
 I kept not to myself thy saving 10 help,
 but told aloud thy loyalty and aid,
 making no secret of thy love and faithfulness.
 And thou wilt not keep back 11 from me thy mercy;
 thy love and faithfulness shall ever be my guard.

[[For numberless evils surround 12 me;
 my transgressions have overtaken me,
 till I know not where to turn;
 more trials have I than hairs upon my head—
 my courage fails me.
 Be pleased to rescue me, O thou 13 Eternal,
 O thou Eternal, hasten to my help.
 Disgraced, discomfited, be those 14 who seek to murder me!
 Routed, dishonoured, be they who delight in harm to me!

15 Thwarted and appalled be they
who taunt me with their
scoffs!

16 But gladly may thy followers all
rejoice in thee!

May those who love thy saving
help have ever cause to say,
"All hail to the Eternal!"

17 As for me, I am weak and
wretched;
yet the Eternal will take
thought for me.

Thou art my help and my de-
liverer;
tarry not, O my God.]]

*From the Choirmaster's collec-
tion. A song of David.*

1 **41** Happy is he who remem-
bers the weak and the
poor!

The Eternal will deliver him
on the day of trouble;

2 the Eternal will preserve his life,
nor hand him over to his eager
foes;

3 the Eternal sustains him on a
sick bed,
and brings him back to health.

4 My prayer is: "O Eternal, be
thou gracious,
heal me, for I have sinned
against thee."

5 My foes say of me, in their
malice,
"When ever will he die and
his name perish?"

6 When any of them visits me,
his heart is false;
he gathers matter for his malice,
then goes away to spread the
tale.

7 All who hate me are whispering
together,
forecasting evil for me;

8 "A deadly trouble courses in his
veins,
he will not rise from where he
lies."

And even my trusted friend, 9
who ate my bread,
trips me up heavily.

Be gracious, O Eternal, let me 10
rise,
and I will pay them back!

I shall be sure thou carest for 11
me,
when my foe fails to triumph
over me.

Yes, thou revivest me, for my 12
integrity,
settling me for ever in thy
presence.

[[Blessed be the Eternal, Israel's 13
God,
from age to age for ever!
Even so, even so!]]

*From the Choirmaster's collec-
tion. An ode of the Korahites.*

The deer is panting for the **42** 1
stream,
and, O God, I pant for thee.

I am athirst for God, the living 2
God;
when shall I reach God's pres-
ence?

Day and night I have lived on 3
my tears,
taunted all day with, "Where
is your God?"

My soul is melting with secret 4
sorrow,

for well I remember it all—
how I led the throng once to the
house of God,
chanting, praising, pacing
in full festival.

Why art thou downcast, O 5
my soul?

Why so despairing?

Wait, wait for God; I
shall again

be praising him, my
saving help, my God.

My soul is downcast; so I re- 6
member thee

in this far land of Jordan and
of Hermon,
at mount Mizar.

7 Flood follows flood, as thy cata-
racts thunder,

thy breakers and billows are
all surging over me.

8 [[Yet the Eternal summoned
once for me his love by
day,

and in the night I sang of
him,

praising the God of my
life.]]

9 To God my strength I cry,

“Why hast thou forgotten me?

Why must I mourn, as foes op-
press me?”

10 It is an agony to hear them in
derision

taunting me all day with,

“Where is your God?”

11 Why art thou downcast, O
my soul?

Why so despairing?

Wait, wait for God; I shall
again

be praising him, my
saving help, my God.

1 **43** Right me, take my part, O
God, against an impious
race,

rescue me from crafty and
malignant men.

2 O God my stronghold, why dis-
card me?

Why must I mourn, as foes
oppress me?

3 Oh send thy light and faithful-
ness to lead me,

to bring me home to thine
own sacred hill,

to where thou dwellest!

4 Let me come to the altar of God,
to God my joy and delight,

singing thy praise on the lyre,
O God, my God.

5 Why art thou downcast, O
my soul?

Why so despairing?

Wait, wait for God; I shall 6
again

be praising him, my sav-
ing help, my God.

*From the Choirmaster's collec-
tion of Korahite songs. An
ode.*

O God, we have heard with **44** 1
our ears,

our fathers have told us the
tale,

of thy doings in ancient years,
how thou didst plant them, 2

evicting the pagans,

how thou didst shatter the
nations and scatter them.

For the land was not won by 3
the sword of our fathers,

nor the victory gained by their
arm;

thine was the hand and the arm,
thine was the favour that

smiled on them;

my King, my God, it was thou 4
by whose command Jacob was

conqueror!

By thee we can thrust down 5
our foe,

by thee we can crush our at-
tackers;

for I rely not on my bow, 6

'tis not my sword that wins
the battle;

from thee the victory comes to 7
us,

the humbling to our haters;

all day it is of God we boast, 8
unceasingly we praise thee.

And yet thou hast discarded us 9
in disgrace;

thou wilt not march with our
armies,

thou makest us fly from the foe, 10
till our haters plunder us at

pleasure;

thou lettest us be eaten up like 11
sheep,

thou scatterest us among the
pagans,

- 12 selling thy people cheap,
for a poor price—no profit to
thyself!
- 13 Thou makest us the butt of our
neighbours,
a scorn and a derision to all
around,
- 14 a byword among pagans,
jeered at by the nations;
- 15 all day long the disgrace is be-
fore me,
the shame of it overclouds me,
- 16 at the sound of the taunters
and scoffers,
at the sight of the vengeful
foe.
- 17 All this has come upon us,
yet never have we forgotten
thee,
never proved false to thy
bond;
- 18 our heart has never flinched,
our steps have never swerved
from thine own road,
- 19 that thou should'st so crush us,
and plunge us into deathly
gloom,
where jackals howl.
- 20 If we had forgotten the name
of our God,
or appealed to a foreign
god,
- 21 would not God have found it
out?
He knows the very secrets of
the heart.
- 22 But no, 'tis for thy sake we are
killed all day,
counted no better than sheep
to be slaughtered.
- 23 Bestir thyself, Eternal One!
Why sleep?
Awaken! ah, discard us not for
ever!
- 24 Why art thou hiding thy face,
forgetful of our woe and our
distress?
- 25 For our soul is bowed to the
dust,

our body lies low on the
ground.

Come to the rescue! 26
For thy love's sake, oh save us.

*From the Choirmaster's collec-
tion of Korahite songs. To the
tune of "The Lilies." An ode
or love-song.*

A noble theme inspires my 45 ¹
soul!

Let me recite my verses to the
king,
with tongue swift as a scribe's
nimble pen.

You are fairer than all mortals, 2
charm is playing on your lips,
as you are ever blessed by
God.

O hero, gird your sword upon 3
your thigh,
array yourself in splendour
and in state.

Success to you, as you ride forth 4
to succour loyal men, humble
and just!
And may your courage lead
to deeds of dread!

Sharp are your arrows; nations 5
fall before you,
and the king's foes lose heart.

Your throne shall stand for 6
evermore;
for, since your sceptre is a
sceptre just,
since right you love and evil 7
you abhor,
so God, your God, crowns you
with bliss
above your fellow-kings.

Fragrant are your robes with 8
orris, myrrh, and aloes;
music of ivory harps is rav-
ishing your heart;
kings' daughters in their jewels 9
move to meet you,
and on your right your queen
wears gold of Ophir.

- 10 Listen, O bride, and bend your ear!
 Forget your own folk and your father's house;
 11 and when the king desires your beauty,
 yield to him—he is your lord.
 12 So Tyrian traders with their gifts shall sue your favour,
 the wealthiest in the land shall offer you their treasures.
- 13 In pearls and gold embroidery this daughter of a king is decked;
 14 she is led to the king in coloured robes,
 with the maidens of her train,
 15 moving into the king's palace with gladness and rejoicing.
- 16 Your sons shall step into your fathers' place,
 and rise to be princes over all the land,
 17 carrying your name on from age to age,
 till nations praise you evermore.

From the Choirmaster's collection of Korahite songs. For soprano voices.

- 1 **46** God is a shelter and stronghold for us,
 we shall find him very near;
 2 therefore we never fear,
 though earth be overset,
 though hills sink deep in the sea.
- 3 Let billows roar and foam,
 let mountains shake under the storm:
 the Lord of Hosts is at our side,
 the God of Jacob is our fortress.

- The river divine has streams that gladden
 the city of God,
 the sacred shrine of the Most High.
 God is within her, she cannot be shaken;
 when morning comes, God is her aid.
 Though nations rage, and realms be shaken,
 though his thunders make the world dissolve:
 the Lord of Hosts is at our side,
 the God of Jacob is our fortress.

- Come, see the Eternal's work, the desolation he has wrought on earth;
 wars he has ended all over the world,
 breaking the bow and snapping the spear,
 burning the chariot in the fire.
 "Give in," he cries, "admit that I am God,
 high over nations, high over the world."
 The Lord of Hosts is at our side,
 the God of Jacob is our fortress.

From the Choirmaster's collection of Korahite songs.

- All nations, clap your hands, **47**
 with ringing homage to God;
 for the Eternal, the Most High, is to be feared,
 he is a great king over all the world.
- He subdued nations to himself, he conquered races,
 as he chose our heritage for us, our land, the jewel of his beloved Jacob;
 he marched in amid shouts, with trumpet-blasts.

6 Music of praise for God, sing music!

Music of praise for our King!

7 Music of praise with an ode—
for over the whole world God
is King!

8 God now reigns over the nations,
seated on his sacred throne;

9 even foreign princes gather,
joining the folk of Abraham's
God;

for the world's warriors belong
to God,

to the supreme God, sovereign
of the world.

*A song for the Korahites, for
music.*

1 **48** Great is the Eternal, loudly
to be praised
within the city of our God,
upon his sacred hill.

2 High and fair on the northern
slope,
the joy of all the world,
the hill of Sion lies,
the city of the great King.

3 Within her citadels has God
shown himself her defence.

4 For yonder kings 'combined,
invaded her;

5 but scared with panic at her
sight,

they took to flight,

6 seized with a shudder,
like women in the pangs of
labour,

7 shattered like merchantmen
wrecked by an east wind.

8 What once we heard of, now
our eyes have seen
within the city of the Lord of
hosts;

God does preserve it evermore,
the city of our God.

9 And so within thy temple we
are thinking
of thy goodness, O God;

10 thy fame shall echo, like thy
name,

to the very ends of earth,
for thy right hand is full of
victories.

Let Sion hill rejoice, 11
let the towns of Judah joy,
over thy saving deeds.

Walk about Sion, go round her, 12
count up her towers,

review her ramparts, 13
scan her citadels,

that you may tell the age to
come

what a God our God is for 14
evermore.

*From the Choirmaster's collec-
tion of Korahite songs.*

Hear this, all ye nations, 49 1
listen, all ye inhabitants
of the world,

low-born and high, 2
rich and poor, all of you.

My message will be wise and 3
good,
a baffling truth on which I
brood;

and as I catch its meaning dim, 4
I render on the lyre this
hymn:

Why should I be afraid in evil 5
times,

when all around I behold
treacherous foes,

men who rely upon their riches, 6
and boast of their abounding
wealth?

Why, none can buy himself off; 7
not one can purchase for a
price from God

soul's ransom is too dear 8
life that shall never end. 9

What! "Never die?" but die 10
they must—

men of sense have to die,
stupid and senseless perish,
leaving their wealth to others;
their home eternal is the grave 11
below,

a dwelling where they must
remain;
they vanish from men's mem-
ory, although
they claimed lands for their
own.
12 For all the splendour that they
cherish,
men pass, even as the beasts
that perish.

13 Such is the fate of the self-
satisfied,
the end of all whose faith is
in themselves;
14 death shepherds them un-
checked,
driving them down to the
world below;
ere long their form and fashion
waste away,
and they abide within the
world below.

15 (But God can ransom me;
he will release me from the
grasp of death.)
16 So fear not when a man grows
rich,
and when the splendour of his
house increases;
17 he can take nothing with him
when he dies,
his splendour will not follow
him below.

18 In life he flatters himself on his
fortune,
praising himself for his pros-
perity;
19 but down he goes to where his
fathers dwell,
who see no light to all eternity.
20 For all the splendour that they
cherish,
men pass, even as the beasts
that perish.

An Asaphite song.

1 **50** The Eternal speaks!—from
east to west
earth falls a-trembling.

From Sion, so peerless in 2
beauty,
the God of gods is flashing!
Our God comes with a sum- 3
mons—
in front of him devouring fire,
encircling him a mighty
storm—
calling high heaven and earth 4
to the trial of his people;
the heavens announce his assize, 6
that God begins the trial.

“Gather me my followers, 5
who pledged their troth to
me by sacrifice.
Listen, O my people, 7
let me speak, O Israel;
I would testify against you,
I who am God, your God.
I blame you not for lack of 8
sacrifice;
daily your offerings are set
before me.
I need no bullock from your 9
farms,
no goat out of your herds;
for all the wild things of the 10
wood are mine,
and cattle in their thousands
on the hills;
every bird in the air I know; 11
I own all roaming creatures on
the plains.
If I were hungry, I would not 12
tell you;
for the whole earth is mine,
and all it holds.
Do I eat flesh of bulls? 13
Do I drink blood of goats?
No, offer to God thanks as your 14
sacrifice,
and pay your vows to the
Most High;
call to me in your hour of need, 15
then I will rescue you, and you
shall honour me.”

God speaks thus to the godless: 16
“What right have you to repeat
my laws,

and take my compact on your
lips,
17 when you hate me to control you,
and toss my rules behind your
backs?
18 You are a friend to any thief
you see,
you ally yourselves with adul-
terers,
19 you let your tongue loose for
the evil word,
your mouths are weaving
malice,
20 as you sit and malign your
brother,
slandering the son of your
own mother.
21 This you have done—and be-
cause I said nothing,
you thought I was no better
than yourself!
But I will now convict you,
I will put it to you plainly.
22 Mark this, you who ignore me,
or I will tear you to pieces,
with none to protect you:
23 whoever offers thanks to me as
sacrifice,
he honours me;
whoever holds by my rules in
his life,
I will let him enjoy my help."

*From the Choirmaster's collec-
tion. A song of David, when
the prophet Nathan came to
him, after he had visited Bath-
sheba.*

1 **51** O God, as thou art kind,
have mercy upon me,
in thy vast pity wipe out my
offences,
2 wash me from every stain of
guilt,
and purge me from my sin.
3 Well do I know my offences;
my sin is never out of mind.
4 It is against thee I have sinned,
I have done evil in thy sight.
Yes, thou art just in thy charge,
justified in thy sentence.

Ah! 'twas in guilt that I was born, 5
'twas in sin that my mother
conceived me.
'Tis inward truth that thou de- 6
sirest;
grant me then wisdom in my
secret heart.
Purge me clean with marjoram, 7
wash me whiter than snow;
fill me with gladness and re- 8
joicing,
that the life thou hast crushed
may thrill with joy;
hide thy face from my sins, 9
and wipe out all my guilt;
make me a clean heart, O God, 10
and put a new, steadfast
spirit in me;
banish me not from thy pres- 11
ence,
deprive me not of thy sacred
Spirit;
gladden me with thy saving aid 12
again,
and give me a willing spirit as
my strength,
that I may teach offenders how 13
thou dealest,
till sinful men turn back to
thee.

O God my saviour, save me 14
from mortal sin;
and my tongue shall praise
thy faithfulness aloud.
O thou Eternal, open thou my 15
lips,
till my mouth makes thy
praises known.
Thou carest not for sacrifice, 16
thou would'st not have burnt-
offerings from me;
God's sacrifice is a soul with its 17
evil crushed:
a heart broken with penitence,
O God, never wilt thou de-
spise.

Grant happiness to Sion 18
by building up Jerusalem's
walls again;

- 19 then wilt thou welcome the due
sacrifices,
and on thine altar bullocks
shall be slain.

From the Choirmaster's collection. An ode sung by David when Doeg the Edomite went away and told Saul that David had gone to the house of Ahimelek.

- ¹ **52** Why glory in your malice,
O you tyrant,
against the faithful day by
day?

- ² You plan their utter ruin,
your tongue like a whetted
razor,

you deceitful schemer!

- ³ Evil you prefer to good,
falsehood to honesty;

- ⁴ you revel in deadly speech,
you and your sly tongue!

- ⁵ But God will pull you down for
that,
he will snatch you right away,
he will indeed dislodge you,
and root you out of the land
of the living.

- ⁶ Good men shall see it and be
awed;
then shall they laugh at him
and cry,

- ⁷ "So this was the great man
who would not upon God rely,
but leant on his abundant
wealth,
and on his power of money!"

- ⁸ But like an olive green am I,
living within the house of
God;
upon God's kindness I rely,
for ever and for evermore.

- ⁹ I will praise thee for all that
thou hast done,
I will declare how good thou
art,
in presence of thy followers.

From the Choirmaster's collection. To the tune of "Suffering." An ode of David.

Profane men think,
"There is no God!" **53** ¹

Depraved their lives are and
detestable,
not one of them does right.

God looks from heaven ²
upon mankind,
to see if any have the sense
to care for God.

But everyone has lapsed, ³
one and all are tainted,
not one does right,
no, not a single one.

Shall they not rue it, these ras- ⁴
cals,
devouring my people with
their extortion?

Ha! here they are in a panic! ⁵
God scatters them;
their evil plan is defeated,
for God spurns them.

[[Oh that Israel's deliverance ⁶
would come from Sion!

When God restores the fortunes
of his people,
how Jacob will exult,
how glad will Israel be!]]

From the Choirmaster's collection. To a string accompaniment. An ode sung by David when the Ziphites went and told Saul that David was hiding among them.

O God, help me with thy **54** ¹
might,
as thou art strong, uphold my
right;

O God, hear my prayer, ²
and listen to my plea.

Proud creatures are assailing ³
me,
and ruthless men would mur-
der me,

men who care nothing for
God.

4 Ah, God my helper,
ah, Lord, upholder of my life,
5 may evil recoil upon my foes!

O Lord, be true to me and
crush them!

6 Then gladly will I sacrifice to
thee,
with praise for all thy good-
ness,

7 when thou hast rescued me
from all my woes,
and let me feast mine eyes on
my defeated foes.

*From the Choirmaster's collec-
tion. To a string accompani-
ment. An ode of David.*

1 **55** Listen to my prayer, O
God,

hide not from my entreaty;

2 heed me and answer
my bitter lament,

3 as I moan at the noise of the
foe,
at the shouts of godless men,
who overwhelm me with their
injuries,
setting upon me furiously.

4 My heart is throbbing in my
breast,
and deadly anguish overpow-
ers me;

5 terror and trembling seize on
me,
and horror folds me round.

6 Oh for the wings of a dove
to fly afar and be at rest!

7 Fain would I fly from it all,
and live within the desert;

8 swiftly would I escape
from the fury of the blast,
from all their storming and
confusion,

9 from their double tongues.

For here in the city I suffer the
sight

of violence and disorder

10 patrolling day and night
the very walls;

mischief and misery are what I 11
see,
and corruption, in the street;
the market-place is never free
from fraud and guile.

It is not taunts of a foe— 12
that I could bear;
it is not an enemy's insolence—
then I could hide from him.

No, you are an equal of my own, 13
my close companion and my
trusted friend!

Sweet was our fellowship to- 14
gether
within the house of God.

May he go to perdition! 15
Death seize all such!

May they go living to the world
below,
swept off as their sins de-
serve!

For he laid hands upon his 20
friends,
profaning friendship's bond;
his talk was smoother than but- 21
ter,

but his thoughts were of en-
mity;
his words were softer than oil,
yet sharp as a sword.

But as for me, I call to God, 16
and the Eternal helps me;
evening, morning, and at noon, 17
I moan and wail.

He will hear my cry and give me
peace and freedom from this 18
strife,
from the host of foes around
me.

God will hear me, 19
God upon his ancient throne;
he will lay them low,
lax, lawless creatures,
with no reverence for God.

Thou wilt toss them deep into 23
the grave,
these murderers and liars;
they shall not live out half their
days,

but I will trust in thee.

- 22 Leave all to the Eternal, who
loves you;
never will he let good men
come to grief.

From the Choirmaster's collection. To the tune of "Dove in isles afar." A golden ode sung by David when the Philistines held him in Gath.

- 1 **56** Have pity upon me, O
God;

for men trample me down,

- 2 pressing on me all day long,
many and malignant.

- 3 The day I am afraid,
I put my trust in thee.

- 4 By God's help I shall maintain
my cause;
in God I trust without a fear:
what can man do to me?

- 5 All day long they would injure
me,

ever plotting harm to me;

- 6 they are in league for evil, and
they lurk,
dogging my steps, like murderers.

- 7 Pay them back for their malice!
Down with these men of
power, O God, in anger!

- 8 Thou countest up my sleepless
hours,
my tears are gathered in thy
bottle—
are they not noted in thy
book?

- 9 God is on my side; I am sure
my foes must turn their back,
the day I call to him.

- 10 By God's help I shall maintain
my cause;

- 11 in God I trust without a fear:
what can man do to me?

- 12 I am under vows to thee, O
God:

I will pay thee my offering of
praise,
for thou hast saved my life 13
from death,
my feet from stumbling,
that I might live, ever mindful
of God,
in the sunshine of life.

From the Choirmaster's collection. To the tune of "Destroy it not." A golden ode sung by David in the cave, when he fled from Saul.

- Have pity on me, O God, **57** 1
have pity,

for with thee I take shelter;
in the shadow of thy wings I
shelter,

till the deadly danger passes.
I call to God Most High, 2
to God who acts on my be-
half.

God send me help from heaven! 3
God send his love and loyalty,
discomfiting those who would
trample me down!

I have to live among lions, 4
who prey upon men;
their teeth are spears and ar-
rows,

their tongue is a sharp sword.
They set a net to catch my 6
feet,

and they were caught in it
themselves;
they dug a pit in front of me,
and they fell into it!

* * *

Up, O God, high over heaven! 5
Up with thy glory over all
the earth!

My heart is ready, ready, O 7
God,
for song and melody.

Awake, my soul! awake, my lute 8
and lyre!

Let me awake the dawn!
I would praise thee, Lord, 9
among the peoples,

I would chant thee among
the nations;
10 for thy love is high over heaven,
thy loyalty soars to the skies.
11 Up, O God, high over heaven!
Up with thy glory over all the
earth!

From the Choirmaster's collection. To the tune of "Destroy it not." A golden ode of David.

1 **58** Is it indeed justice you
decree?

Is it aright that you rule men?

2 No, in secret you devise injustice,
and on earth you deal out
violence.

3 Evil men go astray from the
start,
false and erring from their
birth,

4 their venom like a viper's;
they are deaf as any cobra,

5 that will not listen to the
charmer's voice,
to the most cunning spell.

6 Shatter their teeth, O God!
O thou Eternal, tear out the
young lions' fangs!

7 May they vanish like a feshet,
may they be trodden down
like the green grass!

8 May they melt like a snail as
it moves,
like an untimely birth, unseen
by the sun!

9 Ere ever your pot feels the heat
of the faggots,
may He sweep them away in
his fury!

10 At the sight of such vengeance,
the good shall exult,
and bathe their feet in bad
men's blood;

11 "Yes," men shall say, "the good
do get their due;
yes, a God rules on earth in-
deed!"

From the Choirmaster's collection. To the tune of "Destroy it not." A golden ode sung by David when Saul had the house watched, in order to murder him.

O my God, rescue me from **59** 1
my foes,

protect me from those who
assail me;

rescue me from evildoers, 2
save me from blood-thirsty
men.

Here they are, lurking to take 3
my life,

a fierce gang to attack me!

And for no sin or crime of
mine,

O thou Eternal, for no fault
of mine!

They run to their posts; oh 4
rouse thyself,

rescue me, look to me!

O Lord of hosts, 5
O God of Israel, rouse
thee,

punish the insolent, every one of
them,

spare not one vile traitor.

They snarl and snarl like dogs, 6
they prowl at even round the
town;

there they are, blustering, arro- 7
gant,

insults on their lips!—
for "Who," they think, "will
hear us?"

Thou, O Eternal, thou wilt 8
laugh at them,
wilt mock at all the insolent
pagans.

O thou my Strength, to thee I 9
sing,
for thou, Eternal, art my for-
tress.

God in his goodness come to 10
my rescue!

May the Eternal let me gloat
over my foes!

11 Pity them not, lest my people
forget;
rout them, ruin them, by thy
might,
O Lord who art shielding me.

12 Each word they utter is a sin;
so let their own pride trap
them,
for all their perjury and false
talk.

13 Destroy them in thy wrath,
destroy them,
till they cease to be;
let the world know from end to
end
that God does rule in Jacob.

14 They snarl and snarl like dogs,
and prowl at even round the
town,

15 roaming in search of prey,
and growling if they miss it.

16 But I sing of thy strength,
a morning song to thy love;
for thou art a fortress to me,
a refuge in my day of danger.

17 O thou my Strength, to thee I
sing,
for thou, Eternal, art my for-
tress.

*From the Choirmaster's collec-
tion. To the tune of "Lily of
the Law." A golden ode for
recitation, sung by David dur-
ing the campaign against
Aram-naharaim and Aram-
zobah, when Joab wheeled
round and defeated twelve
thousand Edomites in the
wady of Salt.*

1 **60** Thou hast discarded us,
crushed us in anger, O
God;
restore us to power:
2 thou hast shaken and shattered
the land;
repair its tottering breaches.
3 Hard times thou hast given to
thy people,

and a cup of drink that has
dazed them.
Hast thou given thy worship- 4
pers a flag,
only that they might fly from
the archers?

To the rescue of thy dear folk! 5
Save by thy right hand, an-
swer our entreaty,
O thou Eternal who hast dis- 10
carded us, shamed us,
who would'st not march out
with our army.

Help us against the foe, 11
for man's help is in vain.
With God we shall do bravely; 12
he will trample down our foes.

God gave his sacred promise: 6
"I will divide up Shechem in
triumph,
and parcel out the vale of
Sukkoth;

Gilead is mine, Manasseh 7
mine,
Ephraim I take for helmet,
Judah for my baton—
Moab I make a wash-basin, 8
Edom I claim as subject,
and over Philistia I will
triumph."

Ah, who will lead us inside the 9
hill-fort?

Who will take us conquering
into Edom?

Wilt not thou, O God? 10

*From the Choirmaster's collec-
tion. For strings. A song of
David.*

Hear my cry, O God, **61** 1
and heed my prayer;
from earth's far end I call to 2
thee,
as my heart faints.
When troubles are too strong for
me,
do thou direct me,
O thou who art my refuge, 3
a fortress against the foe.

4 Oh to be a guest of thine for ever!

oh to be sheltered underneath thy wings!

5 For thou hearest my vows, O God,

thou grantest the desire of reverent men.

6 Add many a day to the life of the king,

till his years are age on age.

7 May he sit on his throne before God for all time!

Bid thy love and loyalty safeguard him.

8 And I will ever sing thy praise,

paying my vows through all my days.

From the Choirmaster's collection. To Jeduthun's tune. A song of David.

1 **62** Leave it all quietly to God, my soul,
my rescue comes from him alone;

2 rock, rescue, refuge, he is all to me,
never shall I be overthrown.

3 How long will you be threatening a man,
you murderers all,
as if he were a shaky fence,
a tottering wall?

4 They plan to push me from my place,
delighting in a crafty part;
blessings are on their lips,
and curses in their heart.

5 Leave it all quietly to God, my soul,
my rescue comes from him alone;

6 rock, rescue, refuge, he is all to me,

never shall I be overthrown.

My safety and my honour rest 7
on God;

God is my strong rock and refuge.

Always rely on him, my follow- 8
ers,

pour out your prayers to him;

God is a refuge for us.

The lower ranks are but a thing 9
of naught,

the upper ranks are only a delusion;

weigh them, they prove to be lighter and slighter than a breath of air.

Rely not on extortion, 10
pride not yourselves on robbery;

if wealth increases,
set not your heart upon it.

There is one thing God has 11
said;

ay, twice have I heard him say it:

that power belongs to God,
and kindness, Lord, to thee; 12
every man thou rewardest
for whatever he has done.

A song of David, when he was in the desert of Judah.

O God, thou art my God, **63** 1
I yearn for thee,

body and soul, I thirst, I long for thee,

like a land without water,
weary, dry.

As I have seen thee in the 2
sanctuary,

with visions of thy power and majesty,

so will I bless thee while I 4
live,

lifting my hands in prayer to thee.

- 3 Thy love is more than life to me;
so my lips praise thee.
- 5 My soul is richly fed,
and with glad lips I sing thy
praise.
- 6 When I remember thee in bed,
and muse on thee by night,
8 my soul clings close to thee,
thy right hand holds me fast;
7 for thou hast been my help,
and shadowed by thy wings
I sing thy praise.
- 9 Those who would take my life
shall be destroyed,
they shall go down to death,
10 flung to the sword,
left as a prey for jackals.
- 11 But the king shall rejoice in
God,
and all the loyal shall exult
[[for false rebels shall be
silenced]].
- From the Choirmaster's collec-
tion. A song of David.*
- 1 **64** Listen to my plaint, O
God;
save me from the foe and his
terrors,
2 hide me from villains and their
plots,
from gangs of evildoers,
3 whetting their tongue like a
sword,
and aiming bitter words like
arrows,
4 to shoot in secret at the honest
man,
shooting suddenly and un-
afraid.
- 5 They work out their dark de-
sign,
they talk of laying intrigues;
for who, they think, will see
them?
- 6 They have thought their plan
out well,
each with a cunning heart,

each in his deep craft.
But God shoots at them with 7
his arrow,
wounding them suddenly;
he trips them up in their own 8
plot,
till all who see them recoil in
horror.
So all men, noting the deeds of 9
God,
shall tell of what he does;
good men will rejoice in the 10
Eternal,
and take shelter beside him;
right-minded men will all
exult.

*From the Choirmaster's collec-
tion. A song of David, for
music.*

'Tis fitting to praise thee in **65** 1
Sion, O God;
in Jerusalem shall vows be
paid to thee.
O thou who hearest prayer, 2
all men shall come to thee.
Though our sins be too much 3
for us,
'tis thine to cancel our trans-
gressions.
Happy is he whom thus thou 4
choosest
to dwell in thy courts, close
to thee.
Fain would we have our fill of
this,
thy house, thy sacred shrine
—its bliss!

God of our victory, answering 5
our prayers
with deeds of dread, so loyally,
all ends of the earth come to
rely on thee,
and distant shores—
thou by whose might the moun- 6
tains are made firm
and strongly fixed,
by whom the roaring seas are 7
stilled,
and the tumult of nations,

8 till dwellers at the world's far
end
are awed at the proofs of thy
power,
and lands of sunrise and of
sunset sing joyfully of thee.

9 Thou art good to the earth,
giving water,
enriching her greatly with
rain
from brimming streams di-
vine;
thou providest the grain
by preparing her duly,
10 watering her furrows well,
soaking her ridges,
softening her with showers,
and blessing all her growth.

11 Thou art crowning the year
with thy goodness;
rich stores drop where thou
passest,

12 the very pastures of the downs
o'erflow,

the hills wear girdles of joy,
13 the meadows are clothed with
flocks,
the valleys covered with corn,
shouting and singing for joy.

*From the Choirmaster's collec-
tion. A song for music.*

66 Sing homage, all the earth,
1 to God,
2 sing out the glory of his
name,
and celebrate his praises.

3 Say this to God: "How dread
thy deeds are!
thine enemies cower
before thy power;

4 all the earth bows to thee,
singing thy praise,
singing praise to thy name."

5 Come and see what God has
done,
how dread his deeds are
among men.

6 He turns the sea to dry land,
till men cross floods on foot.

So let us joy in him
who rules for ever by his 7
power,
whose eyes survey the nations,
till not a rebel dares to raise
his head.

Bless our God, O ye nations, 8
sound his praise aloud,
who keeps us safe in life, 9
and never lets us come to
grief.

For, though thou hast put us 10
to the proof, O God,
testing our mettle, like silver,
though thou hast let us be cap- 11
tured,
let us be heavily chained,
let conquerors ride over us, 12
though we had to pass through
fire and water,
yet thou hast granted us a
rich relief,
setting us free in liberty.

So I enter thy house with sacri- 13
fices,
to pay my vows to thee,
vows poured out by my lips, 14
vows uttered in my agony;
fat beasts I will offer thee, 15
the odour of burning rams,
bullocks and goats in sacrifice.

Come, all ye worshippers of 16
God,
hear what he did for me:
no sooner had I called to him 17
than I was praising him for
answering me.

Had I been thinking secretly of 18
sin,
the Lord would never have
listened;
but God has listened indeed, 19
and to my prayer he has paid
heed.

Blessed be God who has not 20
checked
my prayer to him, nor his
own love to me.

From the Choirmaster's collection. A song for a string accompaniment.

- 1 **67** O God, bless us with thy
favour,
may thy face smile on us,
2 that so thy purpose may be
plain to men,
thy saving power to every
nation.
3 O God, may the whole world
praise thee,
may all races praise thee,
4 may the nations sing for joy;
for thou rulest the world
justly,
thou guidest the nations on
earth!
5 O God, may the whole world
praise thee,
may all races praise thee!
6 The land has yielded her har-
vest
by the blessing of God, our
God;
7 bless us, O God, bless us,
till men revere thee to the
world's far end.

From the Choirmaster's collection. A song of David, for music.

- 1 **68** When God stirs, his ene-
mies scatter,
those who hate him fly before
him;
2 as smoke is driven before the
wind,
as wax melts at a fire,
so perish the ungodly before
God!
3 But good men before God rejoice,
exulting with a joyful voice.
4 Sing to God, celebrate his name,
extol him who rides on the
clouds,
bless him, exult before him,
5 before God in his sacred home,
father of orphans, champion
of widows,

the God who brings the lonely 6
home,
and frees the prisoner for
prosperity—
only the rebels have to live
forlorn.

- O God, when thou didst march 7
before thy people,
when thou didst move across
the steppes,
earth was quaking, the skies 8
shaking,
before God, Israel's God.
O God, thou didst pour down a 9
generous rain,
reviving thy land as it lan-
guished;
thy household were settled 10
there,
and in thy goodness thou
didst meet their needs.

When the Lord sent news of 11
victory,
the women who told it were
a mighty host:
"Kings and their armies are 12
flying, are flying!—
their spoil is divided
by Israel the fair Dove at
home,
till her wings are covered with 13
silver,
her pinions shimmer in gold.
When the kings were routed on 14
the field,
'twas like snow falling on
mount Zalmon."

A mighty range is Bashan range; 15
Bashan range has many a
peak.
But what is your grudge, O 16
range of peaks,
at the hill that God loves for
his home,
where the Eternal dwells for
evermore?
With mighty chariots in their 17
myriads

the Eternal came from Sinai
to this sanctuary.

18 There didst thou triumph, with
captives in thy train,
with tribute taken from
men—
only the rebels dwell not
there with God.

19 Blessed be the Lord, our saving
God,
who daily bears the burden
of our life;

20 God is for us a God of victories,
thanks to the Eternal we es-
cape from death;

21 yes, God will shatter the head
of his foes,
each long-haired sinner who
defies him.

22 The Lord's word is, "Wherever
you may be,
I bring you from Bashan,
from the sea,

23 to bathe your feet in the blood
of the foe,
and let your very dogs share,
as they lap it."

24 Behold God entering the sanc-
tuary,
my God, my King, in high
procession,

25 singers in front, musicians be-
hind,
between them girls with tam-
bourines,

26 singing, "Bless the Lord God
in your choirs,
O Israel's offspring!"

27 In front the Benjamites, so few,
the chiefs of Judah, a great
company,
the chiefs of Zebulun and
Naphtali!

29 From thy temple high above
Jerusalem,

28 display thy strength, O God,
who hast so mightily prevailed
for us;

there kings must offer thee 29
tribute.

Check that Brute of a Nile- 30
power,
the bullocks and steers of
pagans;
trample down crafty policy,
rout all the races that re-
joice in war,
till even Egypt sends ambassa- 31
dors,
and Ethiopia hurries to sub-
mit to God.

Sing to God, O kingdoms of 32
the world,
oh celebrate the Lord!

Praise him who rides high on 33
the ancient heavens,
whose voice thunders aloud.

Praise God for his might, 34
whose sovereign sway is over
Israel,
whose might is in the skies.

God strikes awe from his sanc- 35
tuary,
the God of Israel who be-
stows
prowess and power on people
blessed by God.

*From the Choirmaster's collec-
tion. To the tune of "The
Lilies." A song of David.*

Save me, O God, 69¹
for the waters are threat-
ening my life;

I am sinking deep in the 2
mud,
where foothold there is none,
I have fallen into waters deep,
floods o'er me sweep.

I am wearied with crying, 3
my throat is parched,
mine eyes are weak
with waiting for my God.

I have more men who hate me 4
wantonly
than hairs upon my head;
my murderous, false foes are
more

- than the bones within my
 body;
 they force me to repay
 what I never extorted.
 5 O God, though well thou know-
 est my sinful folly,
 although no fault of mine is
 hid from thee,
 6 may naught befall me that
 would disconcert
 those who wait for thee, O
 Lord God of hosts:
 may naught befall me that
 would disappoint
 thy worshippers, O God of
 Israel.
- 7 'Tis for thy sake that I have
 suffered taunts,
 had insults cover me with
 shame,
 8 till my own brothers held aloof
 from me,
 even my mother's sons were
 distant to me.
 9 'Tis zeal for thy house that
 wears me away,
 and taunts against thee fall
 on me.
 10 when I chastened my soul with
 fasting,
 men jeered at me;
 11 when I clothed myself in sack-
 cloth,
 I became their byword;
 12 men make a jest of me in pub-
 lic,
 they put me into their maud-
 lin songs.
- 13 But as for me, I pray to thee;
 in thy great generosity, O
 God, do thou accept me;
 answer me with thy loyal aid,
 14 save me from sinking in the
 mud,
 from the deep waters of ha-
 tred—
 15 let not the flood sweep over me,
 let not the depths drown me;
 let not death close over me.
- Answer me, O Eternal, in thy love,
 in thy vast pity turn to me;
 hide not thy face from thy
 servant,
 answer me quickly, for I am
 in misery;
 come to me, rescue my life,
 set me in safety from my foes.
- Thou knowest how I am taunt-
 ed, shamed, dishonoured,
 my foes are plain to thee;
 their taunts have broken my
 heart,
 I am sick to the soul;
 I look for pity—there is none,
 for comforters, but all in vain.
 For food men hand me poison-
 ous drugs,
 and vinegar when I would
 drink.
- May the table they spread be
 their own ruin,
 may their offerings ensnare
 them,
 may their eyes be blurred and
 blind,
 may their thighs be all
 a-quiver!
 Vent thine anger on them,
 may thy burning fury seize
 them,
 desolate be their dwellings,
 empty be their tents,
 for persecuting him whom thou
 hast punished,
 and adding to the pain thy
 wounds inflict!
 Punish them for their crime,
 exclude them from thy fa-
 vours,
 blot them from the Book of life,
 blot their name from the list
 of the upright!
- But lift me safe, O God,
 out of my pain and misery,
 and then I will sing praise to
 God,

- and magnify him with thanks-
giving;
31 'twill please the Eternal more
than any bull,
or any bullock that has horns
and hoofs.
32 Mark all this and be glad, O
folk forlorn,
take heart, O worshippers of
God;
33 the Eternal listens to a life in
need,
he never overlooks his own
in prison.
34 Praise to him from heaven and
earth,
from seas and all that glide
therein!
35 For God will succour Sion
and rebuild the towns of
Judah,
till men dwell there and own
them,
36 till his servants leave them to
their children,
and a race who love him live
there.

From the Choirmaster's collection. A song of David. To be used when incense is offered.

- 1 **70** To the rescue, O God,
O thou Eternal, hasten to
my help!
2 Disgraced, discomfited, be those
who seek to murder me!
Routed, dishonoured, be they
who delight in harm to
me!
3 Thwarted and appalled be they
who taunt and scoff!
4 But gladly may thy followers all
rejoice in thee!
May those who love thy saving
help have ever cause to say,
"All hail to God!"
5 As for me, I am weak and
wretched;
O God, make haste to me.

Thou art my help and my de-
liverer;
tarry not, O Eternal.

With thee, O thou Eternal, **71** 1
I take shelter;
never let me be disappointed.
Oh rescue me, save me, as thou 2
art faithful,
turn thine ear to me and de-
liver me.
Be a stronghold, a fortress, for 3
me;
help me, for thou art my crag
and castle.
O my God, rescue me from evil 4
men,
from cruel, unjust hands;
for thou art my hope, O Lord, 5
I have trusted thee from
youth,
I have leant on thee from my 6
birth,
'twas thou didst take me
from my mother's womb;
my hope is ever in thee.
Through thee, my strength and 7
shelter,
I am a marvel to many;
my lips shall be full of thy 8
praise,
singing thy glory all day long.

Cast me not off in my old age, 9
forsake me not when my
powers fail;
for murderous foes are plotting, 10
my enemies say of me,
"Set on him, seize him, God 11
has forsaken him,
he has none to save him."
O God, be not far from me, 12
my God, make haste to help
me.
May all my enemies be dis- 13
graced, defeated,
may insults and dishonour
cover all who would injure
me!
As for me, I hope on and on, 14
I praise thee more than ever;

15 all day long I will be telling
 of thy victorious and faithful
 aid,
 though never can I tell it to
 the full;
 16 I will recite the great deeds of
 the Lord,
 and praise thy faithful aid—
 and only thine.
 17 Thou hast been teaching it from
 my youth, O God,
 and I have ever told thy
 wondrous deeds.
 18 Forsake me not, O God,
 when I am old and grey;
 that I may tell the rising genera-
 tion
 of thy strength and thy
 might.
 19 Thy faithful aid is high as
 heaven, O God,
 for great things thou hast
 done;
 who is like thee, O God?
 20 Many a trial sore
 hast thou made us suffer,
 but thou wilt revive us once
 more
 and raise us from the depths;
 21 thou wilt add to our honour,
 and comfort us once more.
 22 So shall I praise thee on the lute
 for loyalty to me, my God,
 singing thy praises on the lyre,
 Majestic One of Israel.
 23 My lips shall ring with joy and
 praise,
 even the life which thou hast
 saved;
 24 all day long I will be talking
 of thy faithful aid,
 for those who fain would injure
 me
 are daunted and disgraced.

A song of Solomon.

1 **72** Inspire the king, O God,
 with thine own justice,
 endow his majesty with thine
 own equity,

that he may rule thy folk aright 2
 and deal out justice for the
 poor;
 may justice bring welfare to the 3
 people,
 from the very hills and
 mountains!
 May he prove the champion of 4
 the weak,
 may he deliver the forlorn,
 and crush oppressors!
 Long may he live, long as the sun, 5
 as the moon that shines for
 ever!
 May his rule be like rainfall 6
 on the meadows,
 like showers that water the
 land!
 Justice and welfare flourish in 7
 his days,
 till the moon be no more!
 From sea to sea may his do- 8
 main extend,
 from the Euphrates to the
 earth's far end!
 May the foe bow down before 9
 him,
 his enemies grovel in the dust!
 May kings of the west and the 10
 seaboard
 pay tribute to him,
 may kings of the south and of
 Arabia
 offer him presents,
 all kings do homage to him, 11
 all nations yield to him!
 For he saves the forlorn who 12
 cry to him,
 the weak and helpless;
 he pities the forlorn and weak, 13
 he saves the life of the weak,
 rescuing them from outrage and 14
 oppression—
 they are not cheap to him.
 Long may he live, 15
 to receive gold from Arabia!
 For him may ceaseless prayer
 be made,
 and all day long may he be
 blessed!

16 May the land be rich in waving
corn,
right up to the top of the
hills!

May the folk flourish like trees
in Lebânon,
may citizens flower like grass
in the field!

17 For ever blessed be his name,
sure as the sun itself his
fame!

All races envy his high bliss,
all nations hail him as the
happy king!

18 [[Blessed be the Eternal, Israel's
God,
who alone works wonders!

19 For ever blessed be his glorious
name;
may all the earth be full of his
glory!

Even so, even so!]]

20 Here end the devotions of
David the son of Jesse.

* * *

An Asaphite song.

1 **73** Yes, to the upright God is
good,
to hearts unstained!

2 I almost slipped,

I nearly lost my footing,

3 in anger at the godless and their
arrogance,
at the sight of their success.

4 No pain is theirs,
but sound, strong health;

5 no part have they in human
cares,
no blows like other men.

6 So they vaunt them in their
pride,
and flaunt them in rough in-
solence;

7 vice oozes from their very soul,
their minds are rank and
riotous,

8 their talk is mocking and mali-
cious,

and haughtily they lay their
plots;

lofty as heaven itself their
speech,
lording it over the world
below.

So people turn to follow them, 10
and see no wrong in them,

thinking, "What does God care? 11
How can the Almighty heed—
when these,

the godless, prosperously fare, 12
thriving thus at their ease?"

'Tis all in vain I kept my heart 13
from stain,

kept my life clean,
when all day long blows fell on 14
me,

and every dawn brought me
some chastening!

Yet, had I meant to utter this 15
aloud,

I had been faithless to thy
family.

So I thought of it, thinking to 16
fathom it;

but sorely did it trouble me,
till I found out God's secret, 17
viewing their latter end.

Thou plantest them on slippery 18
ground,

thou hurlest them to ruin—
laid low in a single moment, 19

scared away, swept away,
like a dream when one awakens, 20

like phantoms despised by the
day!

When my heart was sour, 21
when I felt sore,

I was a dull, stupid creature, 22
no better than a brute before
thee.

Yet I am always beside thee; 23
thou holdest my right hand,

guiding me with thy counsel, 24
leading me after thyself by
the hand.

Whom have I in heaven but 25
thee?

- On earth I care for nothing
else.
- 26 Body and soul may fail,
but God my strength is mine,
my own for evermore.
- 27 Those who leave thee are lost;
all who are faithless to thee,
thou destroyest.
- 28 But to be near God is my bliss,
to shelter with the Lord
[[that I may tell of all thy
works]].

An Asaphite ode.

- 1 **74** Why discard us, O God,
for ever?
Why fume in anger at the flock
of thine own pasture?
- 2 Remember the community thou
didst win long ago,
whom thou didst rescue to be
thine own people,
this hill of Sion, thine abode.
- 3 Turn thy steps toward the
standing ruins,
to all the havoc of the foe within
the sanctuary.
- 4 Thine enemies bawled inside
thy house,
set up their emblems there;
- 5 they smashed the doors down
with their axes,
like woodmen felling trees,
- 6 then broke up all the carved
work there
with hatchet and with hammer;
- 7 they set thy sanctuary ablaze,
laying it low, profaning thine
own dwelling.
- 8 They said to themselves, "Let
us root them out!"
so all the synagogues in the land
they burned;
- 9 not an emblem of ours is to be
seen.
No prophet now—none knows
when this will end!
- 10 O God, how long is the foe to be
scoffing?

- Are the enemy always to blas-
pheme thee?
- Why hold back thy hand, O 11
God?
- Stretch out thy right hand and
strike,
thou who art our King of old, 12
gaining victories on earth!
- Thou didst divide the ocean by 13
thy power,
shattering the Dragon's heads
upon the waves,
crushing the heads of Levia- 14
than to pieces,
- leaving him a prey to jackals.
Thou didst open springs and 15
torrents,
thou didst dry up flowing
streams;
- thine is the day and thine the 16
night,
thou hast provided sun and
starlight;
- thou hast arranged the earth in 17
its due order,
thou hast made summer and
winter.
- Thou to be scoffed at by foes, O 18
Eternal!
- Thou for an impious race to
blaspheme!
- Leave not thy Dove Israel to a 19
brutal power;
forget not thy poor people for all
time.
- Look at these creatures, so sleek 20
and successful!—
every corner is full of their vio-
lence.
- Let not the downtrodden turn 21
from thee disappointed,
but may the weak and wretched
have good cause to praise
thee!
- Up, O God, to vindicate the 22
cause that is thine own!
- Remember how the impious
scoff at thee all day long;
forget not the loud clamour of 23
thy foes,

the endless din that rises from
thine enemies.

From the Choirmaster's collection. To the tune of "Destroy it not." An Asaphite song, for music.

- 1 **75** We offer thanks to thee, O
God, we offer thanks
to thee,
telling of all thy wondrous deeds.
2 God says, "Through all the long
delay
I am still ruling in my justice;
3 when men in any panic melt
away,
I still uphold the order of the
world.
4 I tell the boastful, 'Do not
boast,'
I tell the impious, 'Never
flaunt your power.'"
5 No, never flaunt your power
thus proudly,
defy not God thus loudly;
6 rely not upon east or west,
on the south desert or the
northern hills—
7 'tis God who rules o'er men,
this one he lowers, this one he
lifts.

- 8 The Eternal holds a cup of wine,
foaming and spiced;
he pours this out for all the
wicked
to drink and drain it to the
dregs.
9 But I will rejoice for ever,
I will sing praise to Jacob's
God,
10 for lopping the power of evil
men,
and rallying the power of the
upright.

From the Choirmaster's collection. To a string accompaniment. An Asaphite song, for music.

In Judah God is renowned, **76** 1
his fame is high in Israel.
In Salem, his pavilion, 2
at Sion, his abode,
he has destroyed all flashing 3
arrows,
shields and swords and mar-
tial weapons.

Thou didst strike terror 4
from the hills eternal;
the valiant fell a prey to thee 5
and slept their last,
the veterans—not a man of
them could move a finger;
O God of Jacob, at thy stroke 6
chariot and horse lay stunned.

Terrible art thou; who can stand 7
thy full weight of wrath?
The earth was hushed in terror 8
when thy sentence fell from
heaven,
when God arose to act on earth, 9
in succour of the afflicted.

All pagans shall give praise to 10
thee;
the rest of us shall keep thy
festival.
Let vows be paid to your God, 11
the Eternal;
to his dread majesty let all
around pay tribute,
who strips chiefs of their cour- 12
age,
who terrifies a tyrant.

From the Choirmaster's collection. To Jeduthun's tune. An Asaphite song.

I cry aloud to God, **77** 1
I cry to God to listen,
I turn to the Lord in my hour of 2
need,
I stretch my hands out cease-
lessly,
refusing to be comforted.
I moan as I remember God, 3
I muse upon him till I faint;

4 all night I never close my eyes,
 I am so troubled that I cannot speak.
 5 I dwell on days of old,
 I recall the years gone by,
 6 thinking to myself by night,
 musing in my inward quest:
 7 "Will the Lord for ever discard
 us,
 will he never be kind again?
 8 Has his love left us for ever,
 has his faithfulness utterly
 failed?
 9 Has God forgotten to be gracious?
 Has he, in anger, stopped his
 pity?
 10 Yes, this is my grief, that the
 Most High
 no longer has the strength he
 had.
 11 Let me recall what the Eternal
 did,
 let me remember thy wonders
 of old,
 12 let me think of all that thou
 hast done,
 and muse upon thy deeds.
 13 Thy dealings were divine, O
 God;
 what god was great like the
 Eternal?
 14 Thou wast a God of wonders,
 thou didst show the world
 thy strength,
 15 rescuing thy people by thy
 power,
 the sons of Jacob and Joseph,
 20 leading thy people like a flock
 by the hand of Moses and
 Aaron.
 16 O God, the waters saw thee,
 the waters saw thee and quivered,
 the depths of ocean shivered;
 17 rain rushed from the clouds,
 the skies in thunder crashed,
 thine arrows flew and flashed,
 18 thy thunder rolled and re-
 sounded,

lightning lit up the world,
 earth shook and was con-
 founded,
 as thou didst tread upon the sea, 19
 marching through deep waters,
 thy footprints all unseen."

An Asaphite ode.

Listen to my teaching, O **78** 1
 my people,
 give ear to what I say,
 as I open my lips in a poem 2
 on deep lessons of the past,
 that we know as we have heard, 3
 that our fathers told to us,
 hiding it not from their children, 4
 but telling the next genera-
 tion
 the Eternal's praise and power,
 the wonders he has done.

He set up his witness in Jacob, 5
 he appointed a law within
 Israel,
 bidding our fathers instruct
 their children,
 that the next generation 6
 might understand,
 that children yet unborn might
 rise
 and tell their children after
 them,
 to put their confidence in God, 7
 and not forget the deeds of
 God,
 but loyally obey him;
 that they might not be like their 8
 fathers,
 a stubborn and unruly race,
 a wavering race—
 no loyal hearts for God.

The Ephraimites were like a dis- 9
 appointing bow,
 that fails upon the day of
 battle;
 they would not hold to their 10
 compact with God,
 they would not follow his
 directions,
 they forgot what he had done, 11

the wonders he had shown them.
 12 Marvels he wrought, under their fathers' eyes,
 in Egypt, in the land of Zoan;
 13 he split the sea and led them through,
 piling the water up like walls,
 14 he led them with a cloud by day,
 and all night with a blazing fire;
 15 he split rocks in the wilderness,
 to give them a flow of drink in the desert,
 16 he brought streams out of the rock,
 made water run like a river.
 17 But still they sinned against him, in the desert
 they defied the Most High;
 18 with a doubt of God in their mind,
 they demanded the food they craved,
 19 they questioned God—was he able
 here in the desert to spread us a table?
 20 He struck the rock till waters flowed
 and streams poured out;
 but can he give us food as well,
 and furnish flesh to his people?
 21 When the Eternal heard this, he was wroth,
 he blazed out against Jacob,
 his wrath broke upon Israel,
 22 for failing to believe in God,
 for trusting not his saving aid.
 23 So, at his bidding, from the skies,
 as he opened the sluices of heaven,
 24 manna rained down for their food,
 and he gave them heaven's own grain;
 25 men ate the bread of angels,
 he sent them food to the full.

He brought an east wind over 26
 the sky,
 he drove a strong wind from the south,
 raining flesh on them like the 27
 dust,
 and birds like sand upon the beach,
 that dropped inside the camp, 28
 close to their very tents.
 They ate, and they were gorged 29
 then with
 the food they craved;
 and still they were at their sur- 30
 feit,
 still eating up their food,
 when the anger of God broke on 31
 them
 and slew their lusty men,
 laying the pick of Israel low.

Yet on they went in sin; 32
 for all his wonders, they would not believe.
 So he made their days brief as 33
 a breath,
 and the end of their life sudden death.
 Then, if he slew them, they 34
 sought after him,
 they would earnestly seek God again,
 remembering God was their 35
 strength,
 and God Most High their preserver.
 But it was smooth words and no 36
 more,
 their promises to him were false;
 they had a wavering mind, 37
 they were not loyal to his compact.

He in his great pity cancels sin, 38
 dooms not to death;
 often he will avert his wrath,
 without one angry breath.
 So he remembered they were 39
 mortal men,

- their life no better than a
 passing breeze;
 40 though often they defied him in
 the desert,
 and vexed him in the wilder-
 ness,
 41 with doubts of God again and
 again,
 that pained the Majestic
 One of Israel.
 42 They remembered not his power,
 nor the day he saved them
 from the foe,
 43 the portents that he wrought in
 Egypt,
 his marvels in the land of
 Zoan;
 44 how he turned streams into
 blood,
 till none could drink the
 water,
 45 sent out swarms of dog-flies to
 devour,
 frogs to destroy,
 46 let caterpillars have the crops,
 and locusts all the fruit of the
 foe's labour;
 47 he killed their vines with
 hail,
 the sycomores with frost,
 48 gave cattle over to the plague,
 and beasts to the murrain.
 49 His blazing anger he let loose,
 fury and rage and ruin,
 the messengers of woe;
 50 straight and swift his anger
 sped, unsparing,
 letting the deadly pestilence
 prey on life;
 51 he struck down all the first-
 born within Egypt,
 each oldest male child in the
 tents of Khem.
 52 But his own people he led out
 like sheep,
 guiding them in the desert
 like a flock;
 53 he led them safely on, past any
 fear,
 when the sea drowned their
 foes;
- he brought them to his sacred 54
 soil,
 to hills he had won for him-
 self;
 he drove out nations before 55
 them,
 and duly divided their land,
 for Israel's clans to occupy.
 Yet they doubted and defied 56
 the Most High God,
 they would not obey his rules;
 they fell back, false like their 57
 fathers,
 they failed, like a disappoint-
 ing bow;
 their idols angered him upon the 58
 heights,
 their images provoked his
 jealousy.
 God heard of it, and he was 59
 furious—
 he was done with Israel!
 He abandoned his Dwelling at 60
 Shilo,
 the tent he had pitched
 among men,
 he let his great ark be captured, 61
 let his splendid ark fall to the
 foe;
 he abandoned his folk to the 62
 edge of the sword,
 so furious was he with his own,
 till their youth fell in the 63
 flames of war,
 and girls had never a wedding
 song,
 till their priests were cut to 64
 pieces,
 and widows dared not raise
 a dirge.
 Then the Lord started up, as 65
 from a sleep,
 and, like a hero wild with
 wine,
 he made rout of his foes, 66
 defeating and disgracing them
 for ever;
 and then, disowning the tents of 67
 Joseph,

passing by Ephraim's clan,
 68 he chose the clan of Judah,
 his beloved hill of Sion,
 69 where he built his shrine like
 heaven on high,
 firm as the earth he has
 founded for ever.
 70 He chose his servant David,
 took him from the sheep-
 folds,
 71 fetched him from the care of
 ewes,
 to tend his people Jacob,
 to shepherd his own Israel;
 72 and he did tend them honestly,
 he led them with ability.

An Asaphite song.

1 **79** O God, the pagans have
 invaded thy preserve,
 thy sacred shrine they have
 profaned,
 Jerusalem have they laid in
 ruins;
 2 they have flung the corpses of
 thy servants
 to wild birds as their food,
 the flesh of thy followers to
 wild beasts;
 3 all round Jerusalem
 their blood has been poured
 out like water,
 and there was none to give
 them burial.
 5 Eternal One, how long wilt thou
 be angry?
 Is thy passion to burn on for
 ever,
 like a fire, against us?
 6 Vent thy rage on pagans who
 disown thee,
 on realms that never invoke
 thee,
 7 who devour Jacob and lay
 waste his homestead.
 8 Remember not our fathers' sins
 against us;
 let thy compassion hasten to
 our need,
 for we are low indeed.

Help us, O God our saviour, 9
 for the sake of thine own
 honour,
 and cancel thou our sins;
 rescue us, as thou art God,
 for why should pagans sneer, 10
 "Where is their God?"
 Oh may we live to see
 thy vengeance fall on pagans,
 for spilling the blood of thy
 servants!
 Oh may the moan of prisoners 11
 reach thee,
 and by thy mighty power
 release those who are doomed
 to die.
 Pay back our neighbours, Lord, 12
 punish them seven times over
 for the taunts
 that they have heaped on thee.
 Then we thy people, the sheep 13
 of thy pasture,
 will ever give thee thanks,
 and to all ages tell thy praise.

From the Choirmaster's collection. To the tune of "Lilies of the Law." An Asaphite song.

O shepherd of Israel, hear **80** 1
 us,
 who leadest Joseph like a
 flock!
 Shine from thy throne above the
 kherubs,
 for Ephraim and Manasseh! 2
 Oh stir thy strength
 and come to our rescue!
 O God of hosts, restore us 3
 to power;
 a smile of thy favour, and
 we are saved!
 O Lord of hosts, how long will 4
 thine anger fume,
 though thy people are pray-
 ing?
 Thou hast made tears our daily 5
 bread,
 and tears on tears our drink;
 thou hast made us the butt of 6
 our neighbours,

the jest of our foes.

- 7 O God of hosts, restore us
to power;
a smile of thy favour, and
we are saved!

- 8 Thou didst bring a vine from
Egypt,
thou didst plant her, driving
out the nations;

- 9 when thou didst clear a place for
her,
she took root and she spread
over the land,

- 10 till her shadow lay over the
mountains,
and her boughs covered even
the mighty cedars;

- 11 she pushed her tendrils to the
sea,
her shoots to the Euphrates.

- 12 Why hast thou torn her fences
down,

- till passers-by all strip her,
13 till the boar from the forest
gnaws her,
and wild beasts graze on
her?

- 14 O God of hosts, we pray thee,
look once again from heaven,
look on her;

- 15 take this vine, thy charge, re-
plant her,
this the vine thy right hand
planted.

- 16 Men have burned her, cut her
down—

- may they perish at thy frown!
17 Do thou protect thy chosen
folk,

- those thou hast nurtured for
thyself;

- 18 then shall we never be faithless
to thee;

- revive us, and we will wor-
ship thee.

- 19 O God of hosts, restore us
to power;
a smile of thy favour, and
we are saved!

*From the Choirmaster's collec-
tion. Set to a vintage melody.
An Asaphite song.*

Sing aloud to God our **81**¹
strength,

shout for joy to Jacob's God;
raise the chorus, sound the ²
drum,

sound the sweet lyre and the
lute,

at the new moon blow the trum- ³
pet,

and at full moon, for our
festival.

This is laid down for Israel, ⁴
a rule of Jacob's God;

he made it a law in Joseph, ⁵
on leaving Egypt's land.

* * *

I heard one whom I knew not,
saying:

"I freed your shoulder from the ⁶
load,

your hands from the heavy
hod;

at your cry of distress I rescued ⁷
you,

I answered you from thunder-
clouds,

I tested you at the waters of
Meribah.

Listen, my people, to my warn- ⁸
ing—

O Israel, if you would only lis-
ten:

you must allow no foreign god, ⁹
no worship of an outside god;

I am your God, I the Eternal, ¹⁰
who brought you out of

Egypt's land;
open your mouth and I will

fill it.

But my people would not listen, ¹¹
Israel would have none of me;

so I left them to their own self- ¹²
will,

to follow their own devices.

Oh that my people would listen ¹³
to me,

that Israel would live my life!

14 I would soon subdue their foes,
and strike at their oppressors;
15 those who hate them would
cower before them,
in unending terror;
16 and I would feed them with the
finest wheat,
with honey from the rock to
their hearts' content."

An Asaphite song.

1 **82** God stands out in the
council of the gods,
among the gods he rules
supreme.
2 "How long will you rule un-
justly,
favouring evil men?
3 Uphold the weak, the fatherless,
let the forlorn and poor have
justice;
4 rescue the weak and wretched
from the grip of evil men.
6 Or, I say, though you are gods,
all sons of the Most High,
7 yet, like mere men, you shall die,
you shall perish like a demon."
8 Up, O God, rule thou the earth,
the true Lord of all pagans—
5 senseless and ignorant, they
blindly move,
till the world shakes to its
base!

An Asaphite song, for music.

1 **83** Keep not still, O God,
speak, stir, O God!
2 Here are thy foes in uproar,
thine enemies are alert,
3 plotting against thy folk with
cunning,
conspiring against thy pre-
cious people,
4 saying, "Come, let us blot them
out of being,
till Israel be no more a
nation."
5 So they plan, with one consent,
in a league against thee—

Edomites and Ishmaelites, 6
Moabites and Hagrites,
Geba, Ammon, and Amâlek, 7
the Philistines and Tyre,
Samaria a confederate, 8
allied to the sons of Lot.

Treat them like Sisera and Jabin 9
at the torrent of the Kishon,
who perished at Endor, 10
dropping like dung.
Treat their chiefs like Oreb and 11
Zeëb,
their lords like Zeba and Zal-
munna,
for thinking they could seize 12
and hold
the fields of God!

My God, whirl them away like 13
dust,
like straw before the wind;
as fire burns up the forest, 14
as flames set hills ablaze,
so drive them as thou stormest, 15
and scare them in thy rage;
bring them to blank dishonour, 16
till they turn to thee, O Eter-
nal!
Theirs be defeat and dismay un- 17
ending,
disgrace and destruction!—
to teach them that thou, O Eter- 18
nal, thou
art God Most High o'er all
the world.

*From the Choirmaster's collec-
tion. Set to a vintage melody.
A Korahite song.*

How dear thy dwelling is, **84** 1
O Lord of hosts!
My soul has been panting, pin- 2
ing
for the courts of the Eternal;
now soul and body thrill with joy
over the living God,
over thine own altars, 3
O Lord of hosts, my King, my
God;

the bird has found her home at
last,
a nest to lay her young!

4 Happy are they who live within
thy house,
praising thee all day long!

5 Happy are they who, nerved by
thee,
set out on pilgrimage!

6 When they pass through Weary-
glen,
fountains flow for their re-
freshing,
blessings rain upon them;

7 they are the stronger as they
go,
till God at last reveals him-
self in Sion.

8 Hear my prayer, O Lord of
hosts,

O God of Jacob, listen;

9 God, our protector, look on us,
welcome thy chosen to thy
presence.

10 Better a single day within thy
courts

than a thousand days outside!

I would rather sit at the thresh-
old of God's house
than live inside the tents of
worldly men.

11 For God the Eternal is a sun and
shield,
favour and honour he be-
stows;
he never denies bliss to the
upright.

12 O Lord of hosts,
happy the man who trusts in
thee!

*From the Choirmaster's collec-
tion. A Korahite song.*

85 Once thou didst favour
thy land, O Eternal,
restoring the fortunes of
Jacob,

2 pardoning thy people's guilt,

forgiving all their sins,
recalling all thy wrath, **3**
averting thy hot anger.

Deliver us again, O God our 4
saviour,
and break off thy displeasure.

Wilt thou be always angry with 5
us?

Wilt thou prolong thy wrath,
age after age?

Wilt thou not again revive us, 6
that thy people may rejoice in
thee?

Let us enjoy thy kindness, O 7
Eternal,
grant us thy saving aid.

Let me listen to God speaking, 8
speaking surely of prosperity
to his people, to devout men,
whose hearts turn to himself;
soon shall his worshippers be- 9
hold his saving aid,
till his Great Presence dwells
within our land.

Kindness and faithfulness unite, 10
victory and peace embrace,
faithfulness rising from the 11
earth,

and kindness looking down
from heaven,
victory marching before God, 13
peace following in his foot-
steps.

[[Yes, the Eternal brings us bliss; 12
our land is yielding fruit.]]

A prayer of David.

Bend thine ear to me, O **86** 1
thou Eternal, answer
me,

for I am weak and wretched;
Oh save my life, for I am true to 2
thee,
rescue thy servant who relies
on thee.

Thou art my God, be gracious, 3
O Eternal,
for all day long I cry to thee;

- 4 gladden the soul of thy servant,
for on thee, O Lord, I set my
heart.
- 5 Lord, thou art kind and ready to
forgive,
rich in thy love to all who call
on thee.
- 6 O thou Eternal, listen to my
prayer,
and hear my pleading cry;
- 7 I call upon thee in my hour of
need,
for thou wilt answer me.
- 8 There is no god like thee, O
Lord,
there are no deeds like
thine;
- 9 all nations thou hast made shall
come
and bow down before thee,
glorifying thee, O Lord,
- 10 for thou art great, thou workest
wonders,
thou, only thou, art God.
- 11 Teach me what is thy way, O
thou Eternal,
how to live loyal to thee;
may reverence for thee rejoice
my heart.
- 12 With all my heart I thank thee,
O my God,
for ever will I glorify thee;
- 13 for thou hast a great love to me,
O Lord,
saving me from the very
depths of death.
- 14 Proud creatures are assailing
me, O God,
a gang of ruthless men would
murder me,
men who care nothing for
thee.
- 15 But thou art a God pitiful and
gracious,
slow to be angry, rich in love
and loyalty;
- 16 turn and have pity upon me,
O Lord,
grant thy strength to thy serv-
ant,

help thy retainer;
let me have some sign of thy
favour,
a sight of thine own aid and
consolation,
to the dismay of those who
hate me.

A Korahite song, for music.

The Eternal founded her **87** ¹
upon the sacred hills;
ay, Sion and her gates are more ²
to him
than any dwelling in the land.
Dear city of God, he utters thy ³
glories:
"Egypt and Babylon, Philistia, ⁴
Tyre, and Ethiopia,
I count them as mine,
for there this follower and that
was born;
but Sion!—her name shall be ⁵
Mother,
for every follower of mine be-
longs to her by birth."
The Eternal writes of every ⁶
nation, in his census,
"This follower of mine was born
in it";
but, prince or people, everyone
has his home in thee, O Sion.

*A Korahite song for music from
the Choirmaster's collection.
To the tune of "Suffering
sore." An ode of Heman the
Ezrahite.*

O thou Eternal, I cry for **88** ¹
help in the day-time,
and at night I moan before
thee;
let my prayer reach thy pres- ²
ence,
bend an ear to my cry.
For trouble fills my soul to the ³
full,
my life is on the verge of
death;
I am already reckoned among ⁴
the departed,

I am but the shadow of a man,
 5 left to myself among the dead,
 like the slain lying in their
 graves,
 of whom thou hast mind no
 more—

they are deprived of thee.
 6 In the nethermost pit thou hast
 placed me,
 in abysses dark and deep;
 7 thy wrath lies heavy upon
 me,
 thy waves all overwhelm me.
 8 Thou hast removed my friends
 afar,
 and made them loathe me;
 I cannot escape from my
 prison,
 9 and my health pines away
 under my trouble.

Daily I call to thee, O thou Eter-
 nal,
 I stretch my hands to thee.
 10 Canst thou work wonders for
 the dead?

Can ghosts arise to praise
 thee?
 11 Can thy love be recounted in
 the grave,
 thy faithfulness within the
 world below?

12 Can thy wonders be known in
 the darkness of death,
 thy saving help in the land of
 oblivion?

13 I am crying for help, O Eternal,
 to thee,
 my prayer comes to thee in
 the morning.

14 Why discard me, O Eternal?
 Why hide thy face from
 me?

15 Ever since youth I have suffered
 and languished,
 crushed by the dread of thee,
 I faint;

16 thy burning wrath sweeps over
 me,
 thy terrors have undone
 me,

surging round me all day 17
 long,
 closing round on every side.
 Thou hast put far every friend, 18
 and darkness is my one com-
 panion.

An ode of Ethan the Ezrahite.

I will sing always of the **89** 1
 Eternal's love,

telling all ages of thy faithful-
 ness;

for thy love thou hast promised 2
 to be lasting,
 thy faithfulness is firmly fixed
 in heaven,

and heaven is praising, O Eter- 5
 nal, heaven's own host,
 the marvel of thy faithfulness.

For who above can rank with 6
 the Eternal,
 what angel can compare with
 the Eternal?—

a God to be dreaded at the 7
 heavenly council,
 an overawing God.

O thou Eternal, God of hosts, 8
 who can compare with thee,
 in all thy love and faithful-
 ness?

Thy sway is over the proud sea; 9
 when the waves toss, thou
 stillest them.

The Rahab thou didst cut and 10
 crush to pieces,
 scattering thy foes by the
 force of thine arm.

The heavens are thine, the earth 11
 is thine,

'twas thou didst found the
 world and all it holds;

the north and south, thou 12
 madest them,

Tabor and Hermon hills ac-
 claim thee.

Thine is a right powerful arm, 13
 a strong hand, a right hand
 swung high;

thy throne rests upon equity 14
 and justice,

Love and Faithfulness are
thine attendants.

15 Happy the people who know
thy festal songs,
who live within the sunshine
of thy favour!

16 All day long they exult, O thou
Eternal,
and they extol thine equity.

17 For thou art our pride, thou
our strength,
and, thanks to thy favour,
our honour is high;

18 we are defended by the Eternal,
by our King, the Majestic
One of Israel.

* * *

3 Thou saidst, "I make a com-
pact with my chosen,
I swear to my servant David,

4 to make his dynasty endure,
to make his throne last for all
time";

19 thou didst tell thy trusted seer,
thy voice came in a vision:

"I have crowned a hero,
chosen a youth from the peo-
ple,

20 I have picked out my servant
David

and consecrated him as king.

21 My hand shall always be a help
to him,

my arm shall make him
strong;

22 no foe shall ever surprise him,
no miscreant shall master him;

23 I will shatter his enemies before
him,

and strike down all who hate
him;

24 my loyalty and love shall be
with him,

and I will lift him high in
honour;

25 I will extend his power to the sea,
and his authority far as the
Euphrates;

26 he shall say, 'Thou art my
Father,

my God, my saving strength!'

And I will make him my first- 27
born son,

highest of all kings on earth.

I will always keep my word to 28
him,

my compact with him stands
secure;

I make his dynasty eternal, 29
his throne unending as the
heavens.

If his sons forsake my law, 30
and follow not my orders,

if they violate my rules, 31
and obey not my commands,

then I will scourge them for 32
their sin

and lash them for their law-
lessness,

but I will never take my love 33
from him,

never will I belie my loyalty;
my compact I will never violate, 34

my spoken word I will not
change.

Once and for all I took a solemn 35
oath,

and I will keep my word to
David,

that for all time his dynasty 36
should last,

his throne endure before me
like the sun,

fixed as the moon for evermore, 37
firm as the constant sky."

And yet thou hast scorned, dis- 38
carded,

stormed against thy chosen!

Thou hast abjured the compact 39
with thy servant,

and thrown his sacred crown
into the dust;

thou hast demolished all his walls 40
and laid his forts in ruin;

the passers-by all plunder him, 41
and he is the butt of his
neighbours.

Thou hast allowed his enemies 42
to triumph,

giving delight to all his foes;
 43 thou hast made him retreat
 before them,
 and hast not upheld him in
 battle.

44 Thou hast removed his splendid
 sceptre
 and dashed his throne to the
 ground;

45 thou hast shortened the days of
 his youth
 and heaped disgrace on him.

46 How long, O thou Eternal, wilt
 thou hide away?

Shall thy wrath, like a fire,
 burn on for ever?

47 Remember, Lord, what life is!—
 how frail and futile thou hast
 made all men!

48 Who can live on and die not,
 who can escape the grave?

49 Where is thy former love, O
 Lord,
 which thou didst pledge to
 David faithfully?

50 Remember, Lord, the taunts
 thrown at thy servants,
 the insults of the world we
 have to bear,

51 the taunts of thine own enemies,
 O Eternal,
 taunting at every step thy
 chosen ones.

52 [[Blessed be the Eternal for ever
 and ever!

Even so, even so!]]

* * *

*A prayer of Moses the man of
 God.*

1 **90** Age after age, Lord, thou
 hast been our home;
 from all eternity thou hast
 been God,

2 ere ever hills were born,
 ere ever earth and world were
 made.

3 Thou crumblest man away,
 summoning men back to the
 dust,

thou to whom a thousand years 4
 are like the flight of yesterday,
 like an hour passing in the
 night.

Year after year thou sowest men 5
 like grass that grows anew,
 that in the dawn is fresh and 6
 flourishing,
 then by twilight fades and
 withers.

For under thine anger we 7
 perish,

we sink in terror at thy wrath;
 thou dost expose our sins 8
 and layest our guilty secrets
 bare before thee;

our days all droop under thy dis- 9
 pleasure,
 our life is over like a sigh.

Our life is seventy years at most, 10
 or eighty at the best,
 a span of toil and trouble,
 soon over, and we flit away.

Yet who weighs the full sum of 11
 thy displeasure?

Which of us dreads thine
 anger?

Oh teach us so to count our 12
 days,
 that we may take it to heart.

Relent, O thou Eternal, and 13
 delay not,
 be sorry for thy servants.

Let thy love dawn on us un- 14
 dimmed,
 that all our life we may be
 glad and sing;

grant joy as long as thou hast 15
 been afflicting us,
 for all the years we have had
 suffering;

let thy servants see thee at thy 16
 saving work,
 and let their children see thy
 glorious power.

Lord, may thy loving favour 17
 rest on us,
 and prosper all the work we
 undertake.

1 91 Happy the man who stays
 by the Most High in
 shelter,
 who lives under the shadow of
 Almighty God,
2 who calls the Eternal "My
 refuge and my fortress,
 my God in whom I trust!"
3 He saves you from the fowler's
 snare
 and from the deadly pit;
4 he protects you with his pinions
 and hides you underneath his
 wings.
5 You need not fear the terrors of
 the night,
 nor arrows flying in the day;
6 you need not fear plague stalk-
 ing in the dark,
 nor sudden death at noon;
7 hundreds may fall beside you,
 thousands at your right hand,
 but the plague will never reach
 you,
4 safe shielded by his faithfulness.
8 You have only to look on and
 see
 how evil men are punished;
9 but you have sheltered beside
 the Eternal,
 and made the Most High God
 your home,
10 so no scathe can befall you,
 no plague can approach your
 tent.
11 For he puts you under his
 angels' charge,
 to guard you wherever you
 go,
12 to lift you in their hands
 lest you trip over a stone;
13 you can walk over reptiles and
 cobras,
 trampling on lions and on drag-
 ons.
14 "He clings to me, so I deliver
 him;
 I set him safe, because he cares
 for me;

I will answer his cry and be with **15**
 him in trouble,
 delivering him and honouring
 him;
 I will satisfy him with long life, **16**
 and let him see my saving care."

A song for the sabbath. To be accompanied.

It is a joy to give thanks to **92** **1**
 the Eternal,
 to sing thy praise, O thou
 Most High,
 to proclaim thy goodness in the **2**
 morning
 and thy faithfulness at night,
 to the sound of a ten-stringed **3**
 lute,
 to the sweet music of the lyre;
 thy doings have made me glad, **4**
 O thou Eternal,
 I sing for joy at all that thou
 hast done.
 How great thy deeds are, O **5**
 Eternal,
 how deep are thy designs!
 The dull man does not see, **6**
 the senseless does not under-
 stand,
 that when bad men thrive like **7**
 grass,
 and evildoers flourish,
 'tis only to be rooted up for ever,
 while thou art supreme ever, **8**
 O Eternal.

Yonder are thy foes, O thou **9**
 Eternal,
 yonder are thy foes, de-
 stroyed!—
 all evildoers scattered!
 But thou dost raise me high to **10**
 honour,
 thou dost revive my failing
 strength;
 I feast mine eyes on my defeated **11**
 foes,
 I hear with joy my enemies'
 doom.
 But good men flourish like a **12**
 palm,

and grow like cedars on Lebanon;
 13 planted inside the Eternal's precincts,
 thy flourish in the courts of our God,
 14 still bearing fruit when they are old,
 still fresh and green—
 15 showing how just the Eternal is,
 my Strength who never errs.

93 The Eternal is reigning,
 robed in majesty;
 the Eternal is robed with a girdle of power.
 Thou hast steadied and settled the world,
 2 thy throne stands firm from of old,
 thou art from all eternity.
 3 The floods may storm, O thou Eternal,
 the floods may storm aloud,
 the floods may storm and thunder;
 4 but high above the roaring billows,
 high above the ocean breakers,
 the Eternal stands supreme.
 5 Thine own authority will never fail,
 thy house will never lose its sanctity,
 O thou Eternal One.

94 O thou Eternal, thou avenging God,
 O thou avenging God, appear;
 2 rise up, O Ruler of the world,
 and let the haughty have what they deserve!
 3 How long is it to last, O thou Eternal,
 this exultation of ungodly men,
 4 blustering insolently, the evil-doers—
 lording it arrogantly?

They crush thy people, O Eternal,
 thy heritage they are harrying,
 killing the widow and the foreigner
 and murdering the fatherless;
 and they think the Eternal
 never sees them—
 Jacob's God will never heed them!

But mark this, dullest of the dull—
 when will you understand, O senseless men?—
 is he deaf, he who made the ear?
 Is he blind, he who formed the eye?
 Can he not punish men, he who is training them?
 Has he no knowledge, he who teaches men?
 Knowledge! The Eternal knows
 that human plans
 are but an empty breath!

Happy is he who has thy discipline
 and thine instruction, training him
 calmly to wait on, in adversity,
 till a pit is dug for the ungodly!
 For the Eternal will not leave
 his people,
 never will he forsake his own;
 no, goodness shall have justice
 done to it—
 the future is with men of upright mind.

Who is my champion against the ungodly?
 Who sides with me against the evildoers?
 If the Eternal had not been my help,
 I would have soon passed to the silent land.

18 When I think my foot is slipping,
thy goodness, O Eternal,
holds me up;
19 when doubts crowd into my
mind,
thy comforts cheer me.

20 Can evil rulers have thee for an
ally,
who work us injury by law,
21 who make an onset upon honest
men,
and doom the innocent to
death?
22 No, the Eternal who is my pro-
tection,
my God who is my strength,
my safety—
23 may he requite them for their
crime,
and for their evil make an end
of them!

95 Oh come let us sing to the
Eternal,
let us sing loudly to our saving
Strength,

2 let us come before him with
thanksgiving,
shouting to him songs of
praise!

3 For a great God is the Eter-
nal,

the great King of all the gods;
4 the depths of earth lie in his
hand,

the mountain-peaks are his,
5 he made the sea, he made the
land,

and sea and land are his.
6 Come, let us worship and bow
down,
kneeling to him who made
us;

7 the Eternal is our God, and we
the people whom he shep-
herds.

* * *

... if you would only listen
to my voice to-day,

and be not stubborn as at 8
Meribah,
as once at Massa in the
wilderness,

when your forefathers doubted 9
me,

and tested me, though they
had felt my power.

For forty years I loathed that 10
generation;

I said, "They are a senseless
people,

who care not for my ways";
so I swore in solemn anger, 11

they should never reach my
rest.

Sing a new song to the **96** 1
Eternal,

sing, all the earth, to the
Eternal,

sing to the Eternal, praise him, 2
day after day tell of his saving
aid;

let the heathen hear his glory, 3
let every nation know his
wondrous deeds.

For great is the Eternal, loudly 4
to be praised,

and to be feared above all
gods;

for all gods of the nations are 5
mere idols,

but the Eternal made the
heavens;

grandeur and majesty attend 6
him,

splendour and power are in his
sanctuary.

Praise the Eternal, O families of 7
the nations,

praise the Eternal for his glory
and his might!

praise the Eternal for his own 8
open glory,

enter his courts with an offering,
kneel before God in sacred vest- 9

ments,

tremble before him, all the
earth.

10 Proclaim to pagans that the
Eternal reigns;
he has steadied and settled the
world,
he will rule the nations justly.

11 Let the skies be glad, let earth
rejoice,
let the sea and all within it
thunder praise,

12 let the land and all it holds
exult,
let all trees of the forest sing
for joy

13 at the Eternal's presence—for
he comes,
he comes to rule the earth,
to rule the world with justice
and the nations faithfully.

1 **97** The Eternal reigns! Let
earth rejoice,
let many a shore be glad.

2 His throne rests upon equity
and justice;
clouds and darkness surround
him,

3 fire burns in front of him
and blazes round his steps,

4 his lightnings illumine the
world,
till earth shivers at the sight;

5 the mountains melt like wax
before the Lord of all the
earth;

6 the heavens proclaim his high
authority,
all nations see his majesty.

7 All worshippers of images were
confounded—
so proud of their empty
idols!—
all gods lay prostrate at his
feet.

8 Sion heard it and rejoiced,
the towns of Judah were in joy
at thy saving deeds, O thou
Eternal;

9 for thou art the Most High o'er
all the earth,

thou hast proved greater far
than any god.

Those who hate evil the Eternal 10
loves,

he saves his followers alive,
rescuing them from evil men.

Light dawns for the just, 11
and happiness for men of up-
right mind;

rejoice, ye just, in the Eternal, 12
give thanks as you recall his
sacred name.

A song.

Oh sing a new song to the **98** 1
Eternal,

for marvels he has done,
his right hand has won victory
by his majestic power;

the Eternal has let the nations see 2
his triumph and his victory.

He has remembered to be kind 3
to Jacob

and loyal to the house of
Israel;

from end to end the world has
seen

the victory of our God.

Shout praise, all earth, to the 4
Eternal,

break into music and song,
praise the Eternal with the lyre, 5
with lyre and song,

shout praise before the King, 6
the Eternal,

with bugle and with cornet.

Let the sea and all within it 7
thunder praise,

the world and its inhabitants,
let rivers clap their hands, 8

let mountains sing in chorus
before the Eternal—for he comes 9
to rule the world,

to rule the world with justice,
nations with equity.

The Eternal is king! Let **99** 1
the nations shake!

He is enthroned! Let the
world quake!

- 2 Great is the Eternal within Sion,
high over all nations.
- 3 Praise to him, so great and
dread!
A mighty Majesty is he.
- 4 Thou art a King, in love with
justice,
thou hast restored equity,
thou maintainest right and
justice.
- 5 Exalt the Eternal One, our God,
and worship at his footstool;
a mighty Majesty is he.
- 6 His priests have still a Moses
and an Aaron,
his worshippers have still a
Samuel;
and the Eternal answers when
they call to him,
- 7 still through a cloudy pillar
speaks to them,
when they keep the com-
mands he has laid down.
- 8 O Eternal, our God, thou
answerest them;
thou hast been a forgiving
God to them,
and hast avenged their
wrongs.
- 9 Exalt the Eternal One, our God,
and worship at his sacred hill:
for the Eternal is a mighty
Majesty.

*A song for the thank-offering
service.*

- 1 **100** Shout praise, all earth,
to the Eternal,
- 2 sacrifice gladly to the Eternal,
enter his presence with songs
of praise;
- 3 confess that the Eternal, he is
God,
'tis he who made us, we are
his,
the people whom he shep-
herds;
- 4 enter his gates with thanks-
giving,

his courts with praise,
give thanks and praise to him,
for kind is the Eternal, 5
his love will last for ever,
his faithfulness from age to
age.

A song of David.

- I will be kind and just **101** 1
before thee, O Eter-
nal;
- let a just man's case come up, 2
and I will deal with it.
- I will live uprightly in my own
house,
I will have no base aims. 3
Apostates and their practices I
hate;
they appeal not to me.
- I banish purposes perverse, 4
I disown evil men.
- If a man slander secretly his 5
fellow,
I silence him;
- if any man is proud and
haughty,
I will not suffer him.
- I look out for the faithful in the 6
land,
to have them at my court;
men of integrity shall be my
ministers;
- deceitful men shall not dwell in 7
my household,
no man who tells a lie has a po-
sition with me.
- I will be active to wipe out all 8
wicked natives from the
land,
to root out every evildoer from
the Eternal's city.

*The prayer of an unhappy soul
who is overwhelmed and pours
out his plaint before the Eter-
nal.*

- Listen to my prayer, O **102** 1
thou Eternal,
let my cry for help reach thee;
hide not thy face from me 2
on my day of trouble,

bend thine ear to me,
answer me quickly when I
call.

3 My days are vanishing like
smoke;

my limbs are fevered like a
fire,

4 my health is blighted, withering
like grass—

I forget to take my food;

5 my skin is stretched tight on the
bone,
so bitterly I moan.

6 I am like a pelican in the des-
ert,

like an owl moping in the
ruins;

7 I cannot sleep, I mourn

like a lonely bird on the roof;

8 all day long my foes are taunting
me,

those who mock me call me
"The accursed."

9 I eat ashes with my food,
tears fall into my drink,

10 so angry and so furious art thou
—thou who didst lift me and
hast thrown me down!

11 My days are brief as any eve-
ning shadow,
and I am withering away
like grass.

23 He has broken my strength,

24 he has shortened my days, till
I cry:

"My God, remove me not before
my days are done,

O thou whose years endure
age after age!"

* * *

12 O thou Eternal, throned for ever,
from age to age thy fame en-
dures;

13 thou wilt rise to have pity on
Sion—

'tis time, 'tis time to favour
her;

her scattered stones are dear to 14
thy servants,
and they are distressed at the
dust of her ruins.

When the Eternal builds up 16
Sion,

appearing in his majesty,
when he turns to the forlorn, 17

despising not their prayer,
then pagans will revere thee, 15

all kings on earth will own
thy majesty.

When the Eternal bends from 19
his sacred height,

and looks from heaven to
earth,

to hear the prisoner's groan, 20
and to release the doomed;

let this be set down for future 18
generations,

that people yet unborn may
praise the Eternal,

rehearsing his fame in Sion 21
and praising him at Jerusa-

lem,

when realms and nations gather 22
there

to worship the Eternal.

Thou didst found the earth of 25
old,

the heavens are the work of
thy hands;

they vanish, but thou shalt 26
endure,

they wear out like a robe;

thou changest them like gar-
ments, and they change,

but thou art still the same, 27
O thou Eternal,

thy years shall never end;

and in thy presence live thy serv- 28
ants' children,

and their posterity perpet-
ually.

A song of David.

Bless the Eternal, O 103 1
my soul,

let all my being bless his
 sacred name;
 2 bless the Eternal, O my soul,
 remember all his benefits;
 3 he pardons all your sins,
 and all your sicknesses he
 heals,
 4 he saves your life from death,
 he crowns you with his love
 and pity,
 5 he gives you all your heart's
 desire,
 renewing your youth like an
 eagle's.
 6 The Eternal vindicates the
 cause
 of any who are wronged;
 7 he let Moses see this purpose,
 and Israel his methods.
 8 The Eternal is pitiful and gra-
 cious,
 slow to be angry, rich in love;
 9 he will not always chafe,
 he will not hold to his anger
 for all time;
 10 he treats us not according to our
 sins,
 he deals not with us as our
 guilt deserves;
 11 but, high as heaven is over
 earth,
 so vast his love is to his wor-
 shippers;
 12 as far as east from the west,
 so far he puts our sins away
 from us.
 13 As a father pities his children,
 so the Eternal pities his wor-
 shippers;
 14 he knows what we are made
 of,
 he remembers we are dust.
 15 Poor man!—his days are like the
 grass,
 he blooms like a flower in the
 meadow;
 16 at the breath of a breeze it is
 gone,
 and its place never sees it
 again.

But the Eternal's love is ever- 17
 lasting,
 his loyalty goes on to chil-
 dren's children,
 when they obey his compact 18
 and remember to do his bid-
 ding.

In heaven has the Eternal fixed 19
 his throne,
 and his dominion covers all
 the world.

Bless the Eternal, O his angels, 20
 ye strong spirits who obey his
 word!

Bless the Eternal, all his hosts, 21
 ye servants who carry out his
 will!

Bless the Eternal, all his works 22
 in every sphere of his do-
 minion!

Bless the Eternal, O **104** 1
 my soul!

Eternal One, my God, thou
 art most great,
 arrayed in glorious majesty.
 Thou wrappest thyself in a robe 2
 of light,
 thou spreadest the sky like a
 tent,
 thou buildest thy chambers 3
 on the waters above;
 thou makest clouds thy chariot,
 thou ridest on the wings of the
 wind;
 thou makest winds thy messen- 4
 gers,
 fire and flame thy servants.

Thou didst found the earth upon 5
 its pillars,
 never to be shaken,
 drawing the deep over it, 6
 till the waters rose over the
 mountains;
 but they retired at thy rebuke, 7
 scared at the sound of thy
 thunder,
 never to pass thine appointed 9
 bounds,

- or cover earth again;
 8 the mountains rose, the valleys
 sank,
 to the place thou madest for
 them.
- 10 He pours the streams into the
 valleys,
 that flow between the moun-
 tains,
 11 where all the wild beasts drink,
 wild asses quench their thirst;
 12 there the wild birds settle,
 singing among the branches,
 16 as the great trees drink their
 fill,
 the cedars the Eternal sowed
 on Lebânon,
 17 where birds build their nests,
 the stork with her home in the
 cypress.
- 18 The high hills shelter the wild
 goat,
 the marmot hides in the rocks.
 13 He waters the hills from his
 high chambers,
 and rains abundantly upon
 the land,
 14 till grass grows for the cattle,
 and fodder for the beasts that
 serve mankind;
 that he may bring food from the
 earth,
 15 wine to cheer up the heart of
 man,
 oil, that his skin may shine,
 bread to sustain his strength.
- 19 He marks the seasons by the
 moon,
 he tells the sun when it must
 set.
 20 Thou makest it dark; night falls,
 and every wild beast in the
 wood is moving—
 21 lions roaring for their prey
 and claiming food from God;
 22 when the sun rises, then they
 slink away
 to lie down in their lairs,
- but man comes out to work, 23
 and labours till the evening.
- How manifold thy works, Eter- 24
 nal One,
 all of them wisely made!
 Yonder the sea lies, vast and 25
 broad,
 with its countless swarms,
 with creatures small and great,
 with fleets of the nautilus, 26
 with leviathan at his play!
 The world is full of thy crea- 24
 tures, all looking to thee 27
 for their food in season due;
 what thou givest, that they 28
 gather,
 feasting from thine open hand.
 But when thy face is hidden, 29
 they are scared,
 when thou recallest their
 breath, they die.
- Yet a breath from thee brings 30
 them into being,
 renewing the face of the earth.
 For ever may the glorious might 31
 of the Eternal last!
 May the Eternal joy in his
 own works!
- Earth trembles at a glance from 32
 him,
 the mountains smoke at his
 touch.
- Long as I live, I will sing to the 33
 Eternal,
 and praise my God while I
 have breath.
 May these my thoughts please 34
 him—
 I find my joy in the Eternal!
 May sinners be swept out of the 35
 world,
 may evil men no longer live
 in it!
 Bless the Eternal, O my soul!
 Hallelujah!
- Give thanks to the 105
 Eternal, proclaim
 his fame,

celebrate among the nations
 his exploits,
 2 sing to him, make music to
 him,
 go over all the wonders he has
 done,
 3 glory in his sacred name,
 let the Eternal's worshippers
 rejoice in heart.
 4 Worship the Eternal and be
 strengthened,
 worship in his presence ever-
 more;
 5 never forget the wonders he has
 done,
 his marvels and his sentences
 of doom,
 6 O race of Abraham his servant,
 O sons of Jacob whom he
 chose.
 7 The Eternal, he is our God,
 supreme over all nations.
 8 He never forgets his com-
 pact,
 the pledge given for a thou-
 sand generations,
 9 the compact made with Abra-
 ham,
 the oath he swore to Isaac,
 10 confirming it as a decree to
 Jacob,
 for Israel as a lasting com-
 pact,
 11 that he would give them Ca-
 naan's land,
 to hold it as their own pos-
 session.
 12 Few in number were our fathers,
 few and foreigners,
 13 wandering from one nation to
 another,
 and from realm to realm;
 14 but he would not let a man
 oppress them,
 he would punish kings on their
 account,
 15 saying, "Never touch my cho-
 sen,
 never harm my prophets."

He called a famine on the land, 16
 destroying all the Egyptians'
 sustenance.
 He sent a man in front of them, 17
 Joseph, sold as a slave;
 his feet were forced into fetters, 18
 he was laid in irons,
 till the promise of the Eternal 19
 came true,
 the promise that tested him.
 Then the king sent and released 20
 him,
 the monarch set him free,
 and made him master of his pal- 21
 ace,
 lord of all that he possessed,
 to control his nobles as he 22
 pleased,
 and dictate to his councillors.
 Then Israel entered Egypt, 23
 Jacob lived in the land of
 Khem.
 God multiplied his people 24
 greatly,
 till they outnumbered the
 Egyptians,
 who turned to hate his people, 25
 to handle his servants craftily.
 So he sent his servant Moses, 26
 and Aaron whom he chose;
 he wrought portents within 27
 Egypt,
 marvels in the land of Khem;
 darkness he sent, he made it 28
 dark,
 but they would not heed his
 word;
 he turned their waters into 29
 blood,
 and killed their fish;
 frogs swarmed over their 30
 country,
 into the very chambers of the
 king;
 dog-flies swarmed at his com- 31
 mand,
 and lice through all their
 land;
 he gave them hail for rain, 32
 as fire flashed over the land,

33 striking their vines and fig-
 trees,
 breaking the trees of the coun-
 try;
 34 at his bidding locusts came,
 and grasshoppers past count-
 ing,
 35 that ate up all the green growth
 of the land,
 and every crop;
 36 he struck down all the first-
 born in their land,
 each oldest male child.
 37 Then he led out his clansmen,
 carrying spoil of gold and
 silver,
 not a weary man among
 them;
 38 glad was Egypt when they
 left,
 for they were dreaded.
 39 He spread out clouds to shelter
 them,
 and lit them in the night with
 fire;
 40 he sent them quails, at their
 demand,
 and bread of heaven in plenty;
 41 he opened rocks, and through
 the sand
 water rushed like a river.
 42 For he remembered his own
 sacred pledge
 to Abraham his servant.
 43 So he brought his people out
 with joy,
 his chosen with a song and
 shout;
 44 he gave them the lands of the
 nations,
 and they possessed the fruit
 of others' toils.
 45 'Twas all that they should carry
 out his orders
 and obey his laws.

Who can proclaim the Eternal's 2
 mighty deeds,
 or do full justice to his praise?

Happy are they who hold to 3
 what is right,
 who do their duty at all
 times!
 They share the welfare of thy 5
 chosen band,
 thy nation's joy, the triumph
 of thy land.

Remember us in thy goodwill, 4
 Eternal,
 oh save and prosper thine own
 people.
 For, like our fathers, we have 6
 sinned,
 we have done evil, have done
 wickedly.

At the Reed Sea our fathers 7
 defied the Most High,
 heedless of his wonders done
 in Egypt,
 forgetting all the kindness he
 had shown them.

Yet he saved them for his own 8
 sake,
 to display his power;
 the Reed Sea dried up at his 9
 bidding,
 through the deep he led them
 like a desert,
 saving them from hostile hands, 10
 rescuing them from the foe;
 the waters rose over their ene- 11
 mies,
 till not a man was left.
 Then they believed his promise, 12
 and they sang his praise.

But soon they forgot what he 13
 had done,
 they would not be patient
 with his purposes;
 they had a craving in the wil- 14
 derness,
 that made them doubt God
 in the desert;

1 **106** Hallelujah!
 Give thanks to the
 Eternal!—he is good,
 his kindness never fails.

- 15 he let them have what they
 desired,
 then—made them loathe it!
- 16 When they were jealous of
 Moses in the camp,
 and of Aaron, whom the Eter-
 nal consecrated,
- 18 fire broke out in their company,
 and flames burned up the
 wicked;
- 17 earth opened to swallow Dathan
 up,
 and closed over Abiram's crew.
- 19 At Horeb they made a calf,
 and worshipped a metal
 image,
- 20 bartering God their glory
 for the image of an ox that
 munches grass!
- 21 They forgot God their deliverer,
 who had done great deeds in
 Egypt,
- 22 marvels in the land of Khem,
 deeds of awe at the Reed Sea.
- 23 So he threatened to destroy
 them,
 had not Moses stepped into
 the breach,
 had not Moses, whom he had
 chosen, faced him,
 to avert his deadly wrath.
- 24 And then they scorned the land
 of delight;
 they would not believe what
 he promised,
- 25 but grumbled in their tents
 and would not listen to his
 word;
- 26 so he swore solemnly
 to lay them low in the desert,
- 27 to scatter their children among
 heathen men,
 and disperse them over the
 world.
- 28 When they joined the Baal of
 Pëor,
 and ate food offered to the
 dead,
- they angered him with their 29
 misdeeds,
 and plague broke out among
 them.
- But Phinehas rose to interpose, 30
 and so the plague was
 checked—
 which was counted in his favour, 31
 as a merit for all time.
- At the waters of Meribah they 32
 enraged God,
 rebellng against his Spirit, 33
 till they made Moses go wrong 32
 and utter words in haste. 33
- Nor did they root out the pa- 34
 gans,
 as the Eternal ordered;
 they mixed with heathen men 35
 and learned their ways,
 and worshipping their idols were 36
 ensnared;
 they sacrificed to demons, 37
 sacrificed their sons and
 daughters,
 pouring out innocent blood, 38
 till the land was stained with
 murder.
- They were befouled by what 39
 they did,
 and broke faith by their
 practices.
- So the Eternal's anger blazed 40
 against his people,
 he loathed his heritage;
 he abandoned them to pagans, 41
 to be ruled by those who hated
 them;
 their foes oppressed them, 42
 forced them to submission.
- Many a time he rescued them; 43
 but they would take their own
 rebellious way,
 till evildoing wasted them
 away.
- Yet he regarded their distress, 44
 when he heard them wailing;
 he remembered for their sake his 45
 compact,

in his great goodness he re-
lented;
46 he made their very captors
have compassion upon them.

47 O thou Eternal, our God, save
us,
gather us out of the na-
tions,
that we may give thanks to thy
sacred name,
and triumph in thy deeds of
praise.

48 Blessed be the Eternal, Israel's
God, from age to age, for
ever!

Let all the people add
"Amen."

* * *

¹ **107** Hallelujah!
"Give thanks to the
Eternal!—he is good,
his kindness never fails!"

2 Be this the song of the re-
deemed,
redeemed by the Eternal from
their foes,

3 gathered from lands afar,
from east and west, from
north and south.

4 Some wandered in the lonely
wilderness,
they could not find a settled
town;

5 their soul was faint
with hunger and with thirst.

6 They cried to the Eternal in
their need,
to save them from their evil
plight,

7 and straight he led them
to a settled town.

8 Let them thank the Eternal for
his kindness,
and for the wonders that he
does for men;

9 he satisfies their longing thirst,
and fills them in their hunger.

Some lay in darkness and in gloom,
prisoners in chains and mis-
ery,

because they had rebelled at
God's commands
and scorned what the Most
High enjoined;

hard labour crushed their spirit,
and wearied out, forlorn,
they cried to the Eternal in their
need,

to save them from their evil
plight;

he took them from the darkness
and the gloom,
he snapped their chains.

Let them thank the Eternal for
his kindness,
and for the wonders that he
does for men;

he breaks the gates of bronze,
and shatters iron bars.

Some, weakened by their sinful
ways,

were sick and suffering
through evildoing;

they had a loathing for all
food,

were on the verge of death;

they cried to the Eternal in their
need,

to save them from their evil
plight;

he sent his word to heal them
and preserve their life.

Let them thank the Eternal for
his kindness,

and for the wonders that he
does for men;

let them offer the sacrifice of
thanksgiving,

and joyfully recount what he
has done.

Some crossed the sea in ships,
trading in great waters;

they saw what the Eternal
does,

his marvels in the deep.

25 When the gale rose at his bidding,
 and the waves tossed with the storm,
 26 they soared to heaven, sank to the depth,
 their courage melting;
 27 they reeled and staggered like a drunken man,
 and were at their wit's end.
 28 They cried to the Eternal in their need,
 to save them from their evil plight;
 29 he stilled the storm to a whisper,
 till the waves were hushed—
 30 glad were they for the calm—
 and then he brought them to their longed-for haven.
 31 Let them thank the Eternal for his kindness,
 and for the wonders that he does for men;
 32 let them extol him, when the people meet,
 and praise him in the council of the sheikhs.
 33 He turns streams into a desert,
 and fountains into dry land;
 34 he turns an oasis into a salt waste,
 to punish people for their sins.
 35 He turns a desert into pools of water,
 and dry land into fountains,
 36 where he settles famished folk,
 to build a town for habitation,
 37 sowing fields and planting vineyards,
 gathering in their harvest;
 38 by his blessing they increase,
 and their herds never diminish.
 40 He pours contempt on lords,
 and sets them in a pathless waste astray,
 39 till they grow few and faint
 under the weight of misery;

but he lifts poor men from their woes,
 and makes their household like a fruitful flock.
 Good men rejoice to see this, 42
 wrongdoers are silenced.
 Let any wise man ponder it, 43
 and lay to heart how kind the Eternal is.

A song of David, for music.

My heart is ready, O **108** ¹
 God,
 for song and melody.
 Awake, my soul! awake, my 2
 lute and lyre!
 Let me awake the dawn!

I would praise thee, O Eternal, 3
 among the peoples,
 I would chant thee among the nations,
 for thy love is high over heaven, 4
 thy loyalty soars to the skies.

Up, O God, high over heaven! 5
 Up with thy glory over all the earth!

To the rescue of thy dear folk! 6
 Save by thy right hand,
 answer our entreaty.

God gave his sacred promise: 7
 "I will divide up Shechem in triumph,
 and parcel out the vale of Sukkoth;

Gilead is mine, Manasseh mine, 8
 Ephraim I take for helmet,
 Judah for my baton—

Moab I make a wash-basin, 9
 Edom I claim as subject,
 and 'over Philistia I will triumph."

Ah, who will lead us inside the 10
 hill-fort?

Who will take us conquering
 into Edom?

Hast thou not discarded us, 11
 shamed us, O God?
 thou would'st not march out
 with our army.

- 12 Help us against the foe,
for man's help is in vain.
13 With God we shall do bravely;
he will trample down our foes.

From the Choirmaster's collection. A song of David.

- 1 **109** God of my praise, be
not thou silent;
2 for wicked men talk loud
against me,
falsely charging me;
3 they beset me with their words
of malice,
they attack me wantonly;
4 they return enmity for love,
even as I pray for them,
5 rewarding me with cruelty for
my kindness,
and hatred for my love,

6 Arrest yon evil knave,
let some accuser face him!—
7 let him be tried and sentenced,
let his prayer pass for a sin!
8 Few days be his!
May another seize his office!
9 May his children become father-
less,
his wife a widow!
10 May they be vagabonds and
beggars,
driven out of their ruined
home!
11 May creditors seize all he has,
and strangers help themselves
to all he made!
12 May not a soul be kind to
him,
may no one pity his fatherless
children!
13 May his posterity be rooted out,
and his name blotted out in a
single generation!
14 But never may his father's evil
be forgotten,
or his mother's sin be blotted
out!
15 (The Eternal ever keep them in
his mind,
to root them from the earth!)

- Never did he remember to be 16
kind;
but wretched, weak, and
broken-hearted creatures
he persecuted to the death.
He would not bless?—blessings 17
be far from him!
He loved to curse?—may
curses light on him!
May curses cling to him like 18
clothes!
Curses soak into him like
water,
sink to his very bones like oil!
May curses be the garment he 19
puts on!
Curses be like his girdle day
by day!

So may the Eternal reward my 20
accusers,
and all who threaten my life!
O Lord the Eternal, act on my 21
behalf,
Oh rescue me in thy kind love;
for I am weak and wretched, 22
my heart is in anguish,
my days are brief as any eve- 23
ning shadow,
I am whirled off like a locust,
my knees are giving way with 24
fasting,
my flesh is thin and shriv-
elled;
they are taunting, taunting me, 25
tossing their heads at the
sight of me!
Eternal One, my God, oh help 26
me,
save me in thy love—
to let them know thy power by 27
this,
what thou canst do, Eternal
One!
They may curse, but do thou 28
bless;
confounded be my foes, but
let thy servant joy.
May my opponents be covered 29
with disgrace,
robed in their own dishonour!

- 30 I will give thanks aloud to the
Eternal;
yes, I will praise him in the
congregation,
31 for he supports a helpless man,
to save him from his persec-
utors.

A song of David.

- 110** This oracle has the
Eternal for my lord:
"Sit throned at my right hand,
until I make your foes your
footstool."
2 Yes, the Eternal shall send you
from Sion
the sceptre of your sway,
that you may reign amid your
foes,
arrayed in sacred vestments.
3 The day you come to power,
you are supreme,
vital and fresh like dew-drops
of the dawn;
4 "You are to be a priest for
life"—
so swears the Eternal, his
oath will not change—
"a priest as once Melkizedek
was."
5 The Lord is at your side,
shattering kings upon his day
of wrath.
6 My lord sends pagans to their
doom,
filling the valleys with their
corpses,
shattering their chiefs far and
wide;
7 he drinks from any stream he
has to cross,
then charges forward tri-
umphing.

- 111** Hallelujah.
With all my heart I
thank the Eternal,
in gatherings of good men for
fellowship.
2 Great are the Eternal's doings,

- to be studied by all who de-
light in them;
splendid and glorious are his 3
deeds,
his victories know no end;
he will have us celebrate his 4
wondrous deeds,
for the Eternal is gracious
and pitiful.
He feeds his worshippers; 5
never does he forget his com-
pact.
He has shown his people his 6
power in action,
as he gave them the homes of
the heathen.
Faithfully he deals and justly, 7
trustworthy are all his pre-
cepts;
his orders are enacted for all 8
time,
issued in faithfulness and
justice;
he has sent his people freedom, 9
fixing his compact with them
for all time—
a God majestic, terrible.
The first thing in knowledge is 10
reverence for the Eternal:
it is sound sense for everyone.
His praise endures for ever.

Hallelujah.

- Happy the man who **112** ¹
reverences the Eternal,
who finds rich joy in his com-
mands!
His children rise to power with- 2
in the land;
the race of the upright are
blessed.
Riches and wealth are in his 3
house,
good fortune never fails him.
Light dawns on the good man, 4
the upright man so mild and
merciful.
All goes well with the generous, 5
open-handed,
who will act fairly;

6 never shall that man come to
grief;
the good man's memory never
fades.
7 He has no fear of evil tidings,
he trusts the Eternal with a
steady heart;
8 his heart is firm and fearless,
certain that he will see his foes
collapse.
9 He gives to the poor lavishly,
and so good fortune never
fails him—
he rises to high power and
honour.
10 Ungodly men look on and
grieve,
they gnash their teeth and—
disappear;
the ungodly's hope will come
to nothing.

¹ **113** Hallelujah.

Praise the Eternal, serv-
ants of the Eternal, praise
his name!
2 Blessed be the Eternal's name
from now and evermore!
3 Praise to the Eternal's name
from sunrise to sunset!
4 The Eternal is supreme over the
nations, majestic over the
heavens;
5 who is like the Eternal, our
God, dwelling in high
heaven,
6 stooping to cast his eyes on
earth below?
7 He raises poor men from the
dust, the wretched from the
dunghill,
8 to seat them beside princes, the
princes of his people;
9 he makes the barren wife a
happy mother in her home.

¹ **114** Hallelujah.

When Israel went from
Egypt,

and Jacob's household from a
foreign folk,
Judah he took to be his own, 2
and Israel for his domain.

The sea fled at the sight of it, 3
Jordan made way for them;
the mountains leaped like rams, 4
the hills like lambs.

What ails you, sea, that thus 5
you flee?
Jordan, that you make way?
you mountains, to leap thus like 6
rams?
you hills like lambs?

Ay, tremble, earth, at the Eter- 7
nal's presence,
before Jacob's God,
who turns a rock into a pool, 8
flint into fountains!

Not for us, O thou **115** ¹
Eternal, not for us,
but for thyself, win praise,
to prove that thou thyself art
kind and true.

Why should pagans sneer, 2
"Where is that God of
theirs?"

Ah, he is in heaven, our God, 3
he does whate'er he pleases.
Their idols are mere gold and 4
silver,
made by the hands of men,
with mouths—but they never 5
speak,
with eyes—but they cannot
see,

with ears—but they cannot hear, 6
with noses—but they cannot
smell,
with hands—but they cannot 7
feel,
with feet—but they cannot
walk!

No sound from them!
No breath of life is in them!
So be it with their makers, 8
with all who trust in them!

- 9 But Israel trusts in the Eternal;
he is their shield and succour.
10 Aaron's household trusts in the
Eternal;
he is their shield and succour.
11 The Eternal's worshippers
trust in the Eternal;
he is their shield and succour.
12 The Eternal remembers us, and
he will bless us,
he will bless Israel and
Aaron's household,
13 he will bless his worshippers,
both high and low alike.
14 The Eternal will make you in-
crease,
will multiply you and your
children.
15 Your blessing comes from the
Eternal,
who made heaven and earth,
16 the heaven that the Eternal
holds himself,
the earth he has assigned to
men.
17 The dead cannot praise the
Eternal,
nor any who sink to the silent
land;
18 but we bless the Eternal now
and evermore.

¹ **116** Hallelujah.

- I love to know that the
Eternal listens
to the voice of my appeal;
2 because he bends his ear to me,
I will pray to him all my life.
3 Death had netted me, in desper-
ate straits,
I was in anguish and despair;
4 so I appealed to the Eternal,
"O thou Eternal, save my
life!"
5 Tender and true is the Eternal,
our God indeed is pitiful;
6 the Eternal protects poor souls—
when I am helpless, he is my
saving help.

Return to thy rest, O my soul, 7
for the Eternal has dealt lov-
ingly with thee.
Thou hast saved my life from 8
death,
mine eyes from tears,
my feet from stumbling;
I will live mindful of thee now 9
in the land of the living.

Though I cried out, "I am 10
crushed,"
thinking, in my distraction, 11
"All men are a failure,"
yet I had faith.
Now, what can I render to the 12
Eternal
for all his benefits to me?
I will offer a libation for my 13
rescue,
and proclaim the Eternal
aloud;
I will pay what I vowed to the 14
Eternal,
in presence of all his people.

Precious in the eyes of the 15
Eternal
is the death of his devoted.
Eternal One, I am indeed thy 16
servant,
thy servant, thy retainer;
thou hast delivered me.
I will offer thee the sacrifice of 17
thanksgiving,
and proclaim the Eternal
aloud;
I will pay what I vowed to the 18
Eternal,
in presence of all his people,
in the courts of the Eternal's 19
house,
within thee, O Jerusalem.

Hallelujah. **117** ¹

Praise the Eternal, all
ye nations,
laud him, all ye races;
for his kind love to us is vast, 2
his loyalty will ever last.

- 118** Hallelujah.
 Give thanks to the Eternal!—he is good,
 his kindness never fails.
- Let Israel repeat,
 “His kindness never fails”;
- let Aaron’s household repeat,
 “His kindness never fails”;
- let the Eternal’s worshippers repeat,
 “His kindness never fails.”
- I was hard pressed, I called to the Eternal;
 the Eternal answered, and he set me free.
- The Eternal is upon my side; I have no fear.
 What can man do to me?
- I have the Eternal as my Helper;
 so I shall feast mine eyes on my defeated foes.
- Far better to rely on the Eternal than put faith in men;
- far better to rely on the Eternal than put faith in princes.
- The pagans were all swarming round me;
 I routed them, relying on the Eternal.
- Swarming round me, they beset me;
 I routed them, relying on the Eternal.
- They swarmed like bees about me;
 I routed them, relying on the Eternal.
 They blazed like the fire among thorns;
 I routed them, relying on the Eternal.
- Hard pressed was I, about to fall,
 but the Eternal helped me.
- The Eternal is my strength, of him I sing,
 he has delivered me indeed.
- Hark, the joyful shout of triumph in the tents of the just!—
- “The Eternal’s right hand carries the day,”
 “The Eternal’s right hand triumphs,”
 “The Eternal’s right hand carries the day!”
 I shall not die, but live
 to proclaim the Eternal’s deeds;
 The Eternal has been chastening me sorely,
 but he has not left me to die.
- Open to me the gates of Victory,
 that I may enter in to thank the Eternal.
- “Here is the Eternal’s gate;
 the just alone can enter.”
 Thanks unto thee for answering me,
 for thy deliverance.
 The stone the builders cast aside
 is now the building’s strength and pride;
 this is the doing of the Eternal—
 we can but watch and wonder.
- “This is a day we owe to the Eternal;
 let us be glad and rejoice in it.
 O thou Eternal, lend thine aid!
 O thou Eternal, prosper us!
 In the Eternal’s name, blessed be he who enters!”
 “We bless you from the house of the Eternal,
 our God, the Eternal, who has brought us light.”
 Round and round the altar dance,
 waving your boughs, linked together,
 singing, “Thou art my God, I praise thee,
 thou art my God, I extol thee.”
 Give thanks to the Eternal!—
 he is good,
 his kindness never fails.

119 Happy are they who live
 uprightly, living by
 the Eternal's law!
 Happy are they who follow
 his injunctions, giving him
 undivided hearts,
 who do no wrong, who keep
 to his paths!
 Thou hast laid down thy be-
 hests for us to do them dili-
 gently;
 oh that my life were set on
 thine obedience!
 No shame befalls me when I
 heed thy commands.
 As I learn the justice of thy rul-
 ings, I thank thee with un-
 feigned heart;
 I will obey thee: never do
 thou forsake me.
 How can a young man keep life
 clean? By keeping to thy
 word.
 I give thee an undivided
 heart; oh never may I stray
 from thy control!
 I store thy word within my
 heart, to keep myself from
 sinning against thee.
 Blessed be thou, O Eternal;
 teach me thy will.
 My lips recount all that thy
 lips enjoin;
 I find more joy in thine in-
 junctions than in any
 wealth.
 I muse on thy behests and mark
 thy paths;
 in thy will I delight, I never
 will forget thy word.
 Deal kindly with thy servant,
 till I live to do thy bid-
 ding;
 open mine eyes to see the
 wonders of thy law;
 hide not thy commands from
 me, an alien on the earth.
 My soul yearns all the time for
 thee to intervene,

to check the arrogant, to curse
 all who swerve from thy
 control;
 relieve me from their insults
 and contempt, for I follow
 thine injunctions.
 Nobles may plan to attack me,
 but thy servant muses on
 thine orders;
 my advisers are thine own
 injunctions—I delight in
 them.

My soul is bowed to the dust:
 revive me, even as thou hast
 promised;
 teach me thine orders, thou
 who answerest me when I
 tell thee of my plight;
 show me how thy will works,
 that I may muse upon thy
 wondrous deeds.
 My soul is melting under
 trouble: nerve me, as thou
 hast promised;
 keep me from being false to
 thee, and graciously direct
 me.
 A faithful life is what I choose,
 thy demands are my desire;
 O thou Eternal, disappoint me
 not, I bind me to thy bid-
 ding;
 I will obey thee eagerly, as
 thou dost open up my life.

Teach me, Eternal, how thine
 orders run, and I will follow
 them step by step;
 instruct me how to carry out
 thy law, and with my whole
 heart I will keep it;
 lead me along in thine obedi-
 ence, for this is my joy.
 Incline my heart to thy behests,
 and to no love of gain,
 make me alive to follow thee,
 and turn mine eyes from
 cravings vain.
 Fulfil thy promise to thy serv-
 ant, to advance thy faith;

- 39 remove the insults that I
 dread, and intervene for
 good;
 40 as thou art true, revive me; I
 am yearning for thy will.
- 41 Let thy love come to my rescue,
 even as thou hast promised;
 42 then I can face my revilers,
 relying on thy promise;
 43 leave me not speechless for
 the truth: my hope is,
 thou wilt intervene.
- 44 I would obey thy law contin-
 ually, always and evermore;
 45 let me live unhampered, for I
 study thy behests.
- 46 I bear testimony to thy law
 before kings, unashamed;
 47 I take delight in thy com-
 mands, so dear to me,
 48 I adore thy commands and
 muse upon thine orders.
- 49 Remember thy promise to thy
 servant, for thou didst bid
 me hope;
 50 this comforts me in trouble,
 thy promise puts life into
 me.
- 51 Arrogant men may deride me,
 but from thy law I never
 swerve;
- 52 I console myself, remembering
 thy judgments of old.
- 53 Hot indignation seizes me at
 the ungodly who forsake
 thy law.
- 54 Thy statutes are my songs, as I
 wander through the world.
- 55 I remember thy name by
 night and I obey thy law;
 56 this is my blessed lot, to carry
 out thy behests.
- 57 Yes, O Eternal, to obey thy bid-
 ding, this is my lot;
- 58 with all my heart I pray thee
 to revive me, as thou hast
 promised.
- 59 Thinking on how to live, I turn
 to thy directions,
- I hasten instantly to follow 60
 thy commands;
 evil men may ensnare me, 61
 but I never forget thy law.
- At midnight I rise to praise thee 62
 for thy just interventions;
 I keep company with all thy 63
 worshippers who carry out
 thy will;
 teach me thine orders, for the 64
 world is full of thy good-
 ness.
- Thou hast been good to thy serv- 65
 ant, as thou didst promise;
 train me in judgment and 66
 knowledge, for I believe in
 thy commands;
 before my trouble I went 67
 wrong, but now I do thy
 bidding.
- Thou art good and doest good, 68
 teach me thine orders;
 proud men bespatter me with 69
 lies, but I carry out thy
 behests;
 their minds are gross and dull, 70
 but I thrill to thy law.
- It is good for me to have been in 71
 trouble—to learn thy will;
 thy law means more to me 72
 than piles of gold and silver.
- Thy hands made and moulded 73
 me, to understand thine
 orders;
 may thy worshippers rejoice 74
 to see me waiting on thy
 word!
- Just are thy dealings, I know— 75
 thou wert faithful in afflict-
 ing me;
 but now console me with thy 76
 love, as thou hast promised
 thy servant;
 let thy compassion bring me 77
 life, for my delight is in thy
 law.
- Confound the arrogant who ill- 78
 treat me, as I muse on thy
 behests;

- 79 let thy worshippers learn how
thou rulest, by turning to
my case;
- 80 let my obedience to thee be
perfect, that I may not be
disgraced.
- 81 My soul pines for thy saving aid,
I am waiting for thy
promise;
- 82 I pine with looking for thy
promises; when wilt thou
comfort me?
- 83 Though shrivelled like a wine-
skin in the smoke, I never
forget thine orders.
- 84 How few are thy servant's days?
When wilt thou doom my
persecutors?
- 85 Insolent creatures, reckless of
thy law, they dig pitfalls
for me;
- 86 help me against their wanton
wiles, O faithful lawgiver!
- 87 They nearly made an end of me,
but I would not give up thy
laws;
- 88 as thou art loving, revive me,
and I will do thy bidding.
- 89 O thou Eternal, evermore thy
law stands fast in heaven,
90 thy faithful promise holds
from age to age, sure upon
earth;
- 91 thy rule and order last to-day,
for all things are thy serv-
ants.
- 92 Unless thy law had been my
comfort, I would have died
in my misery;
- 93 never shall I forget thy laws,
for they put new life into me.
- 94 Help me, for I am thine, I
study thy behests;
- 95 the ungodly lie in wait to kill
me, but I pay close heed to
thine orders.
- 96 I see a limit to all things, but
thy law has a boundless
range.
- Oh how I love thy law! I 97
muse upon it all day long;
thy commands make me 98
wiser than my foes; I am
never without them.
- I have more insight than all 99
these oracles, for I muse
on thine injunctions!
- I know more than these 100
sages, for I carry out thy
behests!
- I avoid all evil courses, that I 101
may do thy bidding;
thou art my teacher, never 102
can I swerve from thine in-
structions.
- How sweet thy sayings are, 103
sweeter than honey to the
taste!
- I learn sense from thy be- 104
hests, learn to hate god-
less ways.
- Thy law is a lamp for my feet, a 105
light on my path;
- I swore to follow thy just 106
decrees, and I will do it;
- revive me as thou hast prom- 107
ised, O Eternal, in my
great misery.
- Accept the vows I breathe to 108
thee, and teach me thy
decrees;
- my life is ever in danger, but 109
I never forget thy law;
- ungodly men set snares for 110
me, but I never give up
thine orders.
- I have a lasting heritage in thy 111
commands, they are my
heart's delight;
- I set myself to execute thine 112
orders ever, at every step.
- I hate men who are half and 113
half, I love thy law;
- I await thy promise, thou 114
my shield and shelter.
- Begone, you villains, let me 115
keep my God's com-
mands!

- 116 Uphold me, as thou hast prom-
 ised, disappoint not my
 hope, but let me live;
 117 hold me up safe, let me de-
 light for ever in thy will.
 118 All who swerve from thy will,
 thou spurnest; their no-
 tions end in nothing.
 119 I count all the ungodly so
 much dross; I love thy rule
 and order;
 120 my being shudders before
 thee, in awe of thy judg-
 ments.
 121 Leave me not to be oppressed,
 for I have done right and
 justice;
 122 pledge thy word to succour
 me, let not the arrogant op-
 press me;
 123 I pine with looking for thy
 rescue, for thy saving
 promise.
 124 Deal in kindness with thy serv-
 ant, teach thy laws to
 me;
 125 instruct thy servant, let me
 understand thine orders.
 126 High time for thee to act!—
 men break thy law;
 127 but I love thy commands
 above all things, above
 solid gold;
 128 I order all my life by thy
 behests, I hate all godless
 ways.
 129 Thy laws are a wondrous mys-
 tery — my soul obeys
 them—
 130 the interpretation of thy
 words enlightens and in-
 structs the open-minded;
 131 and I am open, eager, pant-
 ing for thy commands.
 132 Turn to me and have pity—it
 is due to those who love
 thee;
 133 direct my steps as thou hast
 promised, free from evil
 influence;
 deliver me from man's op- 134
 pression, that I may do thy
 behests.
 Smile on thy servant, teach thy 135
 laws to me;
 when men are disobedient to 136
 thy law, mine eyes stream
 with tears.
 O thou Eternal, thou art just, 137
 thy sentences are true;
 the rules thou hast enjoined 138
 are just and absolutely
 sure.
 Zeal carries me away, when my 139
 foes forget thy laws;
 thy promises are tried and 140
 true, thy servant loves
 them;
 I am weak and despised, but 141
 I never forget thy be-
 hests.
 Thy justice is eternal justice, 142
 and thy law is truth it-
 self;
 trouble and anguish seize me, 143
 but thy commands are my
 comfort;
 thy laws are ever just; let me 144
 know them and so live.
 Answer me as I cry with all my 145
 heart, for I would obey
 thine orders;
 I call to thee, O Eternal, help 146
 me, and I will do thy bid-
 ding.
 I am up before the dawn to 147
 pray, waiting for thy
 promises;
 I waken through the night to 148
 muse upon thy word;
 oh listen—thou art kind; re- 149
 vive me—thou art just.
 My pursuers draw near in mal- 150
 ice, far away from thy law;
 but, O Eternal, thou art near, 151
 all thy commands are true;
 I have long seen that thy 152
 decrees are valid for all
 time.

153 Look at what I suffer, save me,
for I never forget thy
law;
154 take my part, avenge, revive
me as thou hast promised.
155 The ungodly are far from help,
for they have no mind to
thy laws;
156 O Eternal, rich in pity, re-
vive me—thou art just;
157 I never swerve from thy
control, though many per-
secute and press me.
158 I loathe apostates, when I see
how they will not obey thy
law;
159 look at my own love for thy
law, and in thy love revive
me;
160 the sum of thy commands is
truth, and all thy just
commands are ever bind-
ing.
161 Nobles persecute me wantonly,
but my heart stands in
awe of thy commands.
162 In thy promise I delight, as
in ample spoil;
163 ungodliness I hate and I ab-
hor, but I do love thy law.
164 Seven times a day I praise thee
for the justice of thy rule;
165 right well they fare who
love thy law; their road is
clear.
166 I do thy bidding, O Eternal,
and I hope for thy deliv-
erance;
167 my soul obeys thy laws, I
love them dearly;
168 I obey thy laws and thy be-
hests, I live all my life
under thine eye.
169 Let my cry come before thee, O
Eternal, enlighten me as
thou hast promised;
170 let my entreaty reach thee,
and relieve me as thou
hast promised.

Let my lips praise thee for 171
teaching me thine orders;
let me sing of thy word, for 172
just are all thy commands;
let thy hand come to my 173
help, for I have chosen to
obey thee.
I am longing for thy help, O 174
thou Eternal, and thy law
is my delight;
let me live that I may 175
praise thee, help me by
thy judgments;
seek out thy servant in his 176
wanderings, for I forget
not thy commands.

A pilgrim song.

I cried to the Eternal in **120** 1
my woe—and the
Eternal answered me—
“Save me from lying lips and 2
crafty tongues!”
What will you get from Him, O 3
crafty tongue, what punish-
ment in full?
Sharp arrows poured on you, 4
and burning coals!
Alas, I have to dwell in Me- 5
shek!
Alas, I have to live in Kedar’s
tents!
Too long have I been living 6
where men hate peace;
however peaceably I talk, they 7
are for war.

A pilgrim song.

I lift mine eyes to the **121** 1
mountains; ah,
where is help to come from?
Help comes from the Eternal 2
who made heaven and earth.
Never will he let you slip; he 3
who guards you never sleeps:
he who guards Israel will 4
neither sleep nor slumber.
The Eternal guards you, shel- 5
tering you upon the right;

6 the sun shall never hurt you in the day, nor the moon by night.

7 The Eternal will guard you from all harm, he will preserve your life;

8 he will protect you as you come and go, now and for evermore.

A pilgrim song, by David.

1 **122** I am glad whenever they tell me, "We go to the Eternal's house,"
2 glad when our feet stand at last inside Jerusalem—
3 Jerusalem that is now rebuilt, a city solid and unbroken.
4 Thither go the clans on pilgrimage, the Eternal's clans,
5 to offer the Eternal praise, as he prescribed for Israel
[[there were the seats of justice, the royal tribunals of David]].

6 Pray for the welfare of Jerusalem, "May all thy homes be safe,

7 may all go well within thy walls, within thy palaces!"

8 For the sake of my friends and fellows I pray, "May all be well with thee!"

9 For the sake of the house of our God the Eternal, I would have thee prosper.

A pilgrim song.

1 **123** To thee I lift mine eyes, enthroned in heaven.

2 As the eyes of servants are fixed on the hand of their lord,

and as a maid's eyes on the hand of her mistress,

so our eyes look to our God, the Eternal, till he take pity on us.

Take pity on us, O Eternal, oh 3 take pity;
for we have had our fill, and 4 more, of scorn and sneers,
from arrogant creatures living at their ease.

A pilgrim song, by David.

"Had not the Eternal been upon our side"—

so let Israel say—

"had not the Eternal been upon 2 our side,
when men rose to attack us,

they would have swallowed us 3 alive,

so fierce their anger flamed;
the floods would have swept us 4 away,

the streams would have surged over us,

surging clean over us, 5 with proud, wild waves.

But, blessed be the Eternal! 6 he did not leave us for their teeth to tear;

we escaped like a bird from the 7 fowler's snare—

the snare broke, we escaped!
Our help lies in the Eternal, 8 who made heaven and earth!"

A pilgrim song.

Those who trust in the Eternal are like **125** 1 Sion hill, never to be shaken;
Jerusalem sits enthroned for 2 ever, with the hills around her,

and the Eternal is around his people now and evermore.

He will not leave the land of the 3 just under the sway of knaves;

or else just men themselves might take to evil.

O thou Eternal, be good to the 4 good, to those who are upright in heart;

5 as for the shifty and disloyal—
may the Eternal scatter
them [[with evildoers, and
Israel prosper]]!

A pilgrim song.

¹ **126** When the Eternal
brought the exiles
back to Sion,

we were like men who
dreamed;

2 laughter filled our lips,
shouts of joy were on our
tongues;

the very heathen said,
"The Eternal has done great
things for them."

3 Yes, great things he had done
for us,
and we rejoiced at it.

4 O thou Eternal, bring back now
the rest of our exiles,
to fill us up, like streams in
the dry south.

5 Those who are sowing in tears
shall reap with shouts of
joy;

6 sadly they bear seed to the field,
gladly they bear home the
sheaves.

A pilgrim song, by Solomon.

¹ **127** Unless the Eternal
builds the house,
workmen build in vain;
unless the Eternal guards the
town,
sentries are on guard in vain.

2 Vain is it to rise early for your
work,
and keep at work so late,
gaining your bread with anxious
toil!

God's gifts come to his loved
ones, as they sleep.

* * *

3 Sons are a gift of the Eternal,
and children are a boon from
him.

Strong sons, born when one is 4
young,
are like arrows in an archer's
hand;

happy the man who has a quiver 5
full of them,
he need not fear to face a
hostile band.

A pilgrim song.

Happy is everyone who **128** ¹
reveres the Eternal,
who lives His life!

You shall earn your daily bread, 2
you happy man and pros-
perous!

Your wife within your house 3
shall be like a fruitful vine;
your children, round your table,
like slips of olive evergreen.
Here is the blessing 4
for one who reveres the Eter-
nal!

The Eternal will send you this 5
blessing from Sion;
you shall see Jerusalem flour-
ish all your days,
you shall live to see your 6
children's children.

[[May Israel prosper!]]

A pilgrim song.

"Cruelly have they har-
ried me from my **129** ¹
youth"—

so let Israel say—

"cruelly have they harried me 2
from my youth,
but they have never crushed
me.

The ploughmen ploughed my 3
back,

and long they drew their
furrows;

but the Eternal, he is just, 4
he has cut down the ungodly."

May all who hate Sion be 5
routed and shamed!
let them fare like grass-blades 6
on a roof,

that fade ere ever they flourish,
 7 that fill no reaper's arms,
 that none shall gather as he
 binds the sheaves,
 8 that move no passer-by to say,
 "The blessing of the Eternal
 be upon you!
 In the Eternal's name we
 bless you!"

A pilgrim song.

130 Out of the depths I call
 to thee, O thou
 Eternal;
 2 Lord, listen to my cry,
 let thine ears heed my en-
 treaty.
 3 If thou didst keep strict tally of
 sins,
 O Lord, who could live on?
 4 But thou hast pardon,
 that thou mayest be wor-
 shipped.
 5 So I wait in hope for the Eter-
 nal,
 my soul waits hoping for his
 promise;
 6 my soul looks for the Lord
 more eagerly than watchmen
 for the dawn,
 than watchmen for the dawn.
 7 Put your hope in the Eternal,
 Israel,
 for with the Eternal there is
 love,
 there is a wealth of saving
 power;
 8 'tis he who shall save Israel
 from all their sins.

A pilgrim song, by David.

131 No haughty heart is
 mine, O thou Eter-
 nal,
 no lofty looks are mine;
 I never meddle with high
 schemes,
 with matters far beyond
 me.
 2 No, I have soothed and stilled
 my soul,

as a mother calms her weanèd
 child;
 my soul is like a weanèd child.

O Israel, put your hope in the 3
 Eternal,
 now and for evermore.

A pilgrim song.

For David's sake, O **132** ¹
 thou Eternal, re-
 member all his piety,
 how he swore to the Eternal, 2
 vowing to the Mighty One
 of Jacob,
 "I will not enter my house, I 3
 will not lie on my bed,
 I will not close my eyes in sleep, 4
 I will not shut my eyelids,
 till I find some residence for the 5
 Eternal, some dwelling for
 the Mighty One of Jacob."

We heard of the ark at Ephra- 6
 tah, we found it in the
 woodland;
 we went to where he dwelt, and 7
 at his footstool knelt:
 "Ascend, Eternal, to thy rest- 8
 ing-place, thou and thy
 mighty ark!—
 thy priests in triumphant array, 9
 thy worshippers loudly re-
 joicing!
 For the sake of thy servant 10
 David, reject not thine own
 king."
 The Eternal swore an oath to 11
 David, and he will not break
 his word:
 "I will set one of your own sons
 upon your throne;
 and if your sons will keep my 12
 compact and the laws I
 teach them,
 their sons shall also sit for ever
 on your throne."

For the Eternal has chosen Sion 13
 as the seat that he desires;

- 14 "Here is my resting-place," he says, "the seat I choose for evermore;
 15 I will enrich her food-supplies, and satisfy her poor with bread.
 16 I will robe her priests in triumph, and make her worshippers shout for joy.
 17 There will I make David's dynasty flourish, and my chosen king shine prosperously;
 18 his foes I shroud with dark disgrace, but his own crown shall sparkle."

A pilgrim song, by David.

- 1 **133** How rare it is, how lovely,
 this fellowship of those who meet together!—
 2 sweet as the sacred oil poured on the head,
 that flows down Aaron's beard, down to the very collar of his robe;
 3 vital as dew of Hermon, that falls on the hills of Sion.
 For in this fellowship has the Eternal fixed
 the blessing of an endless life.

A pilgrim song.

- 1 **134** Come, all ye servants of the Eternal, bless the Eternal,
 ye who stand by night in the Eternal's house,
 2 lift hands of prayer to the shrine, bless the Eternal!
 3 "And may the Eternal, who made heaven and earth, bless you from Sion!"

- 1 **135** Hallelujah.
 Praise the Eternal's name,
 praise him, ye servants of the Eternal,

who stand within the Eternal's 2
 house,
 in the courts of the house of our God.

Praise the Eternal, he is good; 3
 sing to his name, for he is gracious;
 the Eternal has chosen Jacob to 4
 be his,
 and Israel as his prized possession.

We know the Eternal is great, 5
 and our Lord high over all gods.

The Eternal does whate'er he 6
 pleases,
 in heaven and earth, the seas and all abysses;
 he makes mists rise from the 7
 ends of the earth,
 sends lightning to bring on the rain,
 and wind out of his store-houses.

'Twas he who killed the first- 8
 born within Egypt,
 both of man and beast,
 who sent portents upon Egypt, 9
 on the Pharaoh and on all his servants;
 many a nation he struck down, 10
 and mighty kings he slew,
 Sihon king of the Amorites, 11
 Og the king of Bashan,
 and all the powers of Canaan,
 giving their land to Israel, 12
 to his people to possess.

Thy name, O thou Eternal, lives 13
 for ever,
 thy fame from age to age;
 the Eternal will right his peo- 14
 ple's wrongs,
 he will be sorry for his servants.

Pagan idols are mere gold and 15
 silver,
 made by the hands of men,

16 with mouths—but they never
 speak,
 with eyes—but they cannot
 see,
 17 with ears—but they cannot hear,
 with no breath in their lips!
 18 So be it with their makers,
 with all who trust in them!
 19 Bless the Eternal, Israel's house-
 hold!
 Bless the Eternal, Aaron's
 household!
 20 Bless the Eternal, Levi's house-
 hold!
 Bless the Eternal, ye his
 worshippers!
 21 Blessed be the Eternal in Sion,
 who dwells at Jerusalem!

¹ **136** Hallelujah.

 Give thanks to the
 Eternal!—he is good,
 his kindness never fails.
 2 Give thanks to the God of gods;
 his kindness never fails.
 3 Give thanks to the Lord of
 lords;
 his kindness never fails:
 4 to him who alone works wonders;
 his kindness never fails:
 5 to him whose wisdom made the
 heavens;
 his kindness never fails:
 6 to him who spread earth o'er
 the abyss;
 his kindness never fails:
 7 to him who made great lights;
 his kindness never fails:
 8 the sun to rule the day;
 his kindness never fails:
 9 the moon and stars to rule the
 night;
 his kindness never fails.
 10 To him who killed Egypt's first-
 born;
 his kindness never fails:
 11 and brought out Israel;
 his kindness never fails:
 12 with strong hand and with out-
 stretched arm;

 his kindness never fails:
 who severed the Reed Sea; 13
 his kindness never fails:
 who brought Israel through it; 14
 his kindness never fails:
 and drowned the Pharaoh and 15
 his host;
 his kindness never fails.

Who led his people through the 16
 desert;
 his kindness never fails:
 who struck down powerful kings; 17
 his kindness never fails:
 who slaughtered mighty kings; 18
 his kindness never fails:
 Sihon king of the Amorites; 19
 his kindness never fails:
 and Og the king of Bashan; 20
 his kindness never fails:
 and gave their land to Israel; 21
 his kindness never fails:
 to his servants to possess; 22
 his kindness never fails.

Who remembered us when we 23
 were low;
 his kindness never fails:
 and saved us from our foe; 24
 his kindness never fails:
 who furnishes all with food; 25
 his kindness never fails:
 give thanks to the God of 26
 heaven;
 his kindness never fails.

By the streams of Baby- **137** ¹
 lon, there we sat
 and wept at the thought of
 Sion!

There on the poplars we hung 2
 up our harps,
 when our tyrants asked for a 3
 song;
 those who had harried us bade
 us be merry,
 “Sing us a song of Sion,” they
 said.
 But how can we sing the Eter- 4
 nal's songs,
 here, in a foreign land?
 Jerusalem, if ever I forget thee, 5

withered be this my hand!
 6 May my tongue cleave to my
 mouth,
 if ever I think not of thee,
 if ever I prize not Jerusalem
 above all joys!

7 The Edomites! remember
 against them, Eternal,
 that day of Jerusalem's fall,
 when "Down with her! down
 with her!" Edomites cried,
 "Raze her to the ground!"

8 And you, Babylonians, you who
 plundered us,
 a blessing on him who deals
 to you
 all that you dealt to us!

9 A blessing on him who snatches
 your babes
 and dashes them down on the
 rocks!

A song of David.

¹ **138** With all my heart I
 thank thee,

I sing thy praise in face of all
 the gods,
 for thou hast listened to my
 cry;

2 I bow before thy sacred shrine
 to praise thee for thy love so
 true,
 that far excels all ever known
 of thee;

3 the very day I call, thine answer
 comes
 with courage to inspire my
 soul!

4 When kings on earth hear of thy
 mind and methods,
 they shall all praise thee, O
 Eternal One,

5 and sing thy providence;
 for great is the Eternal's sov-
 ereign might,

6 he looks upon the lowly from
 his height,
 and from afar he strikes the
 haughty down.

Though I must pass through the 7
 thick of trouble, thou wilt
 preserve me;
 thy hand shall fall upon my
 angry foes,
 thy right hand rescues me.

The Eternal intervenes on my 8
 behalf:

Eternal One, thy kindness
 never fails,
 thou wilt not drop the work
 thou hast begun.

*From the Choirmaster's collec-
 tion. A song of David.*

Thou searchest me, **139** ¹
 Eternal One, thou
 knowest me,

thou knowest me sitting or 2
 rising,

my very thoughts thou read-
 est from afar;

walking or resting, I am scanned 3
 by thee,

and all my life to thee lies
 open;

ere ever a word comes to my 4
 tongue,

O thou Eternal, 'tis well
 known to thee;

thou art on every side, behind 5
 me and before,

laying thy hand on me.

Such knowledge is too wonder- 6
 ful for me;

it is far, far beyond me.

Where could I go from thy 7
 Spirit,

where could I flee from thy
 face?

I climb to heaven?—but thou 8
 art there;

I nestle in the nether-
 world?—and there thou art!

If I darted swift to the dawn, 9
 to the verge of ocean afar,

thy hand even there would fall 10
 on me,

thy right hand would reach
 me.

11 If I say, "The dark will screen
me,
night will hide me in its cur-
tains,"

12 yet darkness is not dark to thee,
the night is clear as daylight.

14 I praise thee for the awful
wonder of my birth;
thy work is wonderful.

13 For thou didst form my being,
didst weave me in my
mother's womb.

14 Thou knewest all about my soul,
15 my body was no mystery to
thee,

as I was being moulded secretly
and put together in the world
below;

16 all the days of my life were fore-
seen by thee,
set down within thy book;
ere ever they took shape, they
were assigned me,
ere ever one of them was mine.

17 O God, what mysteries I find in
thee!

How vast the number of thy
purposes!

18 I try to count them?—they are
more than the sand;

I wake from my reverie, and
I am still lost in thee.

19 O God, that thou would'st slay
the ungodly,
and bid blood-thirsty men be-
gone from me!—

20 men who defy thee lawlessly,
rising up against thee!

21 Shall I not hate all who hate
thee, Eternal,
shall I not loathe these rebels?

22 I hate them with a perfect
hatred,

I count them enemies to my-
self.

23 Search me, O God, and know
my heart,
test me and try my thoughts;

see if I am taking a wrong 24
course,
and do thou lead me on the
lines of life eternal.

*From the Choirmaster's collec-
tion. A song of David.*

From evil men deliver **140** 1
me, O Eternal,

save me from violent men,
from those who in their hearts 2
plot evil,

all the time making mischief,
their tongue sharp as a snake, 3
with vipers' venom on their
lips.

Preserve me, O Eternal, from 4
the grip of the ungodly,
save me from outrageous men,
who plan to overthrow me,

from the arrogant who set a trap 5
for me,

and spread their nets to catch
me,

their snares beside my path.

"Thou art my God," I cry to the 6
Eternal,

"oh listen to my plea.

Eternal One, my Lord, my sav- 7
ing strength,

who screenest me against
attack,

let not ungodly men have their 8
desires,

let not their plots succeed!"

When they dare to beset me, 9
may their own intrigues over-
whelm them!

God rain upon them burning 10
coals!

God hurl them down, never
to rise again!

Away with slanderers! may vio- 11
lent men

be hunted from one woe to
another!

They shall find the Eternal 12
champions

the rights of the forlorn and
feeble.

13 Just men shall one day give thee
thanks for this,
and upright men shall dwell
within thy presence.

A song of David.

¹ **141** Eternal One, I call thee,
hasten to me;
listen, when I call thee.
² Let my prayer rise like incense
before thee,
my lifted hands like the eve-
ning sacrifice.

³ Set a watch upon my mouth, O
thou Eternal,
guard thou the door of my
lips;

⁴ may I have no mind to evil,
to take part in godless doings.

⁵ When good men wound us and
reprove us, 'tis a kindness;
I would pray ever to have
their goodwill.

⁴ But as for evildoers, never
would I taste their feasts,
never would I be their guest.

⁶ [[They are given over to their
tyrants—
to teach them that the Eter-
nal's threats are true;

⁷ their bones lie scattered for the
grave to swallow,
like stones splintered and
crushed upon the road!]]

⁸ O Lord, I turn mine eyes to thee;
let me not perish, I am shelter-
ing with thee.

⁹ Save me from the snare they
laid,

from evildoers and their trap;
¹⁰ let the ungodly fall into their
own net,
while I pass on rejoicing!

*An ode or prayer of David, when
he was in the cave.*

¹ **142** I cry aloud to the Eter-
nal,

loudly I entreat him,
I pour out before him my plaint, ²
and tell him all my trouble,
when my spirits faint. ³

They have laid a hidden snare
for me
on the road I have to go;
I look to right and left, ⁴
but no man cares to know;
all help has failed me,
none cares for my life.

But thou knowest my path, ³
Eternal One, I cry to thee; ⁵
I say, "Thou art my help,
I have thee as my very own,
in the land of the living.
Oh listen to my cry, ⁶
for I am brought very low;

save me from my pursuers,
they are too strong for me;
bring me from my prison, ⁷
that I may praise thee;
for good men are waiting
till thou deal kindly with me."

A song of David.

O thou Eternal, hear my **143** ¹
prayer,
listen to my entreaties,
as thou art faithful and true,
oh answer me;
put not thy servant on his trial, ²
for before thee no living soul
can be acquitted.

The foe pursues me, ³
stamps me to the ground;
he forces me to dwell in dark-
ness,
like those who have been dead
for long.
And so my spirits faint, ⁴
my heart grows numb within
me.

I remember the days of old, ⁵
I meditate on all that thou
hast done,

I muse on what thy hands
have wrought;
6 and I stretch my hands to thee,
my soul thirsts for thee like
dry land;
7 make haste to answer me.

O thou Eternal, my spirits are
failing,
withhold not thy favour from
me,
lest I become like a dying
man.
8 Satisfy me with the dawn of
thy love,
for in thee do I trust:
teach me what is the road to
take,
for my heart is set on thee;

9 O thou Eternal, save me from
my foes,
I flee to thee for refuge;
10 teach me to do thy will,
thou art my God;
guide me by thy good Spirit
on a straight road;

11 O thou Eternal, as thou art thy-
self, revive me,
as thou art faithful, bring me
out of trouble;
12 in love to me, wipe out my foes,
destroy all who harass me—
for I am thy servant.

A song of David.

1 **144** Blest be the Eternal
One, my Strength,
who trains my hands to war,
my fingers how to fight!—
2 my Crag, my Stronghold, my
Fortalice and Deliverer,
the Shield behind whom I
shelter,
the Subduer of nations before
me!
3 [[What is man that thou
should'st care for him,
or mortal man that thou
should'st think of him?

Man is like a passing breath, 4
his days are like a flitting
shadow.]]

Eternal One, come down upon 5
the bending heavens,
touch the mountains till they
smoke,
flash lightning out to scatter my 6
foes,
shoot thine arrows to discom-
fit them;
reach from on high to raise me 7
from these floods,
rescue me from these alien
hordes,
with lies upon their lips, 8
with right hand raised in a
false oath!

O God, I would sing thee a new 9
song,
and play to thee on a ten-
stringed lute,
O thou who makest kings vic- 10
torious,
who savest thy servant Da-
vid.

Save me from peril of the sword,
rescue me from these alien 11
hordes,
with lies upon their lips,
with right hand raised in a
false oath!

* . . . * . . . *

May our sons be straight and 12
strong like saplings,
our daughters like cornices
carved in a palace!
May our barns be bursting with 13
all sorts of produce,
may our sheep in the fields mul-
tiply in myriads!
May our rulers be strong, may 14
nothing go wrong—
no raids or retreats, no panic in
our streets!
Happy the nation that so fares! 15
Happy the nation whose God is
the Eternal!

A song of praise, by David.

- ¹ **145** I will extol thee, my
God, O King,
and bless thee for ever and
ever;
² all the day long will I bless thee,
and praise thee for ever and
ever.
³ Great is the Eternal, loudly to
be praised,
his greatness is unsearchable.
⁴ One age shall praise thy doings
to another,
uttering thy mighty acts,
⁵ dwelling on the glorious splen-
dour of thy state,
and on thy marvellous doings;
⁶ they shall proclaim thine awful
powers,
and tell thy mighty deeds;
⁷ they shall spread the fame of
thy great goodness,
and sing songs of thy faithful-
ness.
⁸ The Eternal is gracious and
pitiful,
slow to be angry, very kind;
⁹ the Eternal is good to all who
look to him,
and his compassion covers all
that he has made.
¹⁰ All whom thou hast made shall
praise thee, O Eternal,
thy faithful followers shall
bless thee,
¹¹ telling of thy glorious kingdom,
talking of thy might,
¹² letting men hear of thy mighty
acts,
of the glorious splendour of
thy kingdom.
¹³ Thy kingdom is an everlasting
kingdom,
and thy dominion lasts from
age to age.

- The Eternal is true to all his
promises,
and kind in all his dealings;
¹⁴ the Eternal holds up any who
are falling,

and raises all who are bowed
down.
All thy creatures look to ¹⁵
thee,
for their food in season due,
and from thine open hand ¹⁶
they feast upon thy favour.
Faithful in all his dealings is the ¹⁷
Eternal,
loving in all he does;
the Eternal is near all who call ¹⁸
on him,
who call on him sincerely;
he satisfies his worshippers, ¹⁹
he hears their cry and helps
them;
the Eternal preserves all who ²⁰
love him,
but all the ungodly he de-
stroys.
My lips shall pour out the Eter- ²¹
nal's praise;
let all men bless his sacred
name for ever.

Hallelujah. **146** ¹

Praise the Eternal, O ¹
my soul!
As long as I live, I will praise ²
the Eternal,
and sing to my God, as long as
I survive.
Rely not upon great men— ³
mere mortals who can give no
help;
when their breath goes, they re- ⁴
turn to the dust,
and on that very day their
projects perish.
Happy the man whose help is ⁵
Jacob's God,
whose hope lies in the Eternal
One, his God,
Maker of heaven and earth ⁶
and sea, and all they hold.
He remains ever true,
he rights those who are ⁷
wronged,
he feeds those who are hungry;
the Eternal sets the captives free.

8 the Eternal gives the blind
their sight,
the Eternal raises those who are
bowed down,
9 the Eternal preserves poor
foreigners,
the widow and the orphan he
relieves;
8 the Eternal loves those who are
good,
9 but the ungodly life he ruins.
10 The Eternal shall be king for
ever,
thy God, O Sion, for all ages.
Hallelujah.

¹ **147** Hallelujah.
Praise the Eternal, for
he is good;
make melody to our God, for
he is gracious.
2 The Eternal restores Jerusalem,
he gathers the outcasts of Is-
rael,
3 he heals the broken-hearted
and binds up their wounds.
4 He fixes the number of the stars,
and gives a name to each.
5 Great is our Lord, mighty in
power,
his wisdom is unsearchable.
6 The Eternal has relief for the
afflicted,
he brings the ungodly to the
ground.

7 Sing thanks to the Eternal,
make melody to our God
upon the lyre,
8 who covers the sky with clouds,
provides rain for the earth,
till grass grows on the very
hills,
and fodder for the beasts that
serve mankind,
9 who gives wild animals their
food,
that cry for it at eventide.
10 He cares not for the strength of
the war-horse,
delights not in man's armour;

the Eternal delights in those 11
who revere him,
who trust to his own goodness.

Praise the Eternal, O Jerusalem, 12
praise your God, O Sion;
for he has fortified your gate- 13
ways,
and blessed your citizens
within,
has made Peace guard your 14
boundaries,
and filled you with the finest
wheat.

He issues his commands to 15
earth,
his orders run apace,
showering snow white as wool, 16
scattering hoar-frost thick as
ashes,
casting hail-stones down like 17
crumbs.
The waters freeze;
he sends an order, and they 18
melt;
once he makes the wind blow,
then the waters flow.
He makes his purpose known to 19
Jacob,
his orders and his laws to Is-
rael;
never has he done so to other 20
nations—
they know not his commands.

Hallelujah. **148** ¹
Praise the Eternal from
the heavens,
praise him in the heights,
praise him, all his angels, 2
praise him, all his hosts,
praise him, sun and moon, 3
praise him, all stars of light,
praise him, heaven of heavens, 4
ye waters higher than the
heavens!
Let them praise the Eternal's 5
name;
for he commanded and they
were created,

6 he fixed them fast for ever-
more,
he set them boundaries they
should never pass.

7 Praise the Eternal from the
earth,
ye depths of ocean and ye water-
spouts,

8 lightning and hail and snow and
ice,
storms carrying out his will,

9 mountains and every hill,
fruit-trees and every cedar,

10 wild animals and every beast,
crawling things, birds on the
wing,

11 kings of earth, every nation,
princes and all authorities,

12 young men and maidens too,
old men and boys;

13 let them praise the Eternal's
name,

for his name only is supreme;
his majesty is above heaven and
earth,

14 and he has raised his people to
high honour.

To praise him is for all his faith-
ful,

for Israel, a folk pleasing to him.

Hallelujah.

¹ **149** Sing a new song to the
Eternal,

praise him where his faithful
gather;

² let Israel be joyful in their
Maker,

let the sons of Sion triumph in
their King,

³ let them dance in praise of him,
make melody to him with
drum and lyre;

for the Eternal delights in his ⁴
people,
adorning the afflicted with a
victory.

Let the faithful exult over their ⁵
triumph,

shouting joyfully in their
great temple,

God's praise upon their lips, ⁶
and a sharp sword in their
hands,

for vengeance upon pagans, ⁷

for punishment on nations,

putting their monarchs into ⁸
chains,

their nobles into iron gyves.

To execute on such their ap- ⁹
pointed doom,

this is an honour for God's
faithful ones.

Hallelujah. **150** ¹

Praise God in his sanc-
tuary,

praise him in his heaven of
power,

praise him for his mighty ²
deeds,

praise him for his sovereign
strength;

praise him with a bugle blast, ³
praise him with lute and
lyre,

praise him with the drum and ⁴
dance,

praise him with strings and
flute,

praise him with resounding ⁵
cymbals,

praise him with the clash of
cymbals.

Let everything that breathes, ⁶
praise the Eternal!

Hallelujah.

PROVERBS

- 1** Maxims of Solomon king of
 Israel, the son of David:
2 for gaining sagacity and intelli-
 gence,
 for a grasp of wise teaching,
3 for training in right conduct,
 in duty, goodness, and integ-
 rity,
4 for imparting insight to the ig-
 norant,
 knowledge and sense to the
 young,
6 for understanding maxims and
 parables,
 the sentences of sages and
 their aphorisms.
5 (Let the sage too listen and learn
 sense,
 let the intelligent know how to
 handle life.)
7 Reverence for the Eternal is the
 first thing in knowledge,
 but the impious scorn sagacity
 and intelligence.
8 Listen, my son, to your father's
 instructions,
 reject not your mother's direc-
 tions:
9 they will be a graceful garland
 for your head,
 as a necklace for your neck.
10 My son, if scoundrels would lead
 you astray,
 never agree to it;
11 if they say, "Come along, let us
 trap honest folk,
 let us ambush the innocent,
12 let us swallow them up like
 death,
 swallow them whole, as men
 die in their prime;
13 we shall get all sorts of rare stuff,
 and cram our houses with
 booty.
 Cast in your lot with us, 14
 we will have all one purse"—
 my son, never join them, 15
 keep clear of their courses.
 It is in vain that birds behold 17
 the net spread for them;
 and these men trap themselves 18
 in death,
 'tis their own lives they am-
 bush.
 Such is the fate of gain ill-got; 19
 it ruins those who grasp it.
 Wisdom calls aloud in the 20
 streets,
 and lifts her voice in the
 squares,
 crying from the busy markets, 21
 and at the entry of the town-
 gates:
 "O heedless ones, how long will 22
 you choose to be heedless,
 and scoffers delight in scoffing,
 and senseless folk hate knowl-
 edge?
 Pay heed to my warning; 23
 I open my mind to you,
 I let you hear what I decide:
 'because I have called and you 24
 would not listen,
 nor heeded me as I beck-
 oned,
 because you have shunned my 25
 counsel,
 and would not take my warn-
 ing,
 the laugh will be mine in the 26
 hour of your plight,
 I will be mocking when your
 terror comes,
 when your terror comes like a 27
 tempest,
 when your plight comes on
 like a whirlwind,
 when shock and calamity
 seize you.'
 Then they may call, but I will 28
 never answer,

then they may seek, but never
shall they find me,
29 since they hated knowledge
and chose not to reverence the
Eternal.
30 They would have none of my
counsel,
but despised every warning of
mine;
31 so now they must eat the fruit
of their own doings,
and have their fill of all that
they devised.
32 For heedless folk fall by their
own self-will,
the senseless are destroyed by
their indifference;
33 but safe he lives who listens to
me;
from fear of harm he shall be
wholly free."

2 My son, if you take to heart
what I say,
and set store by my com-
mands,
2 bending your ear to wisdom
and applying your mind to
knowledge;
3 if you cry to intelligence
and call for knowledge,
4 seeking her out as silver
and searching for her like
treasure;
5 then you shall see what rever-
ence for the Eternal is,
and find out what the knowl-
edge of God means
6 (for it is the Eternal who sup-
plies wisdom,
from him come insight and
knowledge,
7 he has help ready for the upright,
he is a shield for those who
live honestly,
8 a safeguard for the straight life,
a protection for the pious);
9 then you shall understand duty
and goodness,
and keep to every honest
course,

living the life of honest men 20
and keeping to the good man's
road.
For wisdom will be welcome to 10
your mind,
knowledge will be a joy to
you,
good sense will take charge of 11
you,
sound judgment will keep you
right,
saving you from wicked courses, 12
from the self-willed speech of
men
who leave the paths of right 13
to follow some dark course,
who delight in doing wrong, 14
who have joy in wilful wicked-
ness,
men of crooked courses 15
and of devious paths—
saving you also from the loose 16
woman,
the harlot with her words so
smooth,
who leaves her own husband, 17
forgetting her married troth
before God;
her house leads down to death, 18
her courses lead to death-
land:
none who visit her ever come 19
back,
they never come out on the
path of life.
For upright men have lasting 21
bliss,
and blameless men survive;
but evil men are swept away, 22
and vicious men are rooted
out.

My son, forget not my direc- **3**
tions,
keep in mind what I com-
mand;
for that will bring you welfare, 2
long days and happy life.
Never let kindness and loyalty 3
go,
tie them fast round your neck;

4 so you shall have goodwill and
 good repute
 with God and man alike.
 5 Rely with all your heart on the
 Eternal,
 and never lean on your own
 insight;
 6 have mind of him wherever you
 may go,
 and he will clear the road for
 you.
 7 Never pride yourself on your
 own wisdom,
 revere the Eternal and draw
 back from sin:
 8 that will mean health for your
 body
 and fresh life to your frame.
 9 Honour the Eternal with your
 wealth,
 and with the best of all you
 make;
 10 so shall your barns be full of
 corn,
 your vats brim over with new
 wine.
 11 My son, spurn not the Eternal's
 schooling,
 never be weary of his discip-
 line;
 12 his discipline is for the man he
 loves,
 he chastens any son whom he
 delights in.
 13 Happy is the man who gathers
 wisdom,
 the man who gains knowl-
 edge:
 14 her profits are richer than silver,
 she brings in more than gold;
 15 she is more precious than rubies,
 no treasure can compare with
 her;
 16 long days lie in her right hand,
 wealth and honour in her
 left;
 17 her ways are ways of tranquil
 ease,
 and all her paths are bliss;

to those who grasp her, she is 18
 vital strength—
 happy are all who hold her
 fast.

With wisdom did the Eternal 19
 found the earth,
 with knowledge did he raise
 the heavens;
 'twas with intelligence he broke 20
 up the abyss
 and made the clouds drop dew.

My son, hold to sagacity and 21
 sense,
 never lose sight of them;
 they will make your life long, 22
 and add charm to it;
 then you can safely go your way, 23
 with never a slip;
 you can rest unafraid, 24
 you can lie down to a sweet
 sleep;
 never need you fear sudden 25
 blows
 or the storm that strikes the
 wicked,
 for the Eternal will be your pro- 26
 tection,
 and preserve you from all dan-
 ger.

Never refuse help to your neigh- 27
 bour,
 when you can render it;
 never say to him, "Go, and 28
 come again,
 I will have it to-morrow for
 you"—
 when you have it beside you!
 Never plot mischief against your 29
 neighbour
 as he lives near you unsus-
 pecting.
 Never quarrel with a man for no 30
 reason,
 when he has never done you
 any harm.

Never envy a high-handed man, 31
 or choose his methods;

32 for the Eternal loathes an evil
man,
the honest are the Eternal's
friends;
33 the Eternal's curse lies on the
house of the wicked,
but he blesses the good man's
dwelling;
34 scoffers he scoffs at,
but he favours the devout;
35 wise men come to honour,
but shame is all the foolish
gain.

4 Listen, my children, to a
father's instruction,
attend and learn intelligence:
2 I give you good counsel,
turn not from my teaching.
3 When I was a son with my fa-
ther,
a little one, loved by my
mother,
4 he taught me and told me
this:
"Keep in mind what I say,
do what I bid you, and you shall
live,
5 swerve not from my orders.
Get sense, get knowledge,
7 at any cost get knowledge—
6 never leave her, and she will
guard you,
love her, and she will take
care of you,
8 prize her, and she will promote
you,
and bring you to honour, if
you will embrace her,
9 she will adorn you with charm
and crown you with glory.
10 Listen, my son, take to heart
what I say,
and the years of your life shall
be many;
11 I am giving you wise directions
and leading you aright;
12 when you walk, you will never
be hindered,
when you run, you will not
slip.

Hold fast to my instructions, 13
never let them go,
keep them—they are life to
you.
Never set foot upon a bad man's 14
path,
and take not the road of evil
men;
avoid it, never follow it, 15
shun it, and pass on.
For they cannot sleep till they 16
have done some wrong,
till they have tripped up
someone, they are sleepless;
they eat ill-gotten food 17
and drink wine won by cruelty.
The course of bad men lies 19
through darkness dim,
they cannot see what makes
them stumble;
the course of good men, like a 18
ray of dawn,
shines on and on to the full
light of day.

My son, attend to what I say, 20
bend your ear to my words;
never lose sight of them, 21
but fix them in your mind;
to those who find them, they are 22
life,
and health to all their being.
Guard above all things, guard 23
your inner self,
for so you live and prosper;
bar out all talk of evil, 24
and banish wayward words;
let your eyes look straight 25
ahead,
gaze right in front of you;
keep a clear path before you, 26
and ever make your footing
firm;
never turn to right or left, 27
draw back from a wrong step.

My son, attend to wisdom,
bend your ear to knowl- 5
edge,
that caution may be your safe- 2
guard,

and prudence may take care
of you;
keep hold of caution and sound
sense,
3 that they may save you from
the loose woman:
her lips drop honied words,
her talk is smother than oil
itself,
4 but the end with her is bitter as
poison,
sharp as a sword with double
edge;
5 her feet go down to Death,
her steps lead straight to the
grave;
6 the high road of Life is not for
her,
shifty and slippery are her
tracks.

7 Now listen to me, my son,
hold fast to what I say:
8 keep clear of her,
never go near her door,
9 lest you have to part with your
money,
and hand your earnings over,
10 lest outsiders enjoy all that you
make,
and all your wealth goes to a
stranger's household,
11 till you are left at last to moan,
when all you have is wasted,
12 'Ah! why did I hate guidance,
why did I despise all warning?
13 Why did not I listen to those
who trained me,
and bend my ear to those who
were my guides?
14 I was nearly sentenced to death
by the community.'

15 Drink from your own cistern,
drink fresh water out of your
own well.
16 Are you to seek your pleasures
here and there,
and drink them in the streets?
17 Have them at home,
never share them abroad.

Let your fountain flow for your- 18
self alone:
let a young wife be your joy,
a lovely hind, a charming doe is 19
she;
let her breasts give you rapture,
let her love ever ravish you.
Why be ravished with a loose 20
creature,
and embrace the bosom of
another woman?

Man's goings are observed by 21
the Eternal,
he takes account of all his
ways.
A man's misdeeds shall snare 22
him,
his sin shall catch him in its
meshes;
for lack of sense he dies, 23
his utter folly ruins him.

My son, if you have gone bail **6**
for your fellow,
and given your pledge for
someone else,
if you have snared yourself with 2
your own words,
and trapped yourself by
promises,
then do this, my son—release 3
yourself,
for you are in your fellow's
power;
be quick, beseech your fellow,
close not an eye, 4
let not your eyelids slumber,
but free yourself like a roe from 5
the snare,
like a bird from the hand of
the fowler.

Go to the ant, you sluggard, 6
look at her ways, learn sense;
for she has no leader, 7
no foreman or chief,
yet in the summer she provides 8
her food,
and gathers during harvest-
days.

9 You sluggard, how long will you sleep?
 When will you rise from your slumber?
 10 'Let me sleep for a little, a little!
 let me fold my hands for a little, to rest?'—
 11 yes, and poverty will pounce on you,
 want will overpower you.
 12 A rascal, a knave—
 he works with falsehood on his lips,
 13 he winks with his eyes and scrapes with his feet,
 he signs with his fingers,
 14 his mind is ever planning mischief,
 he is always sowing discord;
 15 so doom shall strike him suddenly,
 suddenly, hopelessly, shall he be broken.
 16 Six things the Eternal hates,
 ay, seven he loathes:
 17 haughty eyes, a lying tongue,
 hands that shed innocent blood,
 18 a mind with crafty plans,
 feet eager to go mischief-making,
 19 a false witness who tells lies,
 and him who sows discord within his group.
 20 My son, do your father's bidding,
 and reject not your mother's directions;
 21 fix them ever in your mind,
 tie them fast round your neck;
 23 for their bidding will throw light upon your life,
 their directions will enlighten you,
 and to be trained thus is the way to live.
 22 Wisdom, when you walk, will guide you,

when you rest, she will take care of you,
 when you wake up, she will talk to you—
 keeping you clear of the married woman,
 safe from the wiles of a loose woman's tongue;
 let not your heart long for her beauty,
 let not her glances captivate you;
 for the harlot is only out to earn a meal,
 but the adulteress preys upon your very life.
 Can a man take fire in his lap without burning his clothes?
 Can anyone walk upon hot coals without scorching his feet?
 So with him who goes in to a neighbour's wife:
 none who touches her shall go unpunished.
 Men do not let off a thief, even if he steals to satisfy his hunger;
 if he is caught, he has to pay for it seven times over,
 to give all his house contains.
 But an adulterer is devoid of sense,
 he ruins himself by what he does,
 he is whipped, he is disgraced,
 there is no wiping away his dishonour;
 for jealousy rouses a husband to fury,
 he has no mercy when he takes revenge,
 no money buys him off, he will not be satisfied, for all you offer.
 My son, do what I tell you, set store by my commands,
 do as I bid you, and you shall live,
 keep my directions as the very apple of your eye;

- 3 bind them upon your fingers,
write them upon the tablet of
your mind.
- 4 Say to Wisdom, 'You are my
darling,'
call Knowledge your kins-
woman,
- 5 that they may keep you from
another's wife,
from the loose woman with
her words so smooth.
- 6 At the window of her house
she looks out through the
lattice;
- 7 she notices among the lads
a brainless youth,
- 8 strolling along near the street-
corner
in the direction of her house,
- 9 in the twilight of the evening
or at black midnight.
- 10 And there is the woman, out to
meet him,
dressed like a harlot, the cun-
ning creature
- 11 (restless and restive, she must
be out,
she cannot stay at home,
- 12 now in the streets and now in
the squares,
haunting every corner!)
- 13 She catches him and kisses him
and says to him, with an im-
pudent look,
- 14 'I am holding a thanksgiving
feast,
for my vows are paid to-day;
- 15 so I came out to meet you,
to look for you—now I have
found you!
- 16 I have spread rugs on my
couch,
striped sheets of Egyptian
yarn,
- 17 I have scented my bed with
myrrh,
with eagle-wood and cinna-
mon;
- 18 come, let us take our fill of love
till morning,
let us revel in caresses!
- For my man is not at home, 19
he is off on a long journey;
he has taken a bag of money 20
with him,
he will not be home till the
full moon feast.'
- With her coaxing pleas she per- 21
suades him,
with her smooth words she
carries him away;
and he is enticed to follow her, 22
like an ox moving to the
slaughter,
like a dog cajoled to the
muzzle,
like a bird fluttering straight 23
into the net—
never dreaming its life is in
danger,
till its heart is pierced by an
arrow.
- Now, my son, listen to me, 24
attend to what I say:
never let yourself swerve to her 25
ways,
never wander on her paths;
for many a one she has brought 26
down dead,
ay, many a man she has
slain;
her house is the road to the 27
grave,
it leads down to the chambers
of death."
- Is it not Wisdom calling, **8**
Knowledge raising her
voice?
- On the high ground by the road- 2
side,
in the streets she takes her
stand,
by the gateways opening to the 3
city,
at the entries, she is crying
out:
- "O men, I am calling to you, 4
my appeal is to all men!
O heedless souls, learn in- 5
sight,
O foolish folk, learn sense!

6 Listen, for I have a weighty
message,
my lips open with right words,
7 I utter what is true,
false lips I loathe,
8 all I say is honest,
with nothing in it false or
wrong;
9 'tis all plain to a man of sense,
and true for those who are in-
telligent.
10 Choose instruction rather than
silver,
and knowledge rather than
rare gold;
11 for wisdom is better than rubies,
no treasure is equal to her.
12 I Wisdom have intelligence in
hand,
knowledge and insight I com-
mand
13 [[to reverence the Eternal is to
hate evil:
pride, arrogance, an evil life,
and lying lips—I hate them]],
14 counsel and skill are mine,
I possess mind and might.
15 It is by me that monarchs reign,
and rulers deal out justice,
16 by me that great men govern,
and magnates rule the earth.
17 Those who love me, I love them;
those who seek me find me.
18 I hold wealth and honour,
position and good fortune;
19 what I yield is better than the
best of gold,
what I bring in is better than
rare silver.
20 I deal right fairly,
justly do I act,
21 enriching those who love me,
and filling their stores full.
22 The Eternal formed me first of
his creation,
first of all his works in days of
old;
23 I was fashioned in the earliest
ages,

from the very first, when
earth began;
I was born when there were no 24
abysses,
when there were no fountains
full of water;
ere he sunk the bases of the 25
mountains,
ere the hills existed, I was
born,
when earth and fields were not 26
created,
nor the very first clods of the
world.
When he set the heavens up, I 27
was there,
when he drew the Vault o'er
the abyss,
when he made the clouds firm 28
overhead,
when he fixed the fountains of
the deep,
when he set the boundaries of 29
the sea,
when he laid foundations for
the earth;
I was with him then, his foster- 30
child,
I was his delight day after day,
playing in his presence con-
stantly,
playing here and there over 31
his world,
finding my delight in human-
kind.
Now listen to me, children, 32
listen to instruction and get 33
wisdom,
do not refuse my counsel.
For happy are they who hold to 32
me,
happy the man who listens to 34
me,
daily at my gate on the watch,
waiting at my doorway.
He who finds me finds life, 35
and he wins favour from the
Eternal;
he who ignores me is injuring 36
himself,

for all who hate me are in love
with death."

9 Wisdom has built her man-
sion,

and set up her seven pillars;
2 her beasts are slain, her wines
are blended,

her table is prepared;

3 she has sent her maidens out to
cry,

on the thoroughfares of the
city,

4 "Let all who are heedless turn
in here!"

She calls to him who is devoid of
sense,

5 "Come, eat my bread,
drink wines that I have
blended;

6 leave your foolish ways and live,
follow the ways of thoughtful
sense."

13 Folly is loud and alluring,
she knows no sense of shame,

14 but sits at the door of her
mansion,

on the thoroughfares of the
city,

15 and calls to passers-by

as they go on their way,

16 "Let all who are heedless turn
in here!"

She calls to him who is devoid
of sense,

17 "Sweet are stolen waters,
bread in secret is delicious!"

18 Little he knows that dead men
are within,
the guests of Death!

7 He who corrects a scoffer only
gets insulted,
he who reproves a rascal is
reviled for it.

8 Reprove not a scoffer, or he may
hate you:

reprove a man of sense, and
he will love you.

Instruct a man of sense, and he **9**
will gain more sense;
teach a good man, and he will
learn the more.

The first thing in knowledge is **10**
reverence for the Eternal,
to know the Deity is what
knowledge means;
this will multiply your days **11**
and increase the years of your
life.

If you are wise, your wisdom **12**
avails for yourself;
if you are a scoffer, you—you
have to suffer for it.

* * *

Maxims of Solomon.

A sensible son is a joy to **10**
his father,
but a senseless son is a grief to
his mother.

Ill-gotten gains are never **2**
profit:

'tis honesty that ensures life
for man.

The Eternal never stints an hon- **3**
est man:

he thwarts the craving of dis-
honest men.

A slack hand makes men poor; **4**
a busy hand makes men rich.

He who reaps in summer is a **5**
man of sense:

he who sleeps through har-
vest does a shameful thing.

God's blessing is upon the good **6**
man's head,

but the bad man's face shall
be darkened with disaster.

The memory of the upright is **7**
blessed,

but cursed shall be the name
of wicked men.

A man of sense defers to au- **8**
thority:

a silly chatterer comes to grief.

The upright life is safe and sure, **9**

- but crooked courses shall fare badly.
- 10 He makes trouble who winks maliciously:
a frank rebuke will make for peace.
- 11 The talk of good men is a life-giving fountain:
the talk of bad men overflows with harm.
- 12 Hatred stirs up strife:
love draws a veil over all wrongdoing.
- 13 Good sense is on the lips of the intelligent,
but folly lies in the talk of senseless men.
- 14 Sensible men are reticent,
but a fool's babbling will bring trouble down.
- 15 A rich man's wealth is his protection,
but poverty is the ruin of the poor.
- 16 A good man's earnings lead to prosperity:
a bad man's gain is the undoing of him.
- 17 He who accepts advice is safe:
he who will not be warned is in danger.
- 18 The good man will not vent his hate;
and he is a fool who spreads a slander.
- 19 Where words abound, sin is not wanting:
he who controls his tongue is a wise man.
- 20 Good men's talk is like rare silver:
a bad man's views are little worth.
- 21 The words of good men will make many wise,
but a fool's lack of sense is death to himself.
- 22 'Tis the Eternal's blessing that brings wealth,

- and never does it bring trouble as well.
- Wrongdoing is the fool's delusion,
but to a man of sense it is disgusting.
- Whatever a bad man fears will 24 befall him,
but a good man's repose will last for ever.
- When the storm sweeps by, the 25 wicked are gone,
but the just are rooted forever.
- As vinegar to the teeth, as smoke 26 in the eyes,
so is a sluggard to those who give him a message.
- Reverence for the Eternal is the 27 prolonging of life,
but the years of evil men are shortened.
- The hopes of good men end in 28 bliss:
bad men lose what they look for.
- For the upright the Eternal is a 29 fortress,
but he is the ruin of evil-doers.
- Good men will never be dis- 30 placed,
but the wicked have no footing in the land.
- The talk of good men puts forth 31 buds of wisdom,
but men of false tongue shall be felled.
- The speech of good men is a 32 breath of pleasure,
but bad men talking breathe out malice.
- A false balance is loath- 11
some to the Eternal,
but a proper weight is his delight.
- When pride comes, disgrace 2
comes too:
modest men show good sense.

- 3 The upright are kept straight
by their own honesty:
dishonest men are ruined by
their vice.
- 4 On the day of God's anger
wealth is of no avail:
goodness alone saves man from
death.
- 5 The path of a right-minded man
is cleared by his own good-
ness,
but a bad man is overturned
by his own badness.
- 6 Upright men are safe, through
their honesty,
but crafty men are caught by
their own schemes.
- 7 When a good man dies, his hope
is never lost:
the bad man's vaunted hope
is lost.
- 8 The good man is brought safe
out of adversity:
the bad man takes his place!
- 9 A godless man would ruin his
neighbour with slander,
but the good man is cautious
and escapes.
- 10 When good men prosper, the
city rejoices:
when bad men perish, there
are shouts of joy.
- 11 A city is exalted by the success
of the upright,
and overthrown by the policy
of knaves.
- 12 A man who mocks at his neigh-
bour has no sense:
the prudent man will hold his
tongue.
- 13 A gossiping fellow will betray
secrets,
but a trustworthy man will
keep a confidence.
- 14 For lack of statesmanship, a na-
tion sinks:
the saving of it is a wealth of
counsellors.
- He who goes bail for someone 15
else will suffer:
he who loathes being a surety
is in a sure position.
- A charming woman wins re- 16
spect:
high-handed men win only
wealth.
- A kind man helps his own life: 17
a cruel man harms himself.
- It is not real, what a bad man 18
gains;
but goodness yields a lasting
profit.
- It makes for life, to set one's 19
heart on goodness:
the fatal thing is to be bent on
evil.
- Evil-minded men are loathsome 20
to the Eternal,
but a blameless life is his de-
light.
- Be sure of this: bad men never 21
go unpunished,
but all is well with the good.
- A golden ring in the snout of a 22
sow,
and a pretty woman without
sense!
- What good men desire ends in 23
their favour:
a bad man's hope ends in the
wrath of God.
- One gives away, and still he 24
grows the richer:
another keeps what he should
give, and is the poorer.
- A liberal soul will be enriched, 25
and he who waters will him-
self be watered.
- He who holds corn up, the peo- 26
ple curse him:
they bless the man who sells it.
- He whose aims are good wins 27
the goodwill of God:
he whose aims are evil, evil
shall befall him.
- He who relies on his wealth shall 28
wither,

- but a good man blooms like a green leaf.
- 29 He who stints his household ends with empty hands—
a fool like that becomes a wise man's slave.
- 30 Life thrives like a tree on generosity,
but grasping greed is death to men.
- 31 If good men are punished on the earth,
how much more the sinful and the evil!
- 12** He who cares to know
cares to be set right,
but he who hates to be admonished is a stupid creature.
- 2 A good-natured man has the goodwill of the Eternal,
but He passes sentence on malicious men.
- 3 No man can hold his own by doing wrong,
but never shall the good man be uprooted.
- 4 A good wife is an honour to her husband:
a shameless wife rots all his strength away.
- 5 The aims of a good man are honourable:
the plans of a bad man are underhand.
- 6 Knaves speak of secret bloodshed,
but men are helped by plans of honest men.
- 7 When bad men are thrown down,
they disappear:
a good man's house stands firm.
- 8 A man is praised as he shows insight:
a brainless creature is despised.
- 9 Better a man of low rank, with a servant,
than one who makes a show and has to do his own work.
- A good man cares even for his 10
beast,
but the bad man has a cruel heart.
- The man who works his farm 11
has plenty of food:
a man of useless interests has no sense.
- Vice proves a net for viciousmen, 12
but a good man's root remains untouched.
- By sins of the lips bad men get 13
into trouble:
good men get out of trouble.
- A man reaps the result of all his 14
words,
and he must answer for his deeds.
- A fool is sure that his own way 15
is right:
sensible men will listen to advice.
- A fool shows instantly that he is 16
angry:
a prudent man ignores an insult.
- A man who gives true evidence 17
furtheres justice:
dishonest witnesses further injustice.
- A reckless tongue wounds like a 18
sword,
but there is healing power in thoughtful words.
- Truth told endures: 19
a lie lasts only for a little while.
- Fraud is the aim of evil-minded 20
men,
but those who plan the good of others prosper.
- Injustice is no pleasure to the 21
good,
but evil men are full of all injustice.
- Liars are loathsome to the Eter- 22
nal,
but the sincere are a delight to him.

- 23 No cautious man blurts out all
that he knows,
but a fool comes out with his
folly.
- 24 The diligent will get the upper
hand,
but slothful men will end as
serfs.
- 25 Worry weighs a man down:
a kind word cheers him up.
- 26 The good man gives a lead to his
neighbour,
a bad man's life will lead him-
self astray.
- 27 The lazy man will not hunt game
for himself:
a diligent man is a rare treas-
ure.
- 28 To live aright is the way to live
for long:
wrongdoing is the road to
death.
- 13** A sensible son heeds what
his father tells him,
but a scoffer will not listen to
rebuke.
- 2 A good man reaps the fruit of
his goodness,
but evil souls come to an un-
timely end.
- 3 He guards his life who guards
his lips:
he who talks freely—it is ruin
to him!
- 4 The lazy man has longings, but
gets nothing:
the diligent man is amply sup-
plied.
- 5 A good man hates deception:
an evil life is odious and dis-
graceful.
- 6 Goodness safeguards men of in-
tegrity,
but vice is the downfall of sin-
ful men.
- 7 One man pretends to be rich,
though he has nothing:
another pretends to be poor,
though he has plenty.
- 8 A rich man may buy off his
life:
a poor man can ignore the
robber's threat.
- The light of good men shines out 9
bright:
the lamp of bad men will go
out.
- 'Tis insolence that leads to strife, 10
but wise men give themselves
no airs.
- Wealth won in haste will dwindle, 11
but, gathered gradually it will
grow.
- Hope deferred is sickening: 12
it is new life to have desire
fulfilled.
- He who despises God's decree 13
shall perish:
to stand in awe of God's com-
mand is safety.
- A sage's teaching is a fount of life, 14
it shows how to evade the nets
of Death.
- A man of tact is popular: 15
the way fools live stirs up dis-
like.
- A shrewd man never vaunts his 16
wisdom,
but fools display their folly.
- A careless messenger is a calamity: 17
with a reliable envoy, all is
well.
- Poverty and shame are his who 18
will not take advice,
but he who takes a warning
is respected.
- It is delicious to obtain the 19
heart's desire . . .
but fools hate to give up evil-
doing.
- Mix with wise men, and you will 20
be wise,
but a companion of fools will
come to grief.
- Misfortune follows up the sinful, 21
but prosperity will overtake
the pious.

22 A pious man leaves wealth to
his children's children:
the sinner lays up treasure—
to enrich the good!

23 Good men enjoy their wealth for
many a year,
but bad men perish rapidly.

24 He hates his son who fails to ply
the rod:
the man who loves his son
chastises him.

25 The good man has enough to
meet his needs:
wicked men are in want of
food.

14 Wisdom builds the house
of life:
frivolity pulls it down.

2 An honest life shows reverence
for the Eternal:
a wayward life despises him.

3 A fool's talk brings a rod across
his back,
but men of sense are safe with
what they say.

4 No oxen, no corn:
good crops come from work
done by the ox.

5 An honest witness never tells a
falsehood,
but a dishonest witness utters
lies.

6 The scoffer seeks in vain for
wisdom,
but knowledge is easy to a
serious man.

7 Withdraw from an impatient
man;
you will not find a word of
sense in him.

8 Shrewd men are wise in grasping
their affairs,
but the folly of a fool leads
him astray.

9 Guilt harbours among fools,
God's favour among upright
men.

10 The heart knows its own bitter
misery,

and no outsider shares its joy.
Even in laughter the heart may
be aching,
and joy may end in sorrow.

The house of the wicked shall be
destroyed,
but the dwelling of the up-
right shall flourish.

What man thinks a right course,
may end upon the road to
death.

He who goes wrong must take
the consequences:
the good man reaps the har-
vest of his deeds.

The simpleton believes what he
is told:
the shrewd man watches
where he goes.

A man of sense is cautious and
shuns harm,
but a fool steps into it jauntily.

A man of quick temper will do
foolish things,
but a prudent man will be
patient.

What simpletons acquire is folly:
shrewd men will pick up
knowledge.

Bad men must bow before the
good,
and wicked men must suppli-
cate the just.

The poor man is hateful even to
his neighbour,
but the rich has many a friend.

A man sins if he looks down on
his neighbour;
but if he pities the poor,
blessed is he.

Do not evil-minded men fare
miserably?
Good-natured men find peo-
ple kind and true.

In all labour there is profit:
mere talk only tends to penury.

- 24 The crown of wise men is their wisdom:
the coronet of fools is their own folly.
- 25 An honest witness will save life;
but one who tells a lie destroys life.
- 26 He who reverences the Eternal has strong ground for confidence;
his very children win security.
- 27 Reverence for the Eternal is a fount of life,
it shows how to evade the nets of Death.
- 28 When a nation swarms, it is the monarch's glory:
when a nation is scanty, it is the king's scathe.
- 29 To be forbearing is to show great sense:
the height of folly is to be quick-tempered.
- 30 A mind at ease is life and health,
but passion makes man rot away.
- 31 He who is hard on the forlorn reviles his Maker:
he honours his Maker who is kindly to the poor.
- 32 A bad man is brought down by his own evil-doing,
but the good man may trust to his integrity.
- 33 Wisdom settles in the mind of thoughtful men,
folly in the mind of the thoughtless.
- 34 Integrity exalts a nation:
evil brings any people low.
- 35 The king favours an able minister:
his anger is for the incompetent.
- but a sharp word will stir up anger.
Knowledge distils from wise discourse:
folly gushes from the discourse of fools.
- The eyes of the Eternal are in every place,
keeping watch upon the wicked and the good.
- A soothing tongue means life and peace,
but wild words wound.
- A senseless fellow scorns his father's counsel,
but he who listens to reproof shows his good sense.
- In a good man's house there is ample treasure,
but revenues of bad men go to wreck.
- Wise men's discourse diffuses knowledge,
but a fool's mind will never master it.
- Sacrifice from evil men is loathsome to the Eternal,
but the prayers of upright men are his delight.
- A wicked life is loathsome to the Eternal:
he loves the man bent upon honesty.
- There is stern punishment for him who breaks away;
he who will not be warned shall die.
- Death and the world of the dead lie open to the Eternal;
how much more the hearts of men!
- A scoffer never cares to be corrected,
he will not mix with men of sense.
- A glad heart makes a cheerful face,
but a sad heart breaks the spirit.

15 A mild reply turns wrath aside,

- 15 For the hapless, every day is hard,
but a cheerful heart is an un-
ending feast.
- 14 The thoughtful mind is eager to
know more,
but a fool's heart is taken up
with folly.
- 16 Better a little, with reverence for
the Eternal,
than large wealth with worry.
- 17 Better a dish of vegetables, with
love,
than the best beef served with
hatred.
- 18 An ill-tempered man stirs up
disputes,
but a forbearing man smoothes
strife away.
- 19 The lazy man finds life beset
with thorns;
the diligent finds it a well-
paved road.
- 20 A sensible son is a joy to his
father,
but a fool of a man despises
his mother.
- 21 Folly is a delight to senseless
men,
but a man of sense leads a
straightforward life.
- 22 When no one is consulted, plans
are foiled:
when many are consulted, they
succeed.
- 23 Apt answers are a joy to men;
a word in season, what a help
it is!
- 24 The wise man's road winds up-
ward into life;
he shuns the downward path
to death.
- 25 The Eternal overthrows the
proud man's house,
but he preserves the widow's
field intact.
- 26 Crafty schemes are loathsome to
the Eternal,

- but friendly words are a de-
light to him.
- A grasping nature is its own un- 27
doing,
but he who hates a bribe shall
prosper.
- A good man ponders what to 28
say:
bad men let out a flood of evil
talk.
- The Eternal keeps the wicked at 29
a distance;
he listens to a good man's
prayer.
- Good-fortune is the joy of life, 30
good news is health and
vigour.
- A man who listens to healthy 31
reproof
will rank among wise men.
- He wrongs himself who will not 32
be set right,
but he who listens to reproof
gains sense.
- Reverence for the Eternal trains 33
men to be wise,
and to be humble is the way
to honour.
- A man may think what he **16**
will say,
but at the moment the word
comes to him from the Eter-
nal.
- A man's ways seem all right to 2
himself,
but the Eternal has the ver-
dict on his life.
- Trust your affairs to the Eternal, 3
and your plans will prosper.
- The Eternal has made every- 4
thing for an end of its own—
yes, and the wicked for their
day of doom!
- Anyone who is defiant is loath- 5
some to the Eternal;
be sure of this, he shall not go
unpunished.
- Kindness and loyalty atone for 6
sin;

by reverence for the Eternal
men avoid punishment.

7 When the ways of man please
the Eternal,

He makes even his foes
friends with him.

8 Better a little with honesty,
than a large income with in-
justice.

9 A man thinks out his plans,
but the Eternal controls his
course.

10 Unerring is a king's decree;
never are his rulings wrong.

11 Balances and scales are con-
trolled by the king,
weights and measures are his
concern.

12 Kings have a horror of wrong-
doing,
for the throne is maintained
by justice.

13 Honest talk is the delight of
kings;
they love a man who tells the
truth.

14 A deadly thing is the king's
anger;
a sensible man will try to
pacify it.

15 When the king's face is friendly,
all goes well;
his favour is like rain-clouds
in the spring.

16 Better get wisdom than gold,
better choose knowledge than
silver.

17 The path of the upright avoids
misfortune;
he safeguards life who watches
where he goes.

18 Pride ends in disaster;
haughtiness means a downfall.

19 Better be modest among poor
folk
than divide plunder with the
proud.

He shall prosper who heeds 20
God's command;
he who relies on the Eternal,
happy is he.

The thoughtful find their wis- 22
dom adds to life,
but the fool suffers for his
folly.

A wise man is esteemed for being 21
pleasant;
his friendly words add to his
influence.

Good sense makes men judicious 23
in their talk;
it adds persuasiveness to what
they say.

Kindly words are like a honey- 24
comb,
both sweet and healthful.

What man thinks a right course 25
may end upon the road to
death.

A labourer's appetite labours 26
for him;
his hunger drives him to work.

The rascal sets mischief afoot, 27
his words scorch like a fire.
The intriguer sows discord, 28
the tell-tale divides friend from
friend.

The knave misleads his neigh- 29
bour,
and draws him into evil
courses.

The slanderer concocts a lie, 30
the detractor has designs of
mischief.

Grey hairs are a crown of 31
honour,
gained by a good life.

A forbearing man is better than 32
a fighting man;
he who controls himself is
better than a conqueror.

The lot is thrown into the lap, 33

- but the issue lies only with
the Eternal.
- 17** Better a morsel of dry
bread and peace
than a house full of ban-
queting and quarrels.
- 2** An able slave is put over a
profligate son;
he shares the property with
the brothers.
- 3** The smelter for silver, the
furnace for gold,
and the Eternal for testing
the heart!
- 4** Only a base man listens to mali-
cious words;
only the false attend to mis-
chievous talk.
- 5** A man who mocks the unfor-
tunate arraigns his Maker;
he who rejoices at their woes
shall not go unpunished.
- 6** Grandchildren are the crown of
an old man,
and the glory of children is
their father.
- 7** Talk about virtue is not for a
churl;
much less are lies for a noble
soul!
- 8** A bribe is a lucky stone, its
owner thinks;
it brings him luck at every
turn.
- 9** He fosters good feeling who
keeps quiet about some
wrong;
the man who gossips about it
divides friend from friend.
- 10** A rebuke sinks deeper into a
man of sense
than a hundred lashes into a
fool.
- 16** Why does a fool offer the sage a
fee,
when he has no mind to learn?
- 12** Better meet a bear robbed of her
whelps
than a fool in his folly.
- Rebels are out for mischief, **11**
but the king will send a cruel
force against them.
- He who returns evil for good, **13**
evil never leaves his house.
- Strife starts with idle words: **14**
cease arguing or you will
quarrel.
- He who acquits the guilty and **15**
he who condemns the inno-
cent,
the Eternal loathes the pair
of them.
- A friend is always a friend, **17**
he is a born brother for ad-
versity.
- He is devoid of sense who goes **18**
bail,
who becomes surety for an-
other man.
- He who is fond of strife is fond **19**
of getting wounded;
he who talks arrogantly
courts disaster.
- A false heart never comes to any **20**
good;
a false tongue comes to grief.
- A fool is born to be a sorrow to **21**
his father;
there is no joy for the father
of an idiot.
- A silly son is a grief to his father, **25**
and bitterness to her who bore
him.
- A glad heart helps and heals: **22**
a broken spirit saps vitality.
- Bad men accept a secret bribe, **23**
to twist the course of justice.
- The thoughtful are absorbed in **24**
wisdom,
but a fool's eyes go roaming
far and wide.
- It is not fair to fine the innocent, **26**
and most unfair to scourge a
noble soul.
- A man of sense is sparing of his **27**
words;
the prudent will keep cool.

- 28 Even a fool may pass for wise,
if he says nothing;
with closed lips he may be
counted sensible.
- 18** A slanderer is always on
the outlook,
he will do anything to make
mischief.
- 2 A fool has no delight in learning,
but only in displaying what
he is.
- 3 Vice leads to contempt,
and shameful ways to scorn.
- 4 The words of wise men are a
deep pool,
a flowing stream, a fountain
of life.
- 5 It is not fair to favour the guilty,
or to decide against the inno-
cent.
- 6 A fool's talk gets him into
trouble,
his tongue brings him a beat-
ing.
- 7 A fool's tongue is the ruin of
him,
his talk is a snare to himself.
- 8 The words of a slanderer are
like dainty morsels,
swallowed and relished to the
full.
- 9 A man slack at his work
is as bad as a waster.
- 10 The Eternal is a tower of
strength:
good men run in and are se-
cure.
- 11 A rich man's wealth is his
stronghold,
like a bulwark—so he thinks!
- 12 Haughtiness ends in disaster:
to be humble is the way to
honour.
- 13 To answer a question before you
have heard it,
is silly and shameful.
- A man of spirit bears his trouble, 14
but who can bear a broken
spirit?
- The thoughtful mind is eager to 15
know more;
the wise man longs to learn.
- A present paves the way for any 16
suitor,
it wins him access to author-
ities.
- The man who pleads first seems 17
to be in the right;
then comes the other man and
sifts his case.
- The lot ends a dispute, 18
it decides between powerful
parties.
- A man backed by his brother is 19
in a strong position,
as well placed as a powerful
citadel.
- A man must answer for his 20
utterances,
and take the consequences of
his words.
- Death and life are determined 21
by the tongue:
the talkative must take the
consequences.
- To gain a good wife is to gain a 22
fortune—
a boon bestowed by the Eter-
nal.
- Poor men entreat: 23
the rich give a rough answer.
- There are friends who only bring 24
you loss:
there is a friend more loyal
than a brother.
- Better a poor man of hon- **19**
est life
than a false man, for all his
wealth.
- It is no use to act before you 2
think:
to be hasty is to miss the mark.
- A man's own folly ruins his 3
affairs—
then he gets angry with the
Eternal!

- 5 A dishonest witness shall not go
unpunished:
he who tells lies shall not escape.
- 4 Wealth brings many a friend,
but a poor man's only friend
will leave him.
- 6 Many pay court to a bountiful
man:
all are friends of a man who
gives presents.
- 7 If all a poor man's kindred hate
him,
how much more will his friends
hold aloof?
- 8 He who grows wise is a friend to
himself;
he who understands life will
fare well.
- 9 A dishonest witness shall not go
unpunished;
he who tells lies shall perish.
- 10 Luxury is not fitting for a fool,
much less for a slave to lord
it over nobles.
- 11 A man's prudence will make him
slow to take offence;
to pass over an offence is his
glory.
- 12 The anger of a king is like a
lion's roar;
his favour is like dew on grass.
- 13 A senseless son is a calamity to
his father,
and the nagging of a wife is an
endless dripping.
- 14 House and riches a man inherits
from his father,
but a sensible wife comes from
the Eternal.
- 15 Laziness ends in a deep sleep;
an idle man shall be hungry.
- 16 He who obeys the law of God
safeguards his life:
a man careless of God will die.
- 17 He who cares for the poor is
lending to the Eternal,
and for his kindness he shall
be repaid.
- Chastise your son, while there is 18
still hope of him,
and do not let him run to
ruin.
- A man who is fined is furi- 19
ous,
but, even if you pay for him,
you will have to pay again.
- Listen to counsel and take ad- 20
vice,
that you may manage your
life wisely.
- Man thinks out many a plan, 21
but 'tis the Eternal's purpose
that prevails.
- Friendliness bears fruit for a 22
man:
better be poor and good than
false.
- Reverence for the Eternal is the 23
way to life;
content with that, one never
comes to harm.
- The lazy man drops his hand 24
deep in the dish;
he will not so much as lift it
to his lips.
- Beat a scoffer—and you teach 25
fools a lesson:
a man of sense needs only a
reproof.
- He who ill-treats his father and 26
expels his mother
is a vile, despicable son.
- Cease not, my son, to listen to 27
instruction,
and never turn away from a
wise teacher.
- A rascal of a witness scoffs at 28
justice,
and perjury pours from a
scoundrel's lips.
- Punishment is prepared for 29
scoffers,
and the lash for the back of a
fool

- 20** Wine means mockery, liquor means brawling;
there is no sense in reeling under drink.
- 2** A king's threat scares men, like a lion roaring;
he who provokes him is in danger.
- 3** It does men honour to keep clear of strife:
a fool quarrels with everyone.
- 4** In the cold season a lazy man will not plough;
so he expects a crop in vain at harvest.
- 5** A man's mind may lie deep as water in a well,
but a clever man will draw it from him.
- 6** Many a person is called kind, but a trustworthy man is a rare find.
- 7** A blameless, upright man—happy are the children who come after him!
- 8** A monarch seated on the throne of justice
scatters all crime before him.
- 9** Who can say, "I have made my heart clean,
I am pure and sinless"?
- 10** Different weights and different measures,
the Eternal loathes them alike.
- 11** Even a child is known by what he does,
as he behaves well or ill.
- 12** The ear that hears, the eye that sees,
the Eternal made them both.
- 13** Love not sleep, lest you fall into poverty:
waken, and you will have ample food.
- 14** "Poor stuff! poor stuff!" a man says, as he buys;
but when he leaves, he boasts about his bargain.
- 15** Gold, wealth of rubies, jewels rare—
such are wise words.
- He has gone bail for a man?— 16
then seize him!
hold him to what he has pledged!
- Food won by fraud has a sweet 17
taste,
but later on the mouth gets filled with gravel.
- Take counsel when you form a 18
plan,
and have some policy when you make war.
- Talebearers let out secrets: 19
have nothing to do with a gossip.
- He who curses his father or his 20
mother,
his lamp of life will go out in black darkness.
- Money made hurriedly at the 21
start
turns out unblest at the end.
- Never say, "I will revenge my 22
wrongs";
wait for the Eternal to help you.
- Different weights are loathsome 23
to the Eternal;
a false balance is unfair.
- Man's movements are controlled 24
by the Eternal;
then how can any understand his life?
- Man's conscience is the lamp of 27
the Eternal,
flashing into his inmost soul.
- 'Tis perilous to say rashly, "This 25
is sacred!"
and then reconsider your vow.
- A wise king scatters wicked men; 26
he drives hard over them.
- Kindness and duty are a king's 28
safeguard;
his throne rests upon justice.
- A young man's strength is his 29
charm;
and grey hairs make an old man beautiful.

30 Blows and bruises tell for good;
they go deep into the very
soul.

21 The Eternal sways the
king's heart like a
water-course;
he turns it as he pleases.

2 Man's ways are always right in
his own eyes,
but the Eternal has the ver-
dict on his life.

3 Justice and fairness
please the Eternal more than
sacrifices.

4 Haughty looks, a proud heart,
showy splendour—it is all sin.

5 A diligent soul will have plenty,
but lazy creatures will all end
in poverty.

6 A man making money by fraud
chases a bubble to his own
doom.

7 The evil are undone by their own
tyranny,
since they will not deal justly.

8 The insolent follow a crooked
course:
the good man's life is straight.

9 Better a corner on the roof
than a room inside the man-
sion with a nagging wife.

10 Bad men are bent on doing
harm;
none wins a kindly thought
from them.

11 When a scoffer is punished, the
fool gets a lesson:
men of sense learn by being
taught.

12 A just God cares for the good,
but he brings down the
wicked with a crash.

13 He who is deaf to the cry of the
poor,
one day his own cry shall not
be heard.

14 A secret bribe appeases anger,
a present slipped into the hand
will allay fury.

Justice done is a delight to good 15
men,
and dismay to evildoers.

A man who wanders out of the 16
right road
will find his rest among the
dead below.

He who is fond of pleasure will 17
grow poor;
he who is fond of wine and oil
never grows rich.

The evil have to pay the pen- 18
alty;
the faithless are punished, not
the upright.

Better live in a lonely desert 19
than beside a nagging, quar-
relsome woman.

The provident store up precious 20
treasure,
only to have it squandered by
a fool.

By following justice and kind- 21
ness,
a man finds long life and wins
honour.

A clever man can scale a 22
mighty city,
and lay the vaunted strong-
hold low.

He who is careful of his lips and 23
tongue
will manage to keep clear of
trouble.

A man who acts with insolent 24
disdain,
an arrogant, haughty man—
the name for him is
"scoffer."

A lazy man's ease is his undoing, 25
for his hands will not labour;
all the day long he rests at ease— 26
while the good man works on
unceasing.

Sacrifice from evil men God 27
loathes—
much more, when it is offered
to atone for crime.

A dishonest witness shall perish, 28

but a truthful man will never
be forgotten.

29 Rascals are impudent,
but honest men watch them-
selves anxiously.

30 Intelligence, skill, strategy—
none can avail against the
Eternal.

31 Chargers are harnessed for the
battle,
but saving victory comes from
the Eternal.

22 Reputation is a better
choice than riches;
esteem is more than money.

2 Rich and poor stand side by
side:
it was the Eternal who made
them all.

3 A cautious man sees danger and
takes cover:
a simpleton strolls on—and
pays for it.

5 On crooked courses men step
into snares:
a careful man avoids them.

4 The humble and the reverent
are rewarded
with wealth and honour and
long life.

6 Train a child for his proper
trade,
and he will never leave it, even
when he is old.

7 The rich rule over the poor,
and the borrower is a slave to
the lender.

8 A man who sows evil has a har-
vest of trouble;
his labour goes for nothing.

9 A generous man will have God's
blessing,
because he shares his food with
poor folk.

10 Get rid of a scoffer, and quarrels
cease,

disputes and insults are no
more.

The Eternal loves a pure heart; 11
kings love courtly speech.

The Eternal is keen-eyed, alert; 12
he foils the plans of faithless
men.

The sluggard says, "There's a 13
lion outside,"
or, "I shall be murdered in the
street."

The wiles of a loose woman are 14
a deep, deep pit;
a man under God's anger falls
into it.

Folly clings to the mind of a 15
child;
the rod will drive it away.

A man may crush the poor and 16
so be rich,
but presents to the rich will
only make him poor.

Bend your ear, listen to wise 17
words,
study to understand their
charm;

ever keep them in mind, 18
all ready on your lips.

I am still teaching you my 19
truths,
that you may rely on the
Eternal.

But have I not written them for 20
you already,
instructions about knowledge,
that you might understand them 21
for yourself,
and answer all inquirers?

Rob not the poor because he is 22
poor,

waste not the weak with law-
suits;
for the Eternal will take their 23
part,
he will rob robbers of their
life.

24 Never join anyone who gets
angry,
never deal with a hot-tempered
man;

25 for you may learn his ways
and land yourself in danger.

26 Never be one of those who give
bail,
who are sureties for debts;

27 for if you have nothing to pay,
your very bed will be seized.

28 Remove not an ancient land-
mark,
set up by your fathers.

29 You see a man skilful at his
work?

He shall enter the service of
kings,
not the service of obscure men.

23 When you are sitting at a
ruler's table,

be careful how you eat;

2 control yourself,
if you have a large appetite.

4 Toil not to grow rich;
renounce that aim:

5 wealth is no sooner seen than
gone,
it makes wings for itself,
like an eagle flying skyward.

6 Never dine with a niggardly
man,
never fancy his dainties;

7 he counts his dishes,
even as he bids you "Eat and
drink"—
he has no mind to you;

8 your gorge will rise at what you
swallow,

3 for he deceives you as he feeds
you.

9 Never talk to a fool,
for he will despise your words
of wisdom;

8 you are throwing away your
fine sayings.

10 Remove not a widow's land-
mark,

encroach not on the orphans'
estate;

for they have a mighty Cham- 11
pion,
who will take their part
against you.

Apply your mind to instruction, 12
attend to words of knowl-
edge;

buy truth, never part with it, 23
buy wisdom, sense, and knowl-
edge.

Leave not your child unpun- 13
ished;

if you whip him, you save him
from death.

You must whip him with the 14
rod,
and so preserve his life.

My son, if you are wise, 15
I shall indeed be joyful;

my heart will be glad 16
to hear wise words from you.

Never envy evil men, 17
but always reverence the Eter-
nal;

for something will yet come to 18
you,
your hope will not be lost.

Listen, my son, and be wise, 19
be guided by good sense:

never sit down with tipsy men 20
or among gluttons;

the drunkard and the glutton 21
come to poverty,

and revelling leaves men in
rags.

Listen to your own father, 22
and despise not your old
mother;

make your father glad, 25
your mother happy;

for a good man's father will re- 24
joice,

and a sensible son brings joy to
his mother.

26 Attend to me, my son,
mark my injunctions:
27 for a harlot is a deep, deep pit,
a loose woman is a narrow pit;
28 yes, and she lies in wait like a
robber,
and many a man she plunders.

29 Who shriek? who groan?
Who quarrel and grumble?
Who are bruised for nothing?
Who have bleary eyes?
30 Those who linger over the bottle,
those who relish blended wines.
31 Then look not on the wine so red,
that sparkles in the cup;
it glides down smoothly at the
first,
32 but in the end it bites like any
snake,
it stings you like an adder.
33 You will be seeing odd things,
you will be saying queer
things;
34 you will be like a man asleep at
sea,
asleep in the midst of a storm,
35 muttering, "I was hit, not hurt,
I was beaten, but I feel nothing!
When ever will morning come,
till I can get drunk again?"

24 Never envy evil men,
never seek their company;

2 for their one thought is plunder,
and mischief is their theme.

3 What builds a house is skill,
it is erected by intelligence;
4 and knowledge furnishes the
rooms
with all that is rare and
pleasant.

5 Wise men are better than warriors,

brain is better than brawn;
for you need policy in war:
what saves the state is many
counsellors. 6

Wisdom is beyond a fool's reach; 7
so he can say nothing in a
council.

A man who devises mischief, 8
men call him a schemer.
Now sin is folly's scheme, 9
and men loathe mischief-
makers.

If you have been slack, then 10
your means will be small,
when adversity comes.

Rescue men carried off to death, 11
deliver any who go trembling
to their doom.

You say, "But I knew nothing 12
of it?"

Yet he who reads the heart
sees through you,
he knows, he who watches you—
will he not requite each man
for what he did?

My son, eat honey—it is good, 13
and honeycombs are sweet:
so wisdom tastes. 14

Villain, hands off the good man's 15
house!
ransack not his abode.

A good man may fall seven 16
times, but he rises;
an evil man is crushed by a
calamity.

Rejoice not when your enemy 17
falls,

never exult when he is over-
thrown;
lest the Eternal see it and in dis- 18
pleasure
divert his wrath from him to
you.

Never fret over evildoers, 19
never envy wicked men;

20 the bad man comes to no good
end,
the lamp of a bad life will be
put out.

21 My son, stand in awe of the
Eternal and of the king,
anger not either;

22 they can crush you swiftly,
they can destroy you sud-
denly.
* * *

23 Further sayings of the sages.
It is not fair to favour one side
in a suit.

24 He who tells a man in the wrong,
"You are right,"
men will curse him, people will
denounce him.

26 He is a true friend
who is honest with you:

25 those who reprove shall prosper,
good fortune shall be theirs.

27 First work your farm,
and till the soil—
then marry and set up house.

28 Never give baseless evidence
against your neighbour,
never mislead men by what
you say.

29 Never think, "I will treat him
as he treated me.
I will pay back the man for
what he did."

30 I passed by the field of the sloth-
ful,
by the vineyard of the thrift-
less:

31 and there it lay, all overgrown
with thistles,
the surface covered with
nettles,
the stone wall broken down.

32 I thought upon it as I looked,
I learned a lesson from the
sight:

"Let me sleep for a little, a little, 33
let me fold my hands for a
little, to rest"?—

yes, and poverty will pounce on 34
you,
want will overpower you.
* * *

The following also are
maxims of Solomon, copied **25**
out by scholars under Hezekiah
king of Judah.

Mystery is God's glory, 2
but a king's glory is to search
out secrets.

High as heaven and deep as 3
earth,

the king's mind is a mystery.

Take dross from silver, 4
and the silver shines out pure;
remove scoundrels from a king, 5
and his throne will rest on
justice.

Never claim honour at court, 6
never push forward among
great men:

better be told, "Come higher 7
up,"

than be sent lower down in
presence of the king.

Never be in a hurry to repeat 8
something you may have seen;
for what will you do, later on,
when you are taxed with it?

Talk the thing over with the 9
other man,

but never give away his secret;
for some hearer may reproach 10
you,
to your lasting shame.

A wise reproof laid on a willing 12
hearer

is like a golden apple laid on 11
silver network;

a golden earring, a necklace of 12
rare gold—

an apt word is like that, 11

Like snow that cools a harvest 13
drink,

- so is a messenger who can be trusted;
he is a treat to those who send him.
- 14 Clouds and wind that bring no rain—
like him who promises what he never gives!
- 15 An angry man is pacified by forbearance,
and gentle words abate his ire.
- 16 If you find honey, eat no more than you need;
you may surfeit yourself and vomit.
- 17 Go seldom to your neighbour's house;
he may grow tired of you, and turn against you.
- 18 A club, a sword, a pointed arrow—
so is the man who gives false evidence against his neighbour.
- 19 A loose tooth, an unsteady foot—
'tis all the faithless have to support them in trouble.
- 20 Singing music to a saddened soul is like dropping vinegar upon a wound.
- 21 If your enemy is hungry give him food,
and give him water if he thirsts;
- 22 for so you shall quench blazing passions,
and the Eternal will reward you.
- 23 North winds bring rain:
slander brings angry looks.
- 24 Better a corner on the roof than a room inside the mansion with a nagging wife.
- 25 Like cold water to the thirsty,
so good news from a far land is refreshing.
- 26 A fountain fouled, a spring bemired—
- so is a good man yielding to the wicked.
- It is bad to indulge overmuch in honey;
so be sparing of your compliments.
- A man with no control over himself
is like a town with broken walls.
- Like snow in summer and rain in harvest,
so honour for a fool is out of place.
- The sparrow flutters, the swallow flits,
and the baseless curse never goes home.
- A whip for the horse, a bridle for the ass,
and a rod for the back of a fool!
- Never answer a fool according to his folly,
lest you become like him:
answer a fool according to his folly,
lest he imagines he is wise.
- To send a fool with a message is to cut off your own feet—
injuring yourself.
- Like the limbs of a lame man, so maxims limp on the lips of a fool;
like thorny branches branched by a drunkard,
so are maxims on the lips of a fool.
- Honour conferred upon a fool is like a bag of gems laid on a heap of stones.
- An able man does everything himself:
a fool hires the first passer-by.
- A dog goes back to his vomit, and a fool repeats his folly.
- You see a man of self-conceit? More hope for a fool than for him!

- 13 The sluggard says, "Some beast
is roaring on the road!
there's a lion outside!"
- 14 The door turns on its hinges,
and the lazy man upon his
back.
- 15 The lazy man drops his hand
deep in the dish;
it tires him even to lift it to
his lips.
- 16 The lazy man imagines he is
wiser
than a dozen men who argue
ably.
- 17 He catches a passing dog by the
ears
who meddles with a quarrel
not his own.
- 18 Like a lunatic who lets fly
deadly brands and arrows,
19 so is he who deceives his
neighbour,
and then says it was in fun.
- 20 The fire goes out when the wood
fails,
and quarrels cease when slan-
derers are away.
- 21 Bellows for coals and wood for
fire,
and a quarrelsome fellow for
kindling strife!
- 22 The words of a slanderer are
like dainty morsels,
swallowed and relished to the
full.
- 23 Smooth words and a vicious
soul
are silvery dross upon a pot of
clay.
- 24 A man may dissemble his hate
when he speaks,
but inwardly he harbours
guile;
- 25 he may speak fair, but never
believe him,
for he has many a foul
thought in mind;
- 26 yet, though he hide his hatred
craftily,

his malice shall be publicly ex-
posed.

Whoever digs a pit shall fall in- 27
to it;

the stone a man sets rolling
recoils upon himself.

A false tongue is a deadly bane, 28
and flattering lips are fatal.

Never boast about to- 27
morrow;

you never know what a day
may bring.

Let others praise you, not your- 2
self:

not your own lips, but some-
one else.

A stone is heavy, sand is 3
weighty;

but a vexatious fool is worse
to bear than both.

Wrath is fierce, anger is like a 4
flood,

but who can stand against
jealousy?

Better a frank word of reproof 5
than the love that will not
speak.

Wounds from a friend are 6
honest,
but an enemy's kisses are false.

The man who is full disdains a 7
honeycomb,
but any bitter thing is sweet
to the hungry.

Like a bird that wanders from 8
her nest,
so is a man who wanders far
from home.

Perfume and scent are a delight, 9
sweet counsel is a strength.

Drop not a friend who was your 10
father's friend,

go to his house when you are
in trouble;

for a neighbour near is better
than a brother far away.

Delight my heart by being 11
wise, my son,

- that I may answer anyone
who taunts me.
- 12 A cautious man sees danger and
takes cover:
a simpleton strolls on—and
pays for it.
- 13 He has gone bail for a man?—
seize him!
hold him to what he has
pledged!
- 14 Loud blessing lavished by one
man on another
is counted to mean cursing.
- 15 An endless dripping on a rainy
day
and a nagging wife are just
the same.
- 16 The north wind is a harsh
wind,
but it has an auspicious name.
- 17 As iron whets iron,
so one man whets another.
- 18 He who tends a fig-tree gets the
figs;
he who attends to his master
shall be honoured.
- 19 As one face is like another,
so is one mind like another.
- 20 Death and the grave are never
satisfied;
neither are man's desires.
- 21 The smelter for silver, the fur-
nace for gold,
but man is tested by his
praise.
- 22 Crush a fool with a pestle in the
mortar,
but you will never crush the
folly out of him.
- 23 Look well to the state of your
flocks,
and be careful of your herds;
24 for riches do not last for ever,
nor wealth from age to age.
- 25 When haytime is over and the
aftermath mowed,
and the grass gathered in
from the hills,
26 your sheep will furnish you with
clothing then,
- your goats will yield you the
price of a field,
with ample milk to feed you, 27
and to maintain your maids.
- Rascals will run away, **28**
though none pursues
them:
good men are as bold as
lions.
- Many a mishap crime brings on 2
a country:
good order is maintained by
honest men.
- A tyrant oppressing the poor 3
is like a deluge that leaves no
food behind.
- Apostates praise pagans; 4
the faithful oppose them.
- Bad men know nothing of re- 5
ligion;
devout men understand it all.
- Better a poor man of honest life 6
than a false creature, for all
his wealth.
- A sensible son obeys orders, 7
but a friend of dissolute men
is a disgrace to his father.
- He who adds to his income by 8
taking interest
will lose his money to some
charitable soul.
- If a man is deaf to the orders of 9
religion,
his very prayer is loathsome to
the Eternal.
- He who beguiles the upright into 10
evil
shall fall into the very pit he
dugged;
but the blameless shall prosper.
- Rich men may think that they 11
are wise,
but the poor have wit to see
through them.
- When good men win, it is a 12
splendid thing;
when bad men rise to power,
the people hide.

- 13 He who covers up his sins shall
never prosper;
he who confesses and forsakes
them is forgiven.
- 14 Happy the man who lives in fear
of sin:
reckless men come to grief.
- 15 A roaring lion, a bear on the
prowl—
such is a tyrant over a poor
people.
- 16 A cruel oppressor is a fool:
he thrives who scorns all un-
just gain.
- 17 [[A homicide must hide wher-
ever he can: let no one
shelter him.]]
- 18 A man of blameless life is safe:
pitfalls bring down the man of
crooked courses.
- 19 The man who works his farm
has plenty food:
a man of useless interests will
have plenty—poverty!
- 20 Trustworthy men are richly
blessed:
men in a hurry to get rich
incur guilt.
- 21 To favour one side is not fair—
to sin, bribed by a bit of
bread!
- 22 The selfish man is eager to get
rich;
he never dreams he may be in
distress.
- 23 In the long run, a man who will
reprove
gets more thanks than a
flatterer.
- 24 Whoever robs his father or his
mother,
and says, "There is no harm
in it!"
he is no better than a waster.
- 25 A grasping nature stirs up en-
mity,
but he who trusts in the Eter-
nal thrives.
- 26 He who trusts in himself is but
a fool:
he who lives wisely is secure.

- A man who helps the poor will 27
never want;
he who ignores them will get
many a curse.
- When bad men rise to power, 28
the people hide;
when they fall, good men
come forward.
- He who is obstinate, in 29
spite of many a warn-
ing,
will suddenly be done for.
- When good men are in power, 2
people rejoice;
but when a bad man rules,
the people groan.
- He who loves wisdom is his 3
father's joy:
a friend of harlots wastes his
wealth.
- A king will make the country 4
flourish by his justice:
he who extorts money brings
it low.
- A man who flatters his fellow 5
is spreading a net to trip him
up.
- A bad man is snared by his own 6
sin,
but good men can go forward
happily.
- A good man cares for the rights 7
of the poor;
a bad man has no interest in
them.
- Unscrupulous men kindle strife 8
in a city:
the sensible discourage party-
spirit.
- If a wise man takes a fool into 9
court,
he gets no peace, whether the
fool storms or laughs.
- Blood-thirsty creatures hate a 10
blameless man;
the upright plan how to pro-
tect him.
- A fool blurts out his wrath; 11
a wise man keeps his anger to
himself.

- 12 When a ruler listens to false accusations,
his servants become scoundrels.
- 13 Side by side the poor and the oppressor stand:
both get their light of life from the Eternal.
- 14 If a king governs the poor with equity,
his throne shall stand for ever.
- 15 The rod of reproof brings wisdom:
a child left to himself will cause his mother shame.
- 16 [[When bad men are in power,
then crime increases;
but good men shall yet gloat over their downfall.]]
- 17 Chastise your son, and have an easy mind:
he will delight your soul.
- 18 People break loose without a guiding hand,
but happy are the law-abiding!
- 19 Mere words will never train a slave;
he understands, but he will not obey.
- 21 A spoiled boy sinks to be a slave,
and comes to grief at last.
- 20 You see a hasty man?
More hope for a fool than for him!
- 22 A man of passion stirs up strife;
hot temper is the cause of many a sin.
- 23 Man's pride will lay him low:
lowly souls rise to honour.
- 24 The partner of a thief is his own enemy . . .
he swears to tell the truth,
and he discloses nothing.
- 25 The fear of man is dangerous;
but he who trusts in the Eternal shall be safe.
- 26 Many bespeak a ruler's favour;

- but a man's fate is fixed by the Eternal.
- The good man loathes the villain; 27
the villain loathes the up-right.
* * *
- Sayings of Agur the son of Yakeh, from Massa. **30**
- The cry of a man weary with the quest for God:
"I am weary, O God,
weary and worn in vain,
dull as a clod, 2
with no quick brain.
I am no master of thought, 3
of the Deity I know nought.
Who ever climbed to heaven 4
and then came down?
who ever gathered the wind
in his fingers,
or wrapped the waters in a robe of clouds,
or fixed the bounds of earth?
What is his name, or his son's name?
You do not know it?"
- God's promises are all tried and 5
true;
those who shelter beside him
he shields.
- Never add to his words, 6
lest he prove you to be falsifying.
- For two boons from thy hand I 7
cry
(deny me not, before I die):
put lies and falsehood far from 8
me,
give neither wealth nor poverty,
but feed me with the food I
need;
lest I be full and disclaim thee, 9
saying, "Who is the Eternal?"
or sink to poverty and steal,
discrediting my God.
- Never slander a slave to his 10
master:

the slave may curse you, to
your undoing.

and a maid who supplants her
mistress.

- 11 Some curse their father,
and bless not their mother.
12 Some think that they are pure—
with stains still on them!
13 Some lift haughty eyes
and supercilious looks.
14 Some have teeth like swords,
and knives within their
mouths,
to cut weak folk from the earth,
the helpless from the land.
15 The leech has daughters twain:
“Give, give!” is their refrain.

Four things are small on earth, 24
small but extremely shrewd:
ants are a frail folk, 25
but they store up food in
summer;
marmots are not a mighty race, 26
but they can burrow in the
rocks;
the locusts have no king to lead 27
them,
but they advance in order;
the lizard—you may lift it in 28
your hand,
but it will push into a palace.

- Three things are never satisfied,
four never say “Enough!”—
16 Death and a barren womb,
Earth athirst ever for the rain,
Fire never to be satisfied.
17 The man who mocks his father
and scorns his aged mother,
ravens shall pick the eyes out of
his corpse,
and vultures shall devour
him.

Three things have a stately 29
stride,
four things have a stately
tread:
a lion, mightiest of beasts, 30
that never runs away;
a strutting cock, and a he-goat, 31
and a king at the head of a
host.

- 18 Three things make me marvel,
four things I cannot fathom:
19 the way a vulture wings the air,
the way a snake glides over
stones,
the way a ship sails o’er the sea,
and the way of a man with a
maid.
20 [[This is the way of an adul-
teress:
she gratifies her appetite
and calmly says, “No harm!”]]

You urge in your conceit some 32
silly plan?
Ah, hold your tongue!
Curds come if you churn up 33
butter,
blood comes if you wring the
nose,
and strife comes if you churn
up anger.

- 21 Three things burden this poor
earth,
four things it cannot bear:
22 a slave who rises to be king,
a fool who makes a fortune,
23 a plain girl who at last gets
married,

Sayings that Lemuelking **31**
of Massa learned from his
mother.
Son of mine, heed what I say, 2
listen, O son of my prayers,
and obey.
Waste not your strength on 3
women,
your love on these destroyers
of a king.

It is not for kings to be quaffing 4
wine,

- nor for princes to be swilling
 liquor;
 5 lest in their cups they forget
 their law
 and misjudge a case of misery.
 6 Give liquor to a perishing soul,
 give him wine in his bitter
 plight,
 7 that so he may forget his pov-
 erty,
 and think no more about his
 misery.
- 8 Do justice to a widow,
 and let orphans have their
 rights;
 9 decide your cases fairly,
 champion the weak and
 wretched.
- 10 A rare find is an able wife—
 she is worth far more than
 rubies!
 11 Her husband may depend on
 her,
 and never lose by that;
 12 she brings him profit and no
 loss,
 from first to last.
- 13 She looks out wool and flax,
 and works it up with a will.
 14 She is like merchant ships,
 fetching food-stuffs from afar.
 15 She rises before dawn,
 to feed her household,
 handing her maids their
 rations.
- 16 She purchases land prudently;
 with her earnings she plants
 a vineyard.
 18 She finds that industry is profit-
 able;
 the lamp burns all night in her
 house.
- She girds herself to work, 17
 and plies her arms with
 vigour;
 she sets her hand to the distaff, 19
 her fingers hold the spindle.
 She fears not snow for her house- 21
 hold;
 for they all wear scarlet wool.
 She has mantles made for her- 22
 self,
 she is robed in linen and
 purple.
 To poor folk she is generous, 20
 and lends a hand to the for-
 lorn.
 Her husband is a man of note, 23
 he sits with the sheikhs in
 council.
 She makes linen yarn and sells 24
 it;
 she supplies girdles to the
 traders.
 Strong and secure is her posi- 25
 tion;
 she can afford to laugh, look-
 ing ahead.
 She talks shrewd sense, 26
 and offers kindly counsel.
 She keeps an eye upon her 27
 household;
 she never eats the bread of
 idleness.
 Her sons congratulate her, 28
 and thus her husband praises
 her:
 "Many a woman does nobly, 29
 but you far outdo them all!"
 Charms may wane and beauty 30
 wither,
 keep your praise for a wife
 with brains:
 give her due credit for her deeds, 31
 praise her in public for her
 services.

ECCLESIASTES

1 Sayings of the Speaker, David's son, king in Jerusalem.

2 Utterly vain, utterly vain,
everything is vain!

3 Man labours at his toil under
the sun;
what does he gain?

4 The generations come and go,
but there the earth is, there
shall it remain.

5 The rising sun goes down, it
hurries round,
only to rise again.

6 From south to north the wind
blows round,
the wind turns as it blows,
turning and then returning on
its track.

7 The streams all flow into the sea,
but the sea they never fill,
though the streams are flow-
ing still.

8 All things are weary,
weary beyond words:
the eye is never satisfied,
the ear has never enough.

9 What has been is what shall
be, what has gone on is what
shall go on, and there is nothing
10 new under the sun. Men may
say of something, "Ah, this is
new!"—but it existed long ago
11 before our time. The men of
that old time are now forgotten,
as men to come shall be forgot-
ten by the folk who follow them.

12 I the Speaker was king of
13 Israel in Jerusalem. I set my-
self to study and survey
thoughtfully all that goes on
under heaven—a sorry task this
toil set to the sons of men by
14 God! I have seen all that goes
on in this world; it is a vain,
futile business.

15 You cannot straighten what is
twisted,

nor can you count up the de-
fects in life.

Said I to myself, "Now here **16**
have I gained far more wisdom
than any before me in Jerusa-
lem, my mind has such experi-
ence of wisdom and of knowl-
edge; I have applied myself to **17**
wisdom and knowledge as well as
to mad folly, and I find it futile.

The more you know, the more **18**
you suffer:

the more you understand, the
more you ache."

Said I to myself, "Come, **2**
try pleasure and enjoy your-
self." But this too was in vain.
Mirth is madness, I reflected, **2**
and what is the good of pleasure?
I searched my mind how to pam- **3**
per my body with wine (keep-
ing control of myself wisely all
the time), how to come by folly,
till I could see how best the
sons of men might fare under
the sun during the few days of
their life. I went in for great **4**
works, I built mansions, planted
vineyards, laid out gardens and **5**
parks in which I planted all
manner of fruit-trees, making **6**
pools to water the trees in my
plantations; I bought slaves, **7**
both men and women, and had
slaves born within my house-
hold; I had large herds and
flocks, larger than any before
me in Jerusalem; I amassed **8**
silver and gold, right royal
treasures; I secured singers,
both men and women, and
many a mistress, man's delight.
Richer and richer I grew, more **9**
than any before me in Jerusa-
lem, nor did my wisdom leave
me. Nothing I coveted did I **10**
refuse myself; I denied my heart
no joy—for my heart did feel

joy in all this toil; so much I did
 11 get from all my efforts. But
 when I turned to look at all I
 had achieved and at my toil and
 trouble, then it was all vain and
 futile. Nothing in this world
 12 is worth while. For what can
 he do who succeeds the king?
 Nothing but what the king has
 done already.

Then I turned to look into
 13 wisdom and mad folly. Wis-
 dom is better than folly, I saw,
 as light is better than darkness;
 14 for the wise man has eyes in his
 head, while the fool walks in the
 dark. But I also found that one
 15 fate falls to both. So I said to
 myself, "If the fool's fate is to
 be my fate, what is the use of all
 my wisdom? This too is vain,"
 16 said I to myself. "The wise
 man is no more remembered
 than the fool, for in days to
 come both alike will have been
 long forgotten. Alas, the wise
 man dies like the fool!"

17 So I hated life; for all that goes
 on under the sun seemed evil to
 18 me, all of it vain and futile. I
 hated all that I had toiled at un-
 der the sun, knowing that I must
 leave it to the man who follows
 19 me. And who knows whether he
 will be a wise man or a fool? Yet
 he will have it all in his own
 hands, all I have won by my toil
 and trouble and skill under the
 20 sun. This too is vain. So I
 turned to despair of all my toil
 21 and trouble under the sun; for a
 man who has toiled skilfully and
 thoughtfully and ably has to
 leave all his gains to one who
 has never worked for them.
 This too is vain it is a great
 22 evil. For what good does a
 man get himself from all the
 toil and strain of his labour in
 23 this world? All through life
 his task is a sheer pain and vex-

ation, day after day; the very
 night brings no rest to his mind.
 This too is vain. There is 24
 nothing better for a man than
 to eat and drink and enjoy him-
 self, as he does his work. And
 this, I find, is what God grants;
 for who can eat, who can enjoy 25
 himself, apart from God? [[To 26
 a man whom God approves, he
 grants wisdom, knowledge, and
 happiness, but he sets a sinner
 the task of gathering and amass-
 ing wealth, only to leave it to
 the man whom God approves
 (which is indeed vain and fu-
 tile).]]

Everything has its ap- 3
 pointed hour,
 there is a time for all things
 under heaven:
 a time for birth, a time for 2
 death,
 a time to plant and a time to
 uproot,
 a time to kill, a time to heal, 3
 a time to break down and a
 time to build,
 a time to cry, a time to laugh, 4
 a time to mourn, a time to
 dance,
 a time to scatter and a time to 5
 gather,
 a time to embrace, a time to
 refrain,
 a time to seek, a time to lose, 6
 a time to keep, a time to
 throw away,
 a time to tear, a time to sew, 7
 a time for silence and a time
 for speech,
 a time for love, a time for hate, 8
 a time for war, a time for
 peace.

What does a busy man gain 9
 from all his toil? I have watched 10
 the interests that God sets the
 sons of men to labour at; he 11
 assigned each to its proper
 time, but for the mind of man
 he has appointed mystery, that

man may never fathom God's own purpose from beginning to end. For men, I find, there is nothing better than to be happy and enjoy themselves as long as they are alive; it is indeed God's very gift to man, that he should eat and drink and be happy as he toils. Also, I find, whatever God may do shall stand unchanged; nothing can be added to it, nothing can be taken from it. So God orders things, that men may stand in awe of him. Whatever is, it has already been; whatever is to be, already is; and God is ever bringing back what disappears.

Once more I looked into the world, and there I saw wrong within the courts of justice, iniquity within the courts of religion! [[Yes, but (I said to myself) God will deal one day with the just and the unjust; 'tis he who appoints a time for everything, for all that men devise and practise.]] This, I reflected, is God showing what men are, to let them see they are no better than the beasts.

For man's fate is a beast's fate, one fate befalls them both; as the one dies so the other dies, the same breath is in them all; man is no better than a beast, for both are vanity, both are bound for the same end; both sprang from the dust, and to the dust they both return. Who can tell if the spirit of man goes upward, while the spirit of a beast goes down into the earth? So I saw the best thing for man was to be happy in his work; that is what he gets out of life—for who can show him what is to happen afterwards?

4 I looked again and saw all the oppression that goes on in the world; there were the op-

pressed in tears, with no one to redress their wrongs—tyrants in power, and the oppressed in tears, with no one to redress their wrongs! So I judged the dead already in their graves to be more happy than the living who were still alive; yes, and happier than them both the man unborn, who has never known the misery that goes on in the world.

Also I saw that human toil and skill mean jealousy between man and man. (This too is vain and futile!) He is a fool who folds his hands and lets life go to ruin. Still, one handful of content is better than two hands full of toil and futile effort. I saw another futile thing under the sun—a lone man, kinless, without son or brother, and yet toiling on to make money; he cannot satisfy himself with what he gains, and he never asks for whose sake he is toiling and stinting himself of pleasure. This too is vain, a sorry business.

Two are better than one; they come well off in all they undertake, for if one falls the other man can raise his fellow. But woe betide a lonely man who falls, with none to help him up! Again, if two men lie together, they keep warm; but how can any man keep warm alone? Also, two men can stand up to a robber, when a single man would be overpowered. And a threefold cord is not easily broken.

A young man, lowly born and wise, is better than an old and silly king who will no longer take advice; in a rebellion the young man may rise to the throne, although he was born poor within the realm. I have

seen all the living on earth side with such a youth, who was destined to reign instead of the old king; no end of people hailed him as their leader. Yet later on men lost all interest in him! This too is vain and futile.

5 Never enter God's house carelessly; draw near him to listen, and then your service is better than what fools offer—for all a fool knows is how to do wrong.
2 Never be rash with your lips, never let your heart hurry you into words before God. God is in heaven, and you are upon earth; so let your words be few.
3 For, as many worries mean that a man will dream, so many words mean that a fool is talking.

4 When you vow a vow to God, pay it without delay (for the vows of fools displease him).
5 Pay your vow; better not vow at all than vow and fail to pay.
6 Never allow your lips to lay you open to punishment; never say to God, "I vowed that by mistake," lest God be angry at your excuse and undo you. Stand in awe of God [[for many dreams and words mean many a vain folly]].

8 When you see the poor being oppressed, or right and justice tampered with in the State, be not surprised; it is one official preying on another. But over both there is a supreme authority; after all, a country prospers with a king who has control.

10 A lover of money will never be satisfied with his money, and a lover of wealth will never make anything of it (this too is vain!). The more a man gains, the more there are to spend it—while the owner can only look on. Sweet is the worker's sleep, whether he has much to

eat or little; but the satiety of the rich keeps them from sleeping.

A sore evil have I seen in the world, wealth hoarded to the owner's loss: in some unlucky venture it is lost, and the man has nothing to leave to his son. Naked he came from his mother's womb, and naked he must return; for all his toil, he has nothing to take with him. A sore evil this, that as he came so he must go. What does he gain by all his futile toil, spending his days in gloominess; privations, deep anxieties, distress, and fits of anger?

Here is what I find now to be right and good for man—to eat and drink and to be happy as he toils on at his task under the sun, during the few days that God gives him to live. Such is his lot; yes, it is God's own gift when a man is made rich and wealthy and able to enjoy it all, to partake of what may be allotted him and to enjoy himself as he toils. Then he will never brood over the fewness of his days, for God is giving him his heart's delight. There is indeed an evil I have

6 seen under the sun, that presses heavily on men—God making a man rich, wealthy, and honoured, till he has everything his heart desires, and yet he is unable to enjoy it; an outsider gets the good of it. This is vain, a sore misfortune. A man may have a hundred children and live many a long year, but if he gets no joy of his prosperity and dies unburied, he is worse off, I hold, than an untimely birth that lifeless comes and darkling goes without a name; the sun it never saw nor knew, but it is better off. The man 6

may live a thousand years twice told, but if he never enjoys himself, then are not both alike bound for the same end?

7 A man toils on to satisfy his hunger,

but his wants are never met.

8 A wise man fares no better than a fool;

nor does a poor man, with sense to live aright.

9 Better a joy at hand than wants that roam abroad.

10 Whatever happens has been determined long ago, and what man is has been ordained of old;

11 he cannot argue with One mightier than himself, and lavish talk about it only means

more folly. What is the use of

12 talking? Who can tell what is good for man in life, during the

few days of his empty life that passes like a shadow? For who

can tell a man what is to happen in this world when he is gone?

7 A good name in life is better than nard,

but the day of death is better than the day of birth.

2 Better go to the house of mourning

than to the house of feasting;

for death is the end of all men,

and the living should keep that in mind.

3 Grief is better than gaiety, for sadness does the soul good.

4 The heart of wise men turns to the house of mourning,

the heart of fools turns to the house of mirth.

5 Better attend to censure from the wise

than listen to a song from fools;

6 for like nettles crackling under kettles

is the cackle of a fool.

This too is vain:

for a judge to make a fool of 7 himself by oppression,

and for life to be ruined by taking bribes.

The end of a business is better 8 than its beginning,

and patience is better than pride.

Never be hasty in your anger; 9 it is only fools who cherish wrath.

Never ask why the past was 10 better than the present:

that is a foolish question.

Wisdom is as good as an inherit- 11 ance,

a real profit for mankind;

for wisdom like wealth is a de- 12 fence,

but knowledge does more good than money,

it safeguards a man's life.

Ponder the doings of God: 13 who can straighten what he twists?

In prosperous days enjoy your- 14 self, but in evil days ponder this,

that the one is the doing of God as well as the other—all to keep

man from knowing what is to happen.

All manner of things have I 15 seen in my fleeting life, the good man perishing by his very good-

ness and the evil man flourishing upon his evil. Be not over- 16

good, be not over-wise; why expose yourself to trouble?

And be not over-evil either, 17 never play the fool; why die be-

fore your time? The best way is 18 to take the one line, and yet not

avoid the other [[he who stands in awe of God shall avoid

both extremes]] [[wisdom is 19 better protection for the wise

than a dozen wardens for a

20 city]], for there is not a single good man upon earth whose good deeds are without some sinful lapse.

21 One thing more. Never listen to all that people say; you may hear your own slave 22 cursing you. As many a time, you must confess, you yourself have cursed other people.

23 All this I have tested by means of wisdom. I thought to become wise, but wisdom remained out of reach. Reality 24 is beyond my grasp; deep it lies, very deep, and no one can lay hands upon the heart of things.

25 I cast about in my mind to know and survey and discover wisdom and the reason of things, finding that wickedness is folly 26 and folly madness; and I discovered something, something more bitter even than death—the woman who entangles men,

whose heart is a net, whose clasp is a chain [[a man by God's good favour shall escape her, but she will snare a sinner]]. Vainly have I sought 27 over and again the truth of things, putting together this and that; but here is what I have found, says the Speaker: one true man in a thousand, but 28 never a true woman! Here is all I have been able to discover: God made the race of men upright, but many a cunning wile have they contrived.

29

8 Who is like a wise man?

Who can explain things?

Man's wisdom lights his face up,

it transfigures even a rough countenance.

2 Obey the king, for you swore
3 him loyalty before God. Rebel
not rashly against him, never

thwart him, for he does as he pleases; the king's word is supreme, and none dare ask him what he means. No one knows 7 what a king may do, and none can tell when he will do it. He 5 who obeys the royal command will never come to harm. Still, the wise heart knows there is a time of judgment coming, even 6 though to-day men may be crushed under the king in misery; for all there is an hour of judgment. No man can hold 8 the winds in check or control the day of death; in war there is no furlough, and wrong is no shield for wrongdoers. All this I 9 saw, as thoughtfully I pondered what goes on within this world whenever men have power over their fellows, power to injure them.

Then I saw bad men being 10 borne to burial, carried to their rest, while the pious had to leave the sanctuary and were forgotten in the city (which also is vanity!). [[Because sentence on 11 a crime is not executed at once, the mind of man is prone to evil practices; but although a 12 sinner may sin repeatedly and thrive, I know it is the reverent who are safe, as they revere God, while the bad man fares 13 ill—he cannot thrive, for lives that lack all reverence for God pass like a shadow.]] Here 14 again is a vanity that goes on in the world: good men fare as though they were wicked, and wicked men fare as though they were good. This, I repeat, is vanity. So I praise pleasure: 15 the best thing under the sun for man is to eat and drink and enjoy himself, and to keep this up as he goes toiling through the life God gives him in this world.

16 When I gave my mind to the study of wisdom, to study all
 17 the busy life of the world, I found that man is unable to grasp the truth of all that God is doing in this world; he may labour in his efforts to attain it, in a sleepless quest for it by day and night, but he will never find it out; a wise man may think he is coming on the secret, but even he will never find it
 9 out. For this I realize, this I clearly see, that the just and wise and all their doings are within the power of God. Will he love them? Will he hate them? None can tell; anything
 2 may happen to them. And for all men alike there is one fate, for just and unjust, good and bad, pure and impure, for him who sacrifices and for him who never sacrifices; as with the good man, so with the sinner; the profane man fares like the man whose oath is sacred.
 3 There is no evil like this in the world, that all men have one fate; it makes men seethe with evil aims and mad desires during their life, and then they join
 4 the dead—not one is left. Any-one still alive has something to live for (even a live dog is better
 5 than a dead lion); the living know this at least, that they must die. But the dead know nothing, they have nothing for their labour, their very mem-
 6 ory is forgotten, their love has vanished with their hate and jealousy, and they have no share now in anything that goes on
 7 in the world. Come, eat your food with joy and drink your wine with a glad heart, for to do
 8 this has God's approval. Wear white robes always, and spare
 9 not oil for your head; enjoy life with the woman whom you love,

through all the fleeting life which God has given you in this world, for this is what you are meant to get out of your life of toil under the sun. Throw your- 10
 self into any pursuit that may appeal to you, for there is no pursuit, no plan, no knowledge or intelligence, within the grave where you are going.

I looked at life again: in this 11
 world the race is not won by the swift, nor battles by the brave, nor bread by the wise, nor wealth by the clever, nor honour by the learned; death and misfortune happen to them all. For no man knows his 12
 hour; like fish caught in the deadly net, like birds trapped in a snare, so men are snared by an evil hour that drops upon them suddenly.

Here is another case of wis- 13
 dom which I have seen on earth, and I was struck by it. A little 14
 town there was, with few men in it; and a great king attacked it, he invested it, and built great siege-works round it. However, 15
 a poor wise man was found within the town, who saved it by his skill. And not a soul remembered that poor man! Wisdom is better than strength, 16
 I reflected; still, a poor man's wisdom wins no honour for him, no deference.

Wise words heard in quiet far 17
 excel
 shouts from a ringleader of
 revellers.
 Wisdom is better than weapons 18
 of war;
 often a single error spoils good
 strategy.

A poisonous fly makes per- 10
 fume putrid:
 a grain of folly mars wisdom
 and honour.

- 2 A wise man's sense will keep him right;
a fool's mind leads him wrong.
- 3 Even on a walk the fool shows lack of sense,
for he calls everyone a fool.
- 4 If a ruler's wrath flares up against you,
never resign your post;
defer to him,
and you will pacify his rage.
- 5 Here is an evil I have seen on earth,
a ruler blundering without meaning it:
- 6 fools often get high posts from him,
while the noble take a lowly seat;
- 7 so have I seen slaves on horse-back,
and princes plodding afoot like slaves.
- 8 He who digs a pit may fall into it,
he who breaks a wall down may be bitten by a serpent.
- 9 He who quarries stones may be hurt by them,
he who cuts logs may get a wound.
- 10 If the axe is blunt and its edge unwhetted,
more strength must be put into the blow;
successful skill comes from shrewd sense.
- 11 If a serpent bites before it is charmed,
then the charmer's skill is useless.
- 12 The words of wise men win them favour,
but a fool's lips are his ruin;
- 13 his words are folly from the start,
and they end in mad mischief;
- 14 a fool prates on and on:
even the stupid are weary of his fussiness.
- Man knows not what is to be:
who can tell him what happens when he is gone?
- Woe betide you, O land, when
your king is a mere boy,
and your princes revel in the morning!
- Well for you when your king is
nobly born,
and princes revel at right hours,
stalwart men, not sots!
- Sloth makes the rafters sink:
when hands are slack, the roof will leak.
- Men feast for merry-making,
and they drink for revelry—
and money does it all!
- Curse not the king, not even on your couch,
curse not the rich, even in your bedchamber;
for a bird of the air may carry the sound,
and wings may betray the secret.
- Trust your goods far and wide at sea, **11**
till you get good returns after a while.
- Take shares in several ventures;
you never know what will go wrong in this world.
- When clouds are full of rain, **3**
they drench the earth;
as the stick falls, to south or north,
where the stick falls it lies.
- He whose eye is on the wind will **4**
never sow;
he who studies clouds will never reap.
- As you know not how the wind **5**
blows,
nor how a babe within the womb grows,

so you cannot know how God works,
 God who is in everything.
 6 Sow your seed in the morning of life,
 and stay not your hand till evening;
 you never know if this or that shall prosper,
 or whether both shall have success.
 7 Sweet is the light of life, and pleasant is it for the eyes to
 8 see the sun. If a man live many years, let him have joy throughout them all; let him remember that the dark days will be many. All that comes after death is emptiness.
 9 So rejoice in your youth, young man,
 be blithe in the flower of your age;
 follow your heart's desire and all that attracts you
 [[but be sure that for all this God will bring you to account]];
 10 banish all worries from your mind,
 and keep your body free from pain
 (for youth and manhood will not last)
12 [[but remember your Creator in the flower of your age]],
 ere evil days come on,
 and years approach when you shall say,
 "I have no joy in them";
 2 ere the sun grows dark,
 and the light goes from moon and stars,
 and the clouds gather after rain;
 3 when the guards tremble in the house of Life,
 when its upholders bow,
 when the maids that grind are few and fail,

and ladies at the lattice lose their lustre,
 when the doors to the street are shut,
 and the sound of the mill runs low,
 when the twitter of birds is faint,
 and dull the daughters of song,
 when old age fears a height, 5
 and even a walk has its terrors,
 when his hair is almond white,
 and he drags his limbs along,
 as the spirit flags and fades.
 So man goes to his long, long home,
 and mourners pass along the street,
 on the day when the silver cord 6
 is snapped,
 and the golden lamp drops broken,
 when the pitcher breaks at the fountain,
 the wheel breaks at the cistern,
 when the dust returns to earth 7
 once more,
 and the spirit to God who gave it.
 Utterly vain—such is the 8
 Speaker's verdict—everything is vain!

The wiser the Speaker became, 9
 the more he taught the people knowledge; many a maxim he pondered and examined and arranged. The Speaker's aim was 10
 to find pleasing words, even as he set down plainly what was true. A wise man's words 11
 are like goads, and his collected sayings are like nails driven home; they put the mind of one man into many a life. My son, 12
 avoid anything beyond the scriptures of wisdom; there is no end to the buying of books, and to study books closely is a weariness to the flesh.

- 13 To sum it all up, in conclusion. Stand in awe of God, obey his orders: that is everything,
14 for every man. For in judging all life's secrets, God will have every single thing before him, to decide whether it is good or evil.

THE SONG OF SOLOMON

- 1** The song of all songs, which
is Solomon's.
- 2 Oh for a kiss from your lips!
your caresses are dearer than
wine,
3 rare is the fragrance of your per-
fumes,
the sound of your name is
wafted like scent.
The girls are all in love with you;
4 but draw me to you—let us
haste—
bring me to your chamber, O my
king,
and there let us thrill with
delight;
caresses from you will be dearer
than wine—
no wonder girls adore you!
- 5 I am dark, but I am a beauty,
maidens of Jerusalem,
dark as tents of the Black men,
beautiful as curtains of a
Solomon.
- 6 Scorn me not for being dark,
for the sun has tanned me;
my brothers in anger set me
to look after the vineyard,
but I did not look after the
vineyard of my charms.
- 7 Tell me, love of my soul,
where do you rest your flock
at noon;
for why should I go roaming
from flock to flock of your
mates?
- 8 "Fairest of women, if you know
not,
follow the sheep-tracks,
and pasture your kids
by the tents of the herdsmen.
- 9 I liken you, my dear,
to a filly in the Pharaoh's
chariot—
- your cheeks so fair with braided 10
plaits,
your neck with strings of
jewels;
we will have golden beads strung 11
round you,
studded with silver."
- When my king lies on his diwan, 12
my charms breathe out their
fragrance;
my darling is my bunch of myrrh 13
that lies between my breasts,
my darling is my bunch of 14
henna-blossom
from the gardens of Engëdi.
- "How fair you are, my dear, 15
how fair with dove-like eyes!"
And how fair you are, my dar- 16
ling,
oh how sweet!
Our bed of love is the green
sward,
our roof-beams are yon cedar- 17
boughs,
our rafters are the firs.
- I am only a blossom of the 2
plain,
a mere lily of the dale.
"Like a lily among briars, 2
so is my dear among women!"
And like an apple-tree in the 3
forest,
so is my darling among men;
under his shadow I love to lie,
tasting his sweet fruit.
- He has brought me to his 4
chamber of joy,
hung over with love.
Sustain me with raisins, 5
revive me with apples,
for I swoon with love!
Let his left hand caress my head, 6
let his right hand embrace me.

- 7 O maidens of Jerusalem, I charge you,
by the roe-deer and the hinds,
never rouse lovers, never stir them,
till they are satisfied.
- 8 Listen, it is my darling,
there he is, coming to me,
leaping across the mountains,
bounding over the hills!
- 9 There he stands behind our wall,
gazing through the window,
glancing through the lattice!
- 10 And he calls to me, my darling,
"Come, dear, come, my beauty!"
- 11 For winter is over,
the rains are by,
- 12 the country's a-flower,
'tis the season for pruning,
the ring-dove's note is heard,
- 13 the figs are ripening red,
the vines are all blossom and fragrance—
come, dear, come away, my beauty!
- 14 O my dove, from the clefts of your rock,
from your nook in the cliff,
oh let me see your form,
let me hear your voice,
your voice so sweet,
your form so fair!"
- 15 (Catch us the foxes,
the little foxes,
that gnaw at our vines,
when the vines are in bloom.)
- 16 My darling is mine, and I am his,
he feeds among my lilies.
- 17 Till the cool of the dawn,
till the shadows depart,
oh turn to me, darling,
and play like a roe or a hart
on my perfumed slopes!
- 3** Night after night in bed
I dreamed I sought my beloved,
and sought him in vain.
- "I will rise and search the town," said I,
"through street and square,
in quest of my beloved";
but all in vain.
The watchmen met me on their rounds;
"Have you seen my beloved?"
I said.
Scarce had I left them
when I found my own beloved;
I held him fast in my embrace
and brought him to my mother's house.
- What is this, coming up from the country,
like columns of smoke,
perfumed with myrrh and frankincense,
with every scent to be bought?
'Tis the palanquin of Solomon,
with sixty of a guard,
sixty of Israel's braves,
armed each with a sword,
all expert in fight,
each with sword on thigh
for alarms by night.
- My king has made him a sedan
of wood from Lebânon,
silver the feet of it,
golden the back of it,
purple the seat of it,
inlaid with ebony.
- Maidens of Sion,
come, look at my king,
crowned by his mother
the day of his marriage,
the day of his rapture.
- "Ah, you are fair, my dear,
so fair,
with dove-like eyes
behind your veil!"
- Dark stream the tresses of your hair
like goats a-down the slopes
of Gilead;
your teeth are like shorn ewes
fresh from the dipping,

- paired together in rows,
not one a-wanting;
3 your lips like a scarlet thread,
your mouth so delicious;
your cheeks like slices of pome-
granate
behind your veil;
4 your neck like David's tower
adorned with trophies,
hung round with a thousand
targes,
all armour of heroes;
5 your breasts like a pair of fawns,
twins of a roe-deer!
6 Yes, till the cool of the dawn,
till the shadows depart,
I will hie me to your scented
slopes,
your fragrant charms.
7 You are all fair, my dear,
you are spotless.
- 8 Come from Lebânon, bride of
mine,
come with me from Lebânon,
from the peak of Amana,
the lair of the lions,
from the peaks of Shenir and
Hermon,
the hill-haunt of panthers.
- 9 My bride, my own,
you have ravished my heart,
you have ravished my heart
with a glance from your eye,
with a turn of your neck!
10 How sweet your caresses,
my bride, my own,
far sweeter than wine!
11 Your lips drop honey, my bride,
your whispers are honey and
milk;
the scent of your robes is as
scent of Lebânon,
10 no spice so sweet as your
fragrance.
- 12 My own, my bride, a garden en-
closed,
a spring of water sealed se-
cure!

- Your charms are a pomegranate 13
paradise—
with henna and roses,
and spikenard and saffron, 14
with cassia and cinnamon,
all sorts of frankincense,
with myrrh and with eaglewood,
all the best spices!
You are the fountain of my 15
garden,
a well of fresh water,
like streams from Lebânon.
O north wind, waken, 16
O south wind, blow,
and breathe on my garden
to waft out the perfume!"
- Let my darling come into his
garden,
let him taste the choice fruits
that are his!
- "My own, my bride, I come 5
into my garden,
to gather me balsam and
myrrh,
to eat my honey in the comb,
to drink my wine and milk."
- (Eat away, dear ones,
drink your fill of love!)
- I slept, but my heart lay 2
waking;
I dreamed—ah! there is my
darling knocking!
"Open to me, my own," he calls,
"my dear, my dove, my para-
gon!"
My head is drenched with dew,
my hair with drops of the
night."
"But I have doffed my robe; 3
why should I don it?
My feet are bathed;
why should I soil them?"
Then my darling put his hand in, 4
his right hand at the door,
and my heart yearned for him;
how my soul fainted when I
heard him!

- 5 So I rose to let my darling in,
 my hands all moist with myrrh,
 my fingers wet with liquid myrrh,
 that dripped on the catch of the bolt.
- 6 I opened to my darling,
 but, my darling, he had gone;
 I sought him, but I could not find him,
 I called, he never answered.
- 7 The watchmen met me on their rounds,
 struck me and wounded me;
 they robbed me of my mantle,
 these warders of the walls.
- 8 O maidens of Jerusalem, I charge you,
 if you find my darling,
 tell my darling this,
 that I am lovesick.
- 9 "And what is your darling more than another,
 O fairest of women?
 What is your darling above all others,
 that you charge us thus?"
- 10 Fresh and ruddy is my darling,
 the pick of ten thousand;
- 11 his head is a crown of gold,
 his curls black as the raven,
- 12 his eyes like doves upon the water,
 bathed in milk, limpid and swimming,
- 13 his cheeks are beds of balsam-flower,
 banks of sweet perfume,
 his lips are lilies red,
 breathing liquid myrrh,
- 14 his fingers are golden tapers
 tipped with topaz pink,
 his body is wrought of ivory
 blue-veined with sapphire,
- 15 his limbs are marble columns
 resting on sockets of gold,
 he towers to the eye like Lebânon,
 as lordly as a cedar,
- his kisses are utterly sweet— 16
 he is all a delight!
 And that is my darling, my dear,
 O maidens of Jerusalem!
- "And where has your darling 6
 gone,
 O fairest of women?
 where has your darling wandered,
 that we may look for him too?"
- My darling goes to his garden, 2
 to flower-beds of balsam,
 to feed within his garden,
 and to gather lilies.
 For I am my darling's, my dar- 3
 ling is mine,
 he feeds among my lilies.
- "You are fair as a crocus, my 4
 dear,
 lovely as a lily of the valley;
 you overawe me like an army
 with banners—
 ah, turn aside those eyes of 5
 yours,
 they daunt me!
- Dark stream the tresses of
 your hair
 like goats a-down the slopes of
 Gilead;
 your teeth are like shorn ewes 6
 fresh from the dipping,
 paired together in rows,
 not one a-wanting;
 your cheeks like slices of pome- 7
 granate
 behind your veil."
- Sixty queens had Solomon, 8
 eighty concubines,
 maidens without number;
 but one alone is my dove, my 9
 spotless one,
 her mother's own darling.
 Women eye and honour her,
 queens, concubines, sing in
 praise of her:
 "Who is this, glowing like the 10
 dawn,

fair as the moon,
clear as the sun,
overawing like an army with
banners?"

11 Down I went to the walnut-
bower,
to see the green plants of the
dale,
to see if the vines were a-bud-
ding,
and the pomegranates in
flower.

12
.

13 "Maid of Shulem, turn, ah turn,
turn, ah turn, that we may
see you."
And what would you see in the
maid of Shulem?
"We would see her in the
sword-dance."

7 How neatly you trip it,
O princess mine,
your thighs are swaying like
links of a chain
that a master-hand has
moulded;

2 your waist is round as a goblet
(ever be it filled!);
your body a bundle of wheat
encircled by lilies;

3 your breasts like a pair of fawns,
twins of a roe-deer;

4 your neck like an ivory tower,
your head on it lofty as Kar-
mel;

your eyes like the pools at
Heshbon,
by the gate of that populous
town;

your nose like the tower at
Lebânon
that faces Damascus;

5 your hair as glossy as purple—
its tresses hold captive your
lord;

6 "How fair, O my love!" he cries,
"how delicious for love's delight!

You stand there straight as a 7
palm,
with breasts like clusters of
fruit;

methinks I will climb that palm, 8
taking hold of the boughs!

Oh may your breasts be clusters
of fruit,
and your breath sweet as an
apple!

May your kisses be exquisite 9
wine
that slips so smoothly down,
gliding over the lips and the
teeth!"

I am my darling's, and he— 10
he is longing for me.

Come away to the fields, O my 11
darling,

let us sleep in the blossoms of
henna,
and hie us at dawn to the vine- 12
yards,

to see if the vines are a-bud-
ding,

if their blossoms are open,
if pomegranates bloom;

and there I will give you caresses
of love,

love's apples yielding their 13
scent,

and the fruitage of all my
charms—

choice fruits, old and new,

I have kept them, my darling,
for you.

Ah, were you but my brother, 8
nursed at the breasts of my
mother,

I would kiss you wherever I met
you,

with none to despise me;
to my mother's house would I 2
bring you,

to the chamber of her who
bore me,

spiced wine would I give you to
drink,

a draught of my pomegranate
wine.

5 (Who is this, coming up from the
country,
leaning on her darling?)
* * *

I woke you there, under the
apple-tree,
just where you were swad-
dled,
a babe, just there, by your
mother.

6 Wear me as a seal close to your
heart,
wear me like a ring upon your
hand;
for love is strong as death itself,
and passion masters like the
grave,
its flashes burn like flame,
true lightning-flashes.

7 No floods can ever quench this
love,
no rivers drown it.
If a man offered all he has for
love,
he would be laughed aside.

8 "We have a young sister,
and she has no breasts yet;
but what shall we do with our
sister,
when her wooers come?

If she holds out like a wall, 9
we will adorn her with silver
for dowry;
if she gives way to lovers like a
door,
then we will plank her up."

Now I was a wall, 10
with breasts like towers;
when my darling looked at
me,
I won his heart.

"Solomon had once a vineyard 11
at Baal-Hermon,
and he leased it out to keep-
ers,
for a thousand silver pieces,
for its fruit.
I keep my vineyard to my- 12
self:
you are welcome to your silver,
Solomon,
welcome to your fruit, you
keepers!"

My comrades hear your voice, 13
girl in the garden haunt:
ah, let me hear it too!—
"Hasten, then, O my darling; 14
play like a roe or a hart
upon my scented slopes!"

ISAIAH

- 1 The revelations about Judah and Jerusalem which were made to Isaiah the son of Amoz during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
- 2 "Hear, O heavens, and listen, O earth"—
it is the Eternal speaking—
"I have reared, have brought up sons,
and they have rebelled against me;
- 3 a bullock knows its owner,
an ass its master's manger,
but Israel does not care,
my people never heeds me."
- 4 Ah sinful nation,
folk whose guilt is heavy,
ah race of wrongdoers,
sons degenerate—
they have abandoned the Eternal,
and spurned the Majesty of Israel!
- 5 Why will you earn fresh strokes,
for holding on in your revolt?
Your whole head is sick,
your whole heart is diseased;
- 6 from the sole of the foot to the head,
no part is sound;
nothing but bruises and gashes,
and raw, bleeding wounds,
unsqueezed, unbandaged,
unsoftened with oil.
- 7 Your land lies desolate,
your towns are burned,
and foreigners ravage your soil
under your very eyes:
- 8 Maiden Sion is left all alone,
like a booth inside a vineyard,
a shed in a cucumber field,
a city beleaguered.
- 9 Had not the Lord of hosts
left us a few to survive,
we should have fared like Sodom,
no better than Gomorrah.
- Listen to the Eternal's word, 10
you 'Sodom' of authorities!
Listen to our God's directions,
you 'Gomorrah' of citizens!
"What care I for all your lavish 11
sacrifices?"
the Eternal asks;
"I am sick of slaughtered rams,
of fat from fatted beasts;
the blood of bullocks and of
goats
is no delight to me.
Who asked that from you, 12
when you gather in my
presence?
Crowd my courts no more,
bring offerings no more; 13
the smoke of sacrifice is vain,
I loathe it;
your gatherings at the new moon 14
and on sabbath,
I cannot abide them;
your fasts and festivals,
my soul abhors them,
they are a weariness to me,
I am tired of them.
You may stretch out your 15
hands,
but I will never look at you,
and though you offer many a
prayer,
I will not listen.
Your hands are full of blood-
shed;
wash yourselves clean, 16
banish your evil doings
from my sight,
cease to do wrong,
learn to do right, 17
make justice all your aim,
and put a check on violence,
let orphans have their rights,
uphold the widow's cause.
Come, let me put it thus, 18
the Eternal argues:

- scarlet your sins may be,
but they can become white as
snow,
they may be red as crimson,
and yet turn white as wool.
- 19 If only you are willing to obey,
you shall feed on the best of
the land;
- 20 but if you decline and defy me,
then husks shall be your
food—
so the Eternal himself de-
crees.”
- 21 How unfaithful she has turned,
the city once so true and
trusty!
Sion once so full of justice,
once the seat of right,
and now a haunt of mur-
derers!
- 22 Your silver, it has turned to
dross,
your wine is spoiled with
water;
- 23 your rulers are unruly men,
hand in hand with thieves,
every one fond of his bribe,
keen upon fees,
but careless of the orphan's
rights,
and of the widow's cause.
- 24 This therefore is the sentence of
the Lord,
the Lord of hosts, Hero of Is-
rael:
“Ha! I will have the comfort
of vengeance on my foes,
on folk who dare resist me!
- 25 I will turn my hand against
you,
smelt your dross out in a
furnace,
and clear out all your alloy;
- 26 I will give you governors as at
first,
and councillors as at the start,
and then a ‘citadel of justice’
shall you be,
a true and trusty City.
- Justice will be the saving of 27
Sion,
an honest life will save;
but rebels and sinners shall be 28
crushed together,
those who abandon the Eter-
nal shall be doomed.
- The sacred trees you love shall 29
disappoint you,
you will blush for groves so
dear now to your rites;
for you shall wither like a tree, 30
like a garden without water.
Strong men shall become like 31
tow,
their idols like a spark;
they shall burn up together
in a blaze that none can
quench.”
- The word of Isaiah the son 2
of Amoz—his vision of Judah,
of Jerusalem.
- In after days it shall be 2
that the Eternal's hill shall rise,
towering over every hill,
and higher than the heights.
To it shall all the nations
stream,
and many a folk exclaim, 3
“Come, let us go to the Eternal's
hill,
to the house of Jacob's God,
that he may instruct us in his
ways,
to walk upon his paths.”
For instruction comes from
Sion,
and from Jerusalem the Eter-
nal's word.
- He will decide the disputes of the 4
nations,
and settle many a people's case,
till swords are beaten into
ploughshares,
spears into pruning-hooks;
no nation draws the sword
against another,
no longer shall men learn to
fight.
- O household of Jacob, come, 5

let us live by the light of the
Eternal!

* * *

10 Get into caves of the rocks,
hide in holes of the ground,
away from the terror of the
Eternal,

from his dread majesty.

6 For he has abandoned his people,
the household of Jacob:
their land so full of traders,
of bargains with the foreigner,

7 their land so full of silver and
of gold,

no end to their stores,
their land so full of horses,
no end to their war-chariots,

8 their land so full of idols,
no end to their images—
they worship what their own
hands make,
things their own fingers
fashion!

9 But human pride shall be laid
low,

man's haughtiness shall be
humbled;

11 the Eternal shall alone be ex-
alted,
when he rises to overawe the
earth.

10 Get into caves of the rocks,
hide in holes of the ground,
away from the terror of the
Eternal,
from his dread majesty.

12 For the Lord of hosts has a day
of doom
on all that is proud and
haughty,
on all that is lofty and soar-
ing,

13 on all cedars of Lebânôn,
on all oaks of Bashan,

14 on all lofty mountains,
on all towering hills,

15 on every high tower,
on every rampart of a fort,

16 on all the deep-sea ships,
on every gallant craft;

then human pride shall be laid 17
low,

man's haughtiness shall be
humbled;

the Eternal shall alone be
exalted,

but idols one and all shall 18
vanish.

Get into caves of the rocks, 19
hide in holes of the ground,

away from the terror of the
Eternal,

from his dread majesty
when he rises to overawe the
earth.

Then man shall fling 20
to rats and bats

his silver and his golden idols,
that he made for worship,

and get into caves of the rocks, 21
into crevices of cliffs,

to hide from the terror of the
Eternal,

from his dread majesty
when he rises to overawe the
earth.

[[Put no more trust in man, with 22
his mere breath of life:
of what account is he?]]

* * *

Here is the Lord, 3
the Lord of hosts,

removing every prop and stay
from Judah and Jerusalem,

soldier and warrior, 2
governor and prophet,

seer, sheikh, and official, 3
authorities and councillors,

expert magicians and en-
chanters.

"I will make mere lads their 4
leaders,

and leave them to be swayed
by whims;

tyranny between man and man, 5
between very neighbours,

insolence from young to old,
from low to high;

men shall seize a clansman, cry- 6
ing,

- 'Your house has a robe of office;
come, be our chieftain, then,
master this chaos!'
7 But he will make protest,
'No, I can be no good to you;
my own house has no food,
no robe of office;
you shall not put me up to be
a headman of the people.'
- 8 No, ruined is Jerusalem
and Judah is to fall;
they challenge the Eternal with
their words and deeds,
defying his glorious eyes;
9 their insolence condemns them,
they flaunt their sin like
Sodom.
Woe, woe to them, for they have
wrought
their own undoing!
10 Well for the just man, he fares
well,
he reaps the good of all that
he has done!
11 Woe to the villain, he fares ill,
undone by all that he has done!
12 My people's ruler is a wilful
child,
they are controlled by women;
your leaders are misleading you,
my people,
they are effacing the true path
for you."
- 13 Now the Eternal holds assizes,
to arraign his people the Eter-
nal rises,
14 summoning before him to the
bar
the sheikhs and rulers of his
people:
"So you have stripped my vine-
yard bare?
You hoard what you have
plundered from the poor?"
15 What mean you by crushing my
people,
and grinding the face of the
poor?"

- So the Lord asks, the Lord of
hosts.
- The Eternal also said: 16
Since they are so haughty,
the daughters of Sion,
holding their heads high as they
walk,
and ogling with their eyes,
walking with their mincing
steps,
their anklets jingling,
the Lord will strike their heads 17
with scabs,
the Eternal will strip them
bare.
[[On that day the Lord will 18
deprive them of their finery, of
anklets, tiaras, necklaces, ear- 19
rings, bracelets and veils, head- 20
bands, armlets, and sashes,
scent-bottles, charms, signet- 21
rings and nose-rings, robes of 22
state, mantles, shawls and
purses, gauze, linen turbans, 23
and wrappers.]]
For scent they shall have 24
stenches, ropes for girdles,
baldness in place of curls,
sackcloth instead of silk,
the brand of slavery instead
of beauty.
[[The sword shall cut your liege- 25
men down,
your heroes in the fray;
the city-gates shall wail, all woe- 26
begone,
the city sit forlorn.]]
- Seven women on that day
shall catch hold of a single 4
man,
crying, "We will earn our living,
we will clothe ourselves,
but only let us bear your name,
to save us from disgrace!"
* * *
- Then fair and fine shall the green 2
growth be,
and a proud crown shall the
field-crops be,

for the Israelites who are spared;
 3 the survivors in Sion,
 and those left in Jerusalem,
 all who are entered in the book of Life,
 they shall be held sacred,
 4 when the Lord has washed away
 the filth from Sion,
 and rinsed Jerusalem
 from bloodstains,
 by a blast of doom,
 a devastating blast.
 5 Then shading all mount Sion
 the Eternal himself will form
 a cloud during the day-time,
 and spread o'er all the gather-
 ings there
 a canopy of brilliant light,
 a fire within the night,
 6 to shade them from the scorch-
 ing heat,
 and safely shelter them from
 storm and sleet.
 * * *
 5 Let me sing of my Friend,
 sing a love-song of his vine-
 yard:
 My Friend, he had a vineyard,
 on a fruitful slope:
 2 he dug it, cleared the stones
 away,
 he planted the pick of the
 vines,
 in it he built a watch-tower,
 and had a winepress hewn;
 then he looked for good
 grapes,
 and it bore him—wild grapes!
 3 "Now, dwellers in Jerusalem,
 now, men of Judah,
 pray judge between me
 and my vineyard.
 4 What more could have been done
 for it?
 What have I left undone?
 And when I looked for good
 grapes,
 why did it bear wild grapes?
 5 Let me tell you now

what I will do to this my vine-
 yard—
 tear it down till it is ruined,
 break the wall down till it lies
 trampled.
 I'll make an end of it; 6
 unpruned, unweeded,
 it shall be overgrown with
 thorns and thistles,
 and I will bid the clouds drop
 no rain on it."
 The Eternal's vineyard is the 7
 house of Israel,
 the men of Judah are his dear
 plantation:
 he looked for justice—and lo,
 bloodshed!
 for right—and lo, shrieks from
 the wronged!
 * * *
 Woe to men who add house to 8
 house,
 who join one field to another,
 till there is room for none but
 them
 in all the land!
 The Lord of hosts has sworn 9
 to me,
 "Many a mansion is to lie for-
 lorn,
 splendid and spacious and—
 empty!
 For ten acres of vineyard shall 10
 yield but eight gallons,
 and the harvest shall only be
 a tenth of what is sown."
 Woe to those who get up 11
 early
 for a drinking bout,
 who sit far into the night,
 heated by their wine,
 revellers with lyre and lute, 12
 with tambourine and flute!
 They heed not what the Eternal
 has in hand,
 they never see what he is
 doing.
 So shall my people suddenly 13
 pass into exile,

- their leaders famishing with
 hunger,
 the masses parched with
 thirst.

 14 So the underworld gapes greed-
 ily,
 opening its jaws ever so wide,
 and down go Sion's pomp and
 throng,
 down go all her madding
 crowd!
 17 Lambs graze in the deserted
 scenes,
 kids feed among the ruins
 15 [[and man is abased,
 mortals are brought low,
 the haughty eyes are down-
 cast,
 16 but the Lord of hosts is exalted
 by his judgment;
 God's sentence shows His
 Majesty is living]].
 18 Woe to those who draw guilt on
 themselves
 by stout ungodliness, as with
 a rope,
 and drag the penalty of sin
 upon them,
 harnessing themselves to it!—
 19 who sneer, "Pray let us see what
 he will do!
 Let him make haste!
 We'd like to know what Israel's
 Majesty
 can have in mind!"
 20 Woe to those who call good evil,
 and call evil good,
 who make out darkness to be
 light,
 light to be darkness,
 who make out bitter to be sweet,
 sweet to be bitter!
 21 Woe to those who think them-
 selves so wise,
 fancy themselves shrewd!
 22 Woe to those who are brave—
 at drinking!
 mighty at—mixing a bowl!
 who let off guilty men for a 23
 bribe,
 and deprive the innocent of
 his rights!
 As a tongue of fire licks up the 24
 stubble,
 as hay is shrivelled in the
 flames,
 their root shall rot,
 their blossoms moulder,
 for scorning orders from the
 Lord of hosts,
 for spurning what Israel's
 Majesty decreed.
 * * *
 In the year that king Uz-
 ziah died, I saw the Lord **6**
 seated on a high and lofty
 throne; his trailing robes spread
 over the temple-floor, and ser- 2
 aphs hovered round him, each
 with six wings—two covering the
 face, two covering the body, and
 two to fly with. They kept call- 3
 ing to one another,
 "Holy, holy, holy, is the Lord of
 hosts,
 his majestic splendour fills the
 whole earth!"
 At the sound of the chant, the 4
 foundations of the threshold
 shook, and the temple began to
 fill with smoke. Then I said, 5
 "Alas! I am undone! man of
 unclean lips that I am, living
 among a people of unclean lips!
 I am undone, for mine eyes have
 seen the King, the Lord of
 hosts!" But one of the seraphs 6
 flew towards me with a live coal
 in his hand, which he had lifted
 with tongs from the altar; he 7
 touched my mouth with it,
 saying,
 "Now that this has touched your
 lips,
 your guilt is gone, your sin for-
 given."
 Then I heard the voice of the 8
 Lord saying,
 "Whom shall I send?

Who will go for us?"

I answered, "Here am I; send me." Then he said, "Go and tell this people:

'Listen and listen—but never understand!

Look and look—but never see!"

10 Make the mind of this people dull,

make their ears heavy and close up their eyes,

lest their eyes see, lest their ears hear,

lest their minds understand, and their health be restored."

11 "Lord," I asked, "for how long?" He answered,

"Till they are ruined, till their towns are empty, and their houses uninhabited, and the land left desolate;

12 till the Eternal banishes the folk afar,

and wide tracts of the land lie bare:

13 even if a tenth of them be spared, they too must be burned up, like stumps of oak and terebinth that have been felled

[[these stumps are the sacred race]]."

7 During the reign of Ahaz the son of Jotham, son of Uzziah, king of Judah, Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, marched up to attack Jerusalem (though they could not deliver

2 their attack). When news came to the royal court that the Aramæans had occupied Ephraim, the heart of Ahaz and of his people quivered like trees quivering before the wind in the

3 jungle. But the Eternal said to Isaiah, "Go out, with your son Shear-yashub, to meet Ahaz at the top of the conduit from the upper reservoir, on the

4 road to Fuller's Field. Tell him,

he must be calm, never quail, never be afraid of these two fag-ends of flickering torches, of Rezin and the son of Remaliah with their blazing fury. Aram 5 and Ephraim and the son of Remaliah have planned mischief against you, thinking to invade Judah and reduce it to straits, to break in and seize it 6 and set Tabeal's son upon the throne; but this is what the 7 Lord the Eternal says:

"Their plan shall fail,

this shall not be;

Damascus is but the capital of 8 Aram,

and only in Damascus Rezin rules

[[within sixty-five years Ephraim shall be so shattered that it ceases to be a nation]],

Samaria is but the capital of 9 Ephraim,

and only in Samaria rules Remaliah's son.

If your faith does not hold, you will never hold out."

I also said to Ahaz, "Ask the 10 Eternal your God for an omen— 11 from the deep underworld or from high heaven." "No," 12

said Ahaz, "I will not put the Eternal to any test." Then I 13

said, "Listen, you royalties, I am tired of you! And will you insist on tiring my God as well as a man like myself? An omen you shall have, and that from the Eternal himself. There 14

is a young woman with child, who shall bear a son and call his name 'Immanuel' (God is with us); [[he shall enjoy curds 15

and honey, whenever he knows good food from bad]], for before 16 ever the child knows good food from bad, the land whose two kings are your terror shall be desolate."

* * *

17 The Eternal will bring upon you,
on your people and your
family,
a time such as never has been,
since Ephraim broke with
Judah.

18 For then it shall be
that the Eternal whistles for
fly and bee,

19 for foes that swarm and settle
all

in the steep ravines and crev-
ices of cliffs,

on every bush and pasture-
land.

20 Then, with a razor hired [[the
Assyrian king]]

from the banks of the Eu-
phrates,

will the Eternal shave your
country bare,

shaving off every hair,
lopping the very beard away.

21 Then a man can only keep
a single cow and a couple of
sheep,

22 though the ample milk
will supply him with curds:
for any survivors in the land
shall only fare on curds and
honey.

23 Then it shall be that every spot,
once rich with a thousand
vines,

worth a thousand silver pieces,
shall be all thorns and thistles;

24 and men will go hunting with
arrow and bow,

for all the country is thorns
and thistles;

25 and if you went to slopes once
hoed,

you would see only thorns and
thistles,

a cattle-run and a sheep-walk.

* * *

8 The Eternal said to me,
"Take a large board and write
on it plainly, 'Spoilsoonprey-
quick,' and have it attested by
two reliable witnesses, by Uriah

the priest and Zechariah the
son of Jeberechiah." Then I 3
the prophet went to my wife,
and, when she had conceived
and borne a son, the Eternal
said to me, "Name him 'Spoil-
soonpreyquick.' For before the 4
boy knows how to say, 'my
father' and 'my mother,' the
wealth of Damascus and the
spoils of Samaria shall be car-
ried off to the king of Assyria."

Once again the Eternal said to 5
me:

Since this people has rejected 6
the soft flow from Shiloah,

and since they are dejected
over Rezin and Remaliah's

son,

therefore the Lord lets loose on 7
them

the strong, full surge of the
Euphrates

[[the king of Assyria and all
his array]],

overflowing all its channels,
brimming over all its banks,

swirling onwards, flooding Ju- 8
dah,

flooding it up to the neck.

But the Lord's wings out-
stretched

shall cover the country from
side to side;

for "God is with us."

Rage away, you nations— 9
only to be shattered!

(listen to this, all lands afar!)

Arm for the fray,
and you shall be shattered!

Arm for the fray,
and you shall be shattered!

Form your plot, 10
and it shall fail;

lay your plan,
it never shall prevail:

for "God is with us."

Here is what the Eternal said 11
to me, with overwhelming force,
as he warned me not to take the
line of this people:

12 "Do not call out 'Danger!'
 when this people calls out
 'Danger!'
 Have no fear of what they fear,
 never dread it.

13 The danger lies with the Lord of
 hosts;
 'tis he whom you should fear,
 'tis he whom you should
 dread!

14 Over him, like a stone in the
 road,
 both houses of Israel shall trip
 and tumble;
 to the Jerusalemites he is a
 trap and snare—

15 many shall trip and fall with a
 crash,
 many shall be caught and
 captured."

16 I will seal up my message, and
 commit my counsel to the safe

17 keeping of my pupils; then I will
 wait on for the Eternal who now
 hides his face from the house of

18 Israel, I will hope for him. I
 and the two children whom the
 Eternal has given me are omens
 and portents set in Israel by the
 Lord of hosts, who dwells on
 Sion hill.

19 When they tell you to con-
 sult mediums and ghosts that
 cheep and gibber in low mur-
 murs, ask them if a nation
 should not rather consult its
 God. Say, "Why consult the
 dead on behalf of the living?"

20 Consult the Message and the
 Counsel of God!" But that will
 only be their cry, when there is
 no dawn of hope for them any
 more.

21 They shall roam through the
 land, hard pressed and
 hungry,
 hunger driving them to rage,
 till they curse their King and
 God;
 they shall gaze up to heaven,

and look round upon earth, 22
 only to see distress and dark-
 ness,
 anguish and utter gloom—
 poor waifs of men!

Formerly he humiliated the 9
 land of Zebulun and the land
 of Naphtali, but now he has hon-
 oured the region of Galilee's sea,
 the district that the nations
 hold west of the Jordan.

The people who were dwelling 2
 in the darkness

have now seen a great light;
 those who were living in a land
 of shadows,
 upon them light has shone.

Thou hast richly given them 3
 gladness,
 and an ample joy;

in thy presence they rejoice like
 harvesters,
 as men rejoice dividing
 plunder.

For thou hast broken their 4
 heavy yoke,

the bar that bent their
 shoulders,

and the whip of their oppressors,
 as at the triumph over Mid-
 ian;

the stamping warrior's boot, 5
 the bloodstained war-attire,
 shall all of them be burnt,
 as fuel for the fire.

For a child has been born to us, 6
 a son has been given to us;
 the royal dignity he wears,
 and this the title that he
 bears—

"A wonder of a counsellor,
 a divine hero,
 a father for all time,
 a peaceful prince!"

Great is his authority, 7
 endless is his peace,
 over David's throne
 and his dominion,

to base it firm and stable
on justice and good order,
from henceforth and for ever—
thanks to the jealous care of
the Eternal.

* * *

- 8 The Lord's word, sent for Jacob,
shall drop on Israel,
9 till all the people feel its weight
in Ephraim and Samaria.
For in their pride and arrogance
they vaunt aloud,
10 "The bricks have broken down,
but we will build up masonry;
the sycomore-work is gone,
but in its place we will put
cedar-work."
11 So the Eternal stirs their foes
against them,
he has spurred on their
enemies;
12 Aramæans east and Philistines
west
gulp Israel down.
And yet his wrath is not abated,
his arm is stretched out still
to strike.
- 13 The people would not turn to
him who struck them,
they would not seek the Lord
of hosts;
14 so he lopped off head and tail,
palm-branch and rush in a
single day
15 [[the sheikhs and authorities are
the "head,"
the prophets with false oracles
are the "tail";
16 the leaders of this people mis-
lead them,
and those who are led are
lost]].
17 So the Lord spares not their
soldiers,
pitiless even to orphans and
widows;
for they are all profane and
wicked,
impiety is on every lip.
And yet his wrath is not abated,

his arm is stretched out still
to strike.

Ungodliness blazed like a fire, 18
consuming thorns and briars,
and firing thickets in the forest,
till the smoke rolled up in
clouds.
The fury of the Eternal burned 19
the land,
till the folk preyed upon each
other;
they snatched to right and still 20
were hungry,
they munched to left and
were not satisfied;
none had pity for his fellow,
each gnawed at his neighbour;
Manasseh tore at Ephraim and 21
Ephraim at Manasseh,
and both together tore at
Judah.
And yet his wrath is not abated,
his arm is stretched out still
to strike.

Woe to those who issue **10**
harsh decrees,
penning orders that oppress,
robbing the weak of their rights, 2
and defrauding the poor of
their dues,
till widows fall to them as spoil,
and orphans as their prey.
What will you do at the great 3
Assize,
when the storm blows from
abroad?
To whom will you run then for
help,
and where will you put your
plunder?
Yours only to crouch low among 4
the captives,
or fall under the corpses of the
slain.
And yet his wrath is not abated,
his arm is stretched out still to
strike.

So the Eternal's anger blazes **5** 25
against his people,

he stretches out his arm
against them,
striking them till the mountains
tremble,
and corpses lie like dung upon
the streets.
And yet his wrath is not
abated,
his arm is stretched out still
to strike.

26 He signals to a foreign power,
whistling for them from the
end of the earth;
swiftly they come, speedily,
27 none tired, none tripping,
not a belt slack,
not a shoe-string broken,
28 arrows sharpened,
bows all bent,
horses' hoofs as hard as flint,
chariot wheels like whirl-
winds—
29 growling like a lion,
growling like young lions,
gripping their victim with a
growl,
bearing it off, with none to
rescue.

5 **10** Woe betide this Assyria!
He is my club in anger,
the rod I wield in wrath;
6 I speed him against an impious
nation,
a people with whom I am
wroth,
bidding him plunder and spoil
them,
trample them down like mud
in the street.
7 But other plans has he,
and other aims!
His thought is to exterminate
the nations far and wide.
8 "Are not my very captains as
good as kings?" says he;
9 "Has not Kalno fared like
Karkēmish,
Hamath like Arpad,
Samaria like Damascus?"

[[As I have gripped these em- 10
pires of idols,
idols more than Jerusalem's,
can I not treat Jerusalem and 11
its images
even as Samaria and its
idols?"

So when the Eternal has com- 12
pleted what he has to do on Sion
hill and in Jerusalem, he will
punish the audacious vaunting of
the king of Assyria and the arro-
gance of his pride for saying|| 13
My strong hand did it all,
my clever strategy;
I shifted the boundaries of
nations,
I plundered their treasures,
I reduced them to ashes,
and felled their folk like a
bullock;
the wealth of nations, I rifled it 14
all,
like the nest of a bird,
I ransacked the wide world
as a man who gathers eggs,
till not a wing fluttered,
none dared cheep or chirp."

Is the axe to boast over the 15
woodman?
Is the saw to decry the saw-
yer?
"Twould be like a club swinging
him who lifted it,
a staff brandishing a man!
So the Lord, the Lord of hosts, 16
will send
a wasting disease on his flour-
ishing frame,
and under his glitter a burning
heat
that glows like a flame,
consuming him soul and body, 18
till he pines away like a man
diseased.
He who is light to Israel shall be 17
a fire,
His Majesty shall blaze like
flame,
devouring thorns and briars,

the splendid woods and gar-
dens;
19 and any trees left there shall be
so few
that a mere child can count
them.
24 This, then, is what the Lord,
the Lord of hosts, declares: O
my people, who reside in Sion,
never fear Assyria, though he
strikes you with his club, lift-
ing the rod against you as did
25 Egypt long ago; for very soon
my fierce anger against you
shall be spent, and my wrath
26 shall come to an end. The
Lord of hosts will swing the lash
over Assyria, as when Midian
was crushed at Ravensrock; he
will raise the rod again that once
he raised over the Reed Sea
against Egypt long ago.
27 Then from your shoulders shall
Assyria's load be shifted,
and from your neck his yoke
shall then be lifted.
Assyria is on the march from
Rimmon,
28 he has reached Ai,
he has passed through Migron,
and stored his baggage at
Michmash,
29 he is through the pass,
he bivouacs at Geba.
Ramah is in a panic,
Saul's Gibeah is in flight;
30 shriek, O folk of Gallim!
Listen, Laishah!
Answer them, Anâthoth!
31 Madmenah runs away,
the natives of Gibbim scurry
for safety.
32 To-day he is halting at Nob,
and shaking his fist at the hill
of maiden Sion,
at the hill of Jerusalem.
33 But lo! the Lord, the Lord of
hosts,
is lopping Assyria's boughs
with his axe:
the towering trees are felled,

and the lofty are laid low;
he cuts away the woodland 34
thickets,
fells the mighty cedars.

From the stump of Jesse 11
a shoot shall rise,
and a scion from his roots shall
flourish;
on him shall rest the spirit of the 2
Eternal,
the spirit of wisdom and
insight,
the spirit of counsel and
strength,
the spirit that knows and
reverences the Eternal.
He will not judge by appear- 3
ances,
nor decide by hearsay,
but act with justice to the help- 4
less
and decide fairly for the
humble;
he will strike down the ruthless
with his verdicts,
and slay the unjust with his
sentences.
Justice shall gird him up for 5
action,
he shall be belted with trust-
worthiness.

The wolf shall couch then with 6
the lamb,
the leopard's lair shall be the
kid's;
the lion shall eat straw like any 7
ox,
wolf and lion shall graze side 6
by side,
herded by a little child;
the cow and the bear shall be 7
friends,
and their young lie down to-
gether;
the infant shall play at the 8
hole of an asp,
with the baby's feet at the
nest of a viper.
None shall injure, none shall kill, 9

anywhere on my sacred hill;
 for the land shall be as full of
 the knowledge of the Eternal as
 the ocean-bed is full of water.
 10 And the Scion of Jesse who is
 to rally the peoples,
 him shall the nations then con-
 sult,
 and his seat shall be famous.
 11 Then shall the Lord put out
 his hand again to recover any of
 his people who survive, in As-
 syria and Egypt and Pathros
 and Kush and Elam and Shinar
 and Hamath and the sea-coasts.
 12 He will give the signal to the
 nations,
 and gather the outcasts of
 Israel,
 collecting the scattered of
 Judah
 from the four corners of the
 earth.
 13 No more envy against Eph-
 raim!—
 the foes of Judah shall be
 cut off;
 no longer shall Ephraim be jeal-
 ous of Judah,
 or Judah oppose Ephraim;
 14 but side by side they'll swoop
 down west
 on the slopes of the Philis-
 tines,
 and plunder the tribes of the
 east;
 Edom and Moab they shall
 seize,
 and rule over the Ammonites.
 15 And the Eternal will dry up
 the tongue of Egypt's sea,
 with his hot breath,
 and swing his hand over the
 Euphrates,
 striking it into seven wadies
 that men can walk dry-shod;
 16 so shall there be a highroad for
 the survivors of his people to
 come back from Assyria, as
 there was for Israel on the day

when it came up from the land
 of Egypt.

On that day you shall **12**
 sing:

"O Eternal, I adore thee;
 though thou wast angry with
 me,

thine anger has abated,
 thou art consoling me.

Yes, God is my deliverance, **2**
 I trust him unafraid;

the Eternal is my strength, of
 him I sing,

he has delivered me indeed."

Joyfully then shall you draw **3**
 upon the fountains of deliver-

ance, and sing upon that day: **4**
 "Adore the Eternal,

celebrate his name,

tell the nations all that he has
 done,

record his mighty fame.

Chant the Eternal's praise, his **5**
 glorious feats;

let the whole world know of it!

Ring it out, dwellers in Sion, **6**
 aloud,

for great is Israel's Majesty
 among you."

* * *

The oracle on Babylon— **13**
 a vision of Isaiah the son
 of Amoz.

On a bare hill, up with the **2**
 signal!

shout to them loud,

beckon them on to enter
 the gates of the proud.

For I have charged my chosen **3**
 host

to execute my wrath;

my heroes I have summoned,
 my men of martial pride.

Hark! a din among the moun- **4**
 tains,

as of a mighty host.

Hark! 'tis the uproar of empires,
 of nations gathering;

for the Lord of hosts is mus-
 tering

a battle array.

- 5 From a far land they are coming,
from the ends of the world—
'tis the Eternal and the forces
of his fury,
to ruin all the earth!
- 6 Shriek away! 'tis close, 'tis the
Eternal's day,
as a mighty blow from the
Almighty;
- 7 then shall all hands grow limp,
all hearts shall melt,
- 8 and mortals be dismayed;
seized with pangs and throes,
they writhe
like a woman in her labour,
staring each at the other aghast,
their faces aflame.
- 9 Here comes the Eternal, pitiless,
in anger and in blazing wrath,
to lay earth desolate,
destroying sinful men.
- 10 The skies and their great stars
now shed no light,
the sun shall be dark at its ris-
ing,
the moon shall never be
bright.
- 11 "I will punish the world for its
evil,
the wicked for their vice,
the arrogance of proud men I
will still,
and lay the haughtiness of
tyrants low,
- 12 till man becomes more rare
than finest gold,
men scarcer than gold ore
from Ophir."
- 13 So shall the skies be trembling
and earth be overturned,
at the fury of the Lord of hosts
on the day his anger blazes.
- 14 Then, like hunted gazelles,
like sheep unshepherded,
shall men turn hurrying home,
each off to his own land;
- 15 anyone captured is cut down,
anyone caught is stabbed;
- 16 their babes are dashed in pieces
under their very eyes,
their houses are despoiled,
their wives are ravished.
- Against them I raise up 17
the Medes and Elamites,
who care not for silver,
nor gloat over gold;
but, bow and spear in hand, 18
fearful, ferocious,
young men they cut to pieces,
maids they massacre,
a child they never spare,
on babes they have no mercy.
So shall Babylon, the splendour 19
of empires,
the proud glory of the Chal-
deans,
fare as Sodom and Gomorrah
fared,
when God overthrew them.
- Never shall it be tenanted, 20
forlorn from age to age;
there no nomads pitch their
tents,
no shepherds fold their flocks;
wild cats shall litter there, 21
and jackals fill the houses,
ostriches shall live there,
and wild goats shall leap,
hyenas howl within the castles, 22
wolves inside the lordly halls.
And this, her doom, is near,
her days shall not be long.
- [[For the Eternal will 14
have pity upon Jacob and
once more take Israel as his own,
settling them in their own coun-
try, where foreigners shall join
them and attach themselves to
the household of Jacob. The 2
household of Israel shall be con-
ducted home by outside nations,
and then Israel shall hold them
as slaves in the land of the
Eternal, thus making captives
of their former captors, and rul-
ing over their oppressors. Then 3
shall it be that after the Eternal

grants you relief from your
 agony and misery and the slav-
 4 ery you have had to suffer, you
 shall raise this taunt-song
 against the king of Babylon,
 crying:]]
 How the tyrant is hushed,
 his mad rage hushed!
 5 The club of the godless the
 Eternal has crushed,
 the rod of oppression,
 6 that smote the nations in a pas-
 sion,
 blow after blow,
 that enslaved races in a fury
 and never let them go.
 7 Now the whole earth lies at
 peace,
 bursting into song;
 8 the very cypresses exult,
 the cedars of Lebānon cry,
 "Now that you are fallen,
 no man seeks to fell us."
 9 The underworld is astir to greet
 you,
 astir to meet you,
 rousing all the ghosts for you,
 that on earth were chieftains,
 moving monarchs of the world,
 from their thrones,
 10 to hail you, one and all of them,
 to cry to you,
 "So you are weak now as we
 are?
 So you fare as we fare?"
 11 Your pomp has passed down to
 the world below,
 you and your peals of music?
 Maggots are spread under you,
 around your coverlet!"
 12 What a fall from heaven on
 high,
 O shining star of the dawn!
 How low and limp you lie,
 who once swayed all the na-
 tions!
 13 You, who once said to your-
 self,
 "I will scale the sky,

I will set my throne supreme
 above the stars on high,
 I will sit on the hill of the gods
 in the far, far north;
 I will scale the cloud-banks, 14
 and rival the Most High!"
 And down you drop, to the 15
 world below,
 down to death's abyss you
 go!

Those who see you scan you, 16
 mark you and then muse,
 "Is this the man who made
 earth tremble,
 who shook empires,
 who made a desert of the world, 17
 demolishing its cities,
 who never let a prisoner go,
 to return home?"
 Kings of the nations sleep in 18
 honour,
 each within his tomb;
 but you are flung down where 19
 dead bodies lie,
 of men the sword has slain,
 unburied like a corpse trod un-
 der foot,
 like a scion disowned. . . .

You shall sleep not with your 20
 fathers
 in the grave;
 for your country you have
 wasted,
 your own people you have
 killed.
 Never be the wicked's race
 mentioned upon earth!
 His sons be slaughtered, 21
 for their father's guilt,
 lest they go on to seize the
 world
 and multiply on all the earth!

I will rise against Babylon, 22
 the Lord of hosts declares, strip-
 ping it of its renown and of its
 remnant, of citizen and scion,
 the Eternal declares; I will turn 23
 it into pools of water and make

it a mere haunt of bitterns; I
will sweep it with a broom of
bale, the Lord of hosts declares.

24 The Lord of hosts has sworn:
"As I have planned, so shall it
stand,
as I have purposed, even so
shall it be;

25 the Assyrians I crush within
my land,
and on my hills I trample
them,
till from my people's shoulders
shall their load be shifted,
and from their neck the As-
syrian yoke be lifted.

26 So is it in my purpose for the
world,
so I stretched out my arm
against all nations.

27 The Eternal's purpose who can
disannul?

His outstretched arm, who
turns it back?"

* * *

28 This oracle was in the year
before king Ahaz died:

29 "Rejoice not, all ye Philistines,
at the breaking of the club
that beat you;
for from the snake a viper
springs,
a flying serpent issues.

30 The very poorest shall find pas-
ture in my meadows,
and there the needy shall be
safe;

but I will slay your folk with
famine,

I will kill off your survivors.

31 Shriek at your gates, scream in
your towns,
faint in your terror, all ye
Philistines!

For smoke is rising from the
north,
and yon invader's ranks are
close.

32 What answer shall my people give
the envoys of Philistia?

This, that Sion is founded by
the Eternal,
and there shall his forlorn
folk shelter."

* * *

The oracle on Moab: **15**
"Ah, in the night was Ar-
Moab stormed,
was wrecked!

Ah, in a night Kir-Moab was
stormed,
was wrecked!

The Dibonites climb to their 2
shrines
to wail;

on Nebo and Medēba

Moabites howl;

all their heads are shaven,

every beard is clipped;

all wear sackcloth in the streets, 3
bathed in tears;

on the housetops, in the squares
they howl.

Heshbon and Elealeh shriek— 4

'tis heard as far as Jahaz;

a shudder runs through Moab,
all hearts quiver.

My soul cries for poor Moab, 5

as they fly to Zoar,

winding their way weeping

up to Luhith,

wailing, "We are ruined,"

on the road to Horonaim.

For the waters of Nimrim 6

are dry and waste,

the herbage withered, the grass
gone,

no green thing there;

so on they must carry 7

(on past the Wady of Wil-
lows)

what they have saved,

what they have salvaged.

The wailing sounds 8

from end to end of Moab;

'tis heard as far as Eglaim,

as far as Beër-elim.

Even Dibon's streams run blood; 9

yet I have more calamities
for Dibon,

I will let lions loose on those
who flee,
on those who make their way
from Moab.

16 And then at the fords of
Arnon

2 the folk of Moab shall flutter
like birds that scatter
from a rifled nest.

1 From Sela they sent tribute
by the desert road
to the ruler of the land of Judah,
to mount Sion,

3 crying, "Help us with your
counsel,
act for us;

shelter us with your strong
shade

at the hot noon,
take in our outcasts,
betray not our fugitives;

4 let our outcasts
live within your land,
shelter Moab
from the ravagers.

For when oppression ends,
when ravaging is over,
when the tyrant's heel has
vanished
from the land,

5 then shall your throne be based
on kindness,
and in trustworthiness

shall David's dynasty sit there
to rule,

bent upon justice and in-
tegrity."

6 "No, we have heard of Moab's
pride;

they are so proud,
so insolent, so haughty,
so hollow and so loud!"

7 Moab then is left to wail for
Moab,

all Moab wails;

in misery they moan that rites
have ceased
at Kir-heres.

For the vineyards of Heshbon 8
wither,
with Sibmah's vines,
that once o'erpowered the rulers
of the world
with their rare wines,
that once stretched north to
Jazer,
and spread south to the
desert,
their tendrils pushing far,
to the Dead Sea on the west.

So I join Jazer in bewailing 9
Sibmah's vines;

O Heshbon, Elealeh,

I drench you with my tears!

For the war-cry has sounded
over your gathered grapes,
and now the land of gardens is 10
bereft

of joy and gladness;

no singing in the vineyards
now,

no merriment,

no wine is trodden out from
grapes,

no liting at the vintage!

I thrill with pity for poor Moab, 11
my heart is stirred for Kir-
heres.

Ah, when weary Moab mounts 12
the hill,

praying within the shrine to
no avail,

Moab shall then be ashamed of
Kemôsh,

and turn to the Eternal.

Such was the word of the 13
Eternal upon Moab in former
days. But now his message is: 14
"Within three years, no more,
no less, shall Moab's glory be a
mockery, for all her mighty
throng of people; and few and
feeble shall be any who survive."

* * *

An oracle on Damascus: **17**
Soon shall Damascus be no
more a city,

2 but lie for ever desolate in
ruins,
her townships a sheep-run,
where flocks lie unafraid;
3 Ephraim shall lose its ramparts,
Damascus lose its royal
power,
and Aram's survivors shall
perish—
so the Lord of hosts decrees.

4 Then shall Jacob's strength be
sapped,
his lusty vigour languish;
5 'twill be as when the standing
corn is reaped,
the ears in armfuls,
6 or as when olive-trees are
shaken,
and little there is left to glean,
two or three berries on the top-
most bough,
four or five berries on the
twigs.

9 Your towns shall be deserted,
like Amorite and Hivite
ruins;
10 for you forgot the God who
was your help,
you heeded not the Strong-
hold of your strength.
Therefore, though you plant
gardens of Adonis,
and stock them for a foreign
god,
11 forcing the growth, the very
day you plant them,
till they bloom for you the
next morning,
all that you get from them
shall vanish
on your day of dole and des-
perate pain.

7 Then shall men look to their
Maker,
and turn to Israel's Majesty,
8 looking to nothing that their
hands have made,

turning to nothing fashioned
by their fingers.

* * *

Ah, the booming of many a 12
people,
booming like sea breakers!
Ah, the thunder of great na-
tions,
thundering like the surge of
ocean!

But the Eternal checks them, 13
and they are chased afar,
driven like chaff before the wind,
like dust whirled by the hur-
ricane—

at evening a terror, 14
and gone by morning!

Such is the fate of those who
ravage us,
such is the lot of those who
rifle us.

Ah, land of wingèd fleets, 18
where the great Nile
flows through,

that sends its envoys overseas 2
in light skiffs down the
stream!

Swift messengers, return
to your people tall and
bronzed,
a terror far and near,
a sturdy race of conquerors;
tell them, "Let all on earth, 3
let all men in the world,
watch when the signal is raised,
hark when the bugle is
blown!"

For this is the Eternal's word 4
to me,

"I will be on the watch from
my abode,
calm as the clear heat in sun-
shine,
still as dew in harvest-tide."

For ere the harvest, when the 5
blossom's over,
when berries ripen into
grapes,
he shall lop off the branches
with a knife,

and cut away the tendrils;
6 the foe shall be left to vultures
in the hills,
and wild beasts of the land;
all summer vultures shall de-
vour them,
and wild beasts all the winter
batten on them.

7 [[Then shall a present be
brought to the Lord of hosts at
the place where he is revealed,
at mount Sion, from a tall,
bronzed people, a race that is a
terror far and near, a sturdy
race of conquerors, through
whose land the great Nile
flows.]]

19 An oracle on Egypt:
Riding on a swift cloud,
the Eternal reaches Egypt;
and Egypt's idols shake be-
fore him,
Egypt's courage melts away.
2 "I will spur on Egypt against
Egypt,
every man to fight his neigh-
bour, fight his fellow,
city against city, province
against province.
3 No spirit shall be left in Egypt;
I will confound their plans,
till they resort to ghosts and
idols,
wizards and mediums.
4 I will hand Egypt over to a
tyrant,
a despot shall reign over
them,"
so the Lord, the Lord of
hosts, decrees.

5 The Nile shall be dried up,
the river-bed shall be drained
and bare,
6 its branches shrivel and stink,
the canals of Egypt dry up,
reeds and rushes wither,
7 the meadow grass all mould-
ers,

the green growth by the Nile is
parched,
it droops and disappears.
The fishermen shall be woebe- 8
gone,
all who cast hooks in the
Nile,
all who spread nets in the
stream;
dressers of flax shall be at their 9
wits' end,
the weavers shall be daunted, 10
and all the workers downcast.

Poor fools are the princes of 11
Zoan,
and witless the Pharaoh's
wisest councillors.
How dare you tell the Pharaoh,
"I am a wise man's son, a
son of ancient kings"?
Where are your sages, pray? 12
Can they tell you, can they
show you,
what plans the Lord of hosts
has against Egypt?
Why, Zoan's princes are be- 13
fooled,
the princes of Memphis are
beguiled,
the leaders of her provinces
lead Egypt astray;
the Eternal has so warped their 14
judgment
that they lead Egypt all
astray,
as a drunkard staggers vomit-
ing;
high or low, palm or rush, 15
none can do anything for
Egypt.

[[Then shall Egypt tremble in 16
terror like a woman, as the Lord
of hosts swings his hand over it;
the land of Judah shall be a 17
terror to Egypt, the very men-
tion of Judah will make the
Egyptians dread what the Lord
of hosts has planned against
Egypt.

18 Then shall there be as many as five cities in the land of Egypt speaking the language of Canaan and loyal to the Lord of hosts, one of them called the City of the Sun.

19 Then shall there be an altar to the Eternal in the heart of the land of Egypt, and a pillar to the Eternal on the frontier.

20 This shall serve as a reminder and as a witness to the Lord of hosts within the land of Egypt; so that, when any who are oppressed cry to the Eternal to send a champion, he will inter-

21 vene and rescue them. The Eternal will make himself known to the Egyptians, and the Egyptians shall acknowledge the Eternal then, worshipping him with sacrifices and offerings, making vows to the Eternal and performing them.

22 So the Eternal strikes Egypt, striking them and healing them; whenever they turn to the Eternal, he will heal them, in answer to their entreaty.

23 Then shall there be a high-road between Egypt and Assyria, Assyrians passing to Egypt and Egyptians to Assyria; Egyptians and Assyrians alike shall worship the Eternal.

24 Then shall Israel form a triple alliance with Egypt and Assyria

25 —a blessing to the world around, and blessed by the Lord of hosts, who said, "Blessed be my people Egypt, Assyria whom I have made, and Israel my own possession!"]]

20 Now the Eternal had bid-

den Isaiah the son of Amoz, "Go and strip the sackcloth off your waist and the shoes from your feet." He did so, going about without either robe or shoe. And in the year

when the commander-in-chief, sent by Sargon king of Assyria, came to Ashdod and attacked Ashdod, capturing it, the Eternal said, "As my servant Isaiah has gone for three years without robe or shoe, by way of omen and portent against Egypt and Ethiopia, so shall the king of Assyria drive away the captives of Egypt and the exiles of Ethiopia young and old, without robe or shoe, and with bare buttocks; those who had hopes of Ethiopia 5 and boasted of what Egypt would accomplish, shall be dismayed and abashed, and people 6 on the coast will cry, 'If this be the fate of those to whom we turned, hoping that they would rescue us from the king of Assyria, then how can we ourselves escape?'"

A "Desert" oracle:
Like a hurricane hurtling **21**
over the south-land,
there it is driving from the
desert,

from the land of terror!
A grim revelation, this, for me: 2
"Since the crafty still are crafty,
since the plunderers still plunder,

at them, O ye Elamites!
Medians, lay siege to them!
silence all their arrogance!"

It makes me writhe with anguish, 3
with pangs like a woman in
travail;

I cannot hear for pain,
I cannot see for the shock; 4
my brain is reeling,
the horror appals me;
the twilight I love
is turned to shuddering.

There's banqueting in Babylon, 5
with tables spread,

and carpets laid!—

Up, princes! up, to arms!

6 For this is the Eternal's word
to me,

"Set your spirit on the watch,
to tell what it can see;

7 if a cavalcade it be,
horsemen riding two by two,
men on asses, men on camels,
let it mark them heedfully."

8 Then my spirit called to me,
"Here on the watch, my lord,
all through the day I stand,
here at my post
night after night."

9 Just then a cavalcade rode by,
with horsemen two and two;
and my spirit called to me,
"Babylon has fallen, fallen,
and her idols one and all
are shattered to the ground!"

10 My poor crushed countrymen,
down-trodden folk,
such is my message to you
from the Lord of hosts,
from Israel's God.

11 An oracle on Edom:
A voice calls out of Seir to me,
"How far has the night gone,
watchman?
How far has the night gone,
watchman?"

12 The watchman answers,
"Morning comes, morning—
and night;
would you know more,
come back to me again."

13 An oracle on Arabia:
In the bush at even you must
camp,
you caravans of Dedanites.

14 Bring them water for their thirst,
O natives of Tema,
set before these fugitives
the bread they need;

15 for they are flying from the
sword,
from sword so sharp,

from the bent bows,
from the press of battle.

[[For this is the Eternal's 16
word to me: "Within a year, no
more, no less, shall Kedar's
glory be all over, and few shall 17
be left of the archers that are
Kedar's army—for so the Eter-
nal, Israel's God, decrees."]]

An oracle on the glen of **22**
Hinnom:

Now why are you all swarming
to your house-tops,
O shouting citizens, O surging 2
city,
all merry-making?
No sword your dead shall slay,
they fall not in the fight,
but all your chieftains run 3
away
and take to flight.

So let me alone, I pray, 4
I would lament bitterly;
ply me not with consolation,
for my country is undone.
For the Lord, the Lord of hosts, 5
is holding a day
of panic and riot and rout;
Kirites in the glen of Hinnom
undermine the walls,
Shoites scale the heights;
archers from Elam, 6
cavalry from Aram,

Kirites ready for the fray,
fill all your fairest glens 7
with chariots and horsemen
to assault your gates.

Then to your armoury in Forest 8
hall you look;
you see the great gaps made 9
in Davidsburg

[[you confine your water in the
lower reservoirs, you number off 10
the houses in Jerusalem and pull
some down in order to repair
the wall, and you construct a 11
tank between the two walls for
the water of the old reservoir]];
you never look to him who
brings all this about,

you never see who planned it
long ago!

12 The Lord, the Lord of hosts, is
calling you
to tears and grief,
to shave your heads and gird
on sackcloth;

13 and here is mirth and merry-
making!—
men slaughtering sheep and
slaying kine,
men eating flesh and drinking
wine,
feasting because “to-morrow
we may die!”

14 The Lord of hosts has sworn to
me,
you cannot expiate this evil
ere you die.

* * *

15 Against Shebna the governor
of the palace.

The orders of the Lord the
Eternal are: Come, go to yon-
16 der comptroller, who is hewing
out for himself a tomb high in
the rock, and erecting a place
of rest for himself; ask him,
“What right have you here,
what relatives have you here,
that you are hewing out a tomb
here?”

17 The Eternal will grip you tight
and wind you round and
wrap you up

18 and hurl you hurtling, man of
might,
like a ball into a broad, far
land;
and there your glorious tomb
shall be,
there shall you die,
you disgrace to the house of
your lord!

19 I will depose you from your
post,
and pull you from your dignity.

20 Then I will summon my
servant Eliakim the son of Hil-
21 kiah and robe him in your vest-

ment, binding your sash of
office round him and handing
over your authority to him; he
shall prove a father to the citi-
zens of Jerusalem and the
household of Judah; I will lay 22
on his shoulders the duties of
the Davidic palace, so that
none may shut out when he
opens, nor open when he shuts
the door. I will fix him fast in 23
his position, like a peg in a firm
wall, and through him shall his
family rise to honour; his whole 24
family shall depend on his sup-
port, both the members and the
hangers-on, the very meanest
vessels of them, be they bowls
or pitchers, hanging on him as
a peg. And then—so the Lord 25
of hosts declares—the peg
driven in so firmly shall be
wrenched out and give way,
till everything that hung upon
it shall come down—for so the
Eternal decrees.”

An oracle on Tyre:
Shriek for sorrow, ships of 23
Tartessus,

for your haven is no more!
You heard the tidings when
you touched

at Cyprus' shore.
The folk on the coast have 2
perished,

the traders of Sidon,
who traversed the sea, with sail-
ors
on many an ocean,
who harvested wheat from the 3
Nile,
who trafficked with many a
nation.

O sea-power Sidon, 4
mother of cities,
lament in your shame:

“The youths and maidens whom
in pain I bore
and brought up are no more.”

[[When the tidings reach 5

Egypt, the people are distressed
at the tidings about Tyre.]]

- 6 Cross to Tartessus, wailing,
O folk of the coast!
- 7 Is yon your merry city,
that rose in days of yore,
that spread so far afield
in days gone by?
- 8 Whoever planned this doom for
Tyre,
the crownèd queen,
whose merchants were very
princes,
honoured in all the world?
- 9 'Twas the Lord of hosts who
planned it,
to abase man's pride,
to humble human splendour
and whate'er earth honours.

- 10 Shriek for sorrow, ships of Tar-
tessus,
for your haven is no more!
- 11 The Eternal's blow, struck at
the sea,
has shaken realms on land;
his order against Canaan runs,
that her strong forts shall fall.
- 12 No merry-making now for you,
O Sidon, a maiden deflowered!
No rest for you, even although
you cross to Cyprus! . . .
- 13 [[Look at the country of the
Chaldeans, no longer a nation;
the Assyrians have laid its cap-
ital in ruins, a place for wild
creatures of the desert; they
erected their siege-works and
overthrew its fortifications.]]
- 14 Shriek for sorrow, ships of Tar-
tessus,
for your haven is no more!

- 15 [[Then shall Tyre pass into
oblivion for seventy years, for
as long as a dynasty lasts; Tyre
will be like the harlot in the
song—

- 16 "Lift your lyre

to roam the city,
harlot whom all men forget!
Play it with fire,
sing many a ditty,
that they may remember yet!"

At the end of the seventy years 17
the Eternal will restore Tyre,
till she regains her trade, traf-
ficking with all the realms of
the world over the wide earth;
what she makes by her trade 18
shall be sacred to the Eternal,
her profits are not to be stored
or stowed away, but what she
makes shall go to the Eternal's
devotees, to provide them with
abundant food and choice at-
tire.]]

* * *

Lo, the Eternal soon 24
shall lay the earth bare and
wild, rendering it shapeless and
scattering its inhabitants; the 2
priest shall fare no better than
the plain man, the master shall
fare like the slave, mistress like
maid, seller like buyer, borrower
like lender, and creditor like
debtor; the earth shall be laid all 3
bare, the world shall be stripped
empty: such is the sentence of
the Eternal.

The earth is drooping, wither- 4
ing,
the world is waning, wither-
ing,
and the sky wanes with the
earth;
for earth has been polluted 5
by the dwellers on its face,
loose to laws and scorning stat-
utes,
breaking the eternal Com-
pact.

Therefore a curse is crushing 6
the earth,
alighting on its guilty folk;
mortals are dying off,
till few are left.

The vine-juice fails,

the vines are dry,
 11 the land cries out for wine,
 and merry-makers sigh;
 8 no liting now of tambourines,
 no liting now of lutes,
 no sounds of revelry;
 9 no singing as the wine is drunk,
 for any liquor has a bitter
 taste;
 10 towns fall to pieces,
 each man bolts his door;
 11 gladness has gone from the
 earth,
 and pleasure is no more;
 12 the cities are left desolate,
 their gates are battered down,
 13 and few are left on earth, as
 few
 as berries, once the olive
 boughs are shaken,
 as grapes, when once the vin-
 tage has been taken.

14 Some at this raise shouts of joy,
 acclaiming overseas the Eter-
 nal's might,
 15 bidding the East own the Eter-
 nal's might,
 and western shores acknowl-
 edge Israel's God;
 16 from earth's far bounds the
 chorus sounds,
 "Now glory dawns for up-
 right men!"

But ah I am in misery,
 alas, in utter misery!
 For the plunderers plunder on,
 they are plundering still.

17 Panic and pitfall and snares
 await you,
 O dwellers upon earth;
 18 he who scurries from the panic
 steps into a pit,
 he creeps out and is caught
 within a snare.

For the sluices in high heaven
 are opened,
 and earth shakes to its foun-
 dations;

earth breaks to pieces, 19
 earth is split in pieces,
 earth shakes to pieces,
 earth reels like a drunken 20
 man,
 earth rocks like a hammock;
 under the weight of its wrong-
 doing
 earth falls down, to rise no
 more.

And then shall the Eternal pun- 21
 ish
 the hosts of the high heaven
 above
 and kings on earth below,
 bundling them into a dungeon, 22
 penning them inside a prison,
 till their day of doom arrives;
 the moon shall move under a 23
 veil,
 the sun shall pale,
 when the Eternal is enthroned
 on Sion,
 revealed in radiant splendour
 to his sheikhs.

Then on this hill of Sion **25** 6
 for all nations
 the Lord of hosts will spread
 a banquet of rich food and of
 rare wines,
 of marrowy dainties and of
 choice old wines;
 and on this mountain shall he 7
 strip away
 the mourning shroud from all
 mankind,
 the veil of sorrow from all na-
 tions,
 displacing death for evermore. 8
 So shall he wipe the tears from
 every face,
 and free his own folk from
 taunts everywhere
 ('tis the Eternal's own decree).

Pass into your chamber, O **26** 20
 my people,
 shut the door behind you;
 hide yourself inside, a moment,
 till his wrath blows by;

21 for here is the Eternal issuing
forth
to punish mortals for their
guilt!

Earth shall reveal the blood
shed on her face,
and make all murders plain.

1 **27** Then with his great, grim,
sweeping sword,
shall the Eternal punish on
that day

the Snake in its flight,
the Snake in its coils,
and the Nile Dragon shall he
slay;

12 that day the Eternal shall be
threshing grain
from the Euphrates even to
Egypt,
and glean you one by one, O
Israel;

13 that day, when the great trum-
pet sounds,
men once forlorn in far As-
syria,
men outcasts within Egypt's
bounds,
shall wend their way back to
Jerusalem
to worship the Eternal on the
sacred hill.

25 "Thou art my God, O
Eternal,

I adore thee, I extol thee,
for wonders planned of old
and brought to pass.

2 Cities thou hast laid in heaps,
citadels in ruins;
proud castles are no more,
none shall rebuild them.

3 At this shall tyrants own thy
might,
and pagan capitals hold thee
in awe,

5 for haughty pride thou layest
low;

4 to hapless men thou art a
strength,
a strength to the forlorn in woe;

a shelter from the storm, a
shade in heat,
silencing proud men as they 5
shout,
and humbling tyrants."

On that day men shall say, 9
"Here is our God, at last,
for whose aid we have waited!
Here is the Eternal for whom
we were waiting!

O joy, O rapture—he has
aided us!"

For here upon this hill 10
shall the Eternal grant us rest;
but Moab yonder shall be tram-
pled down,

like straw among the dung;
though Moab stretches out his 11
hands,

as swimmers spread their
hands to swim,
his pride shall be abased,
and all his craft with him.

On that day this shall be **26**
the song

for Judah's land:

"Ours is a strong, sure city,
safe with walls and ramparts
set by Him;

open its gates for the upright, 2
for folk who keep the faith.

Thou dost protect and prosper 3
steadfast souls,
for they rely on thee.

Always rely on the Eternal, 4
for the Eternal's strength en-
dures;

he has thrown down the dwellers 5
on high,

the towering city,
levelling it to the earth,
laying it low in the dust,

till the oppressed can tread on it, 6
and the forlorn walk over it.

For upright men the course is 7
smooth,

for honest men thou makest
the way straight.

- 8 And we have been waiting for thee, O Eternal,
yearning for a sign of thee;
9 we have been yearning for thee in the night,
our spirits eagerly in search of thee.
For thy judgments bring men light,
till very pagans learn the right.
10 But evil men who even in a good land
will not learn to be good,
they cease to be;
the wicked shall be swept away,
and the Eternal's majesty they shall not see.
11 Thou art in action,
and they see nothing;
let them see, to their confusion,
see thy jealous care for thine own folk!
Let the fire kept for thy foes extinguish them, O thou Eternal!
- 12 But oh maintain our welfare;
for whatsoever we achieve is all thy doing.
- 13 O thou Eternal, our own God,
others have been ruling us;
but thine authority alone to-day we own.
- 14 These lords are dead and gone,
ghosts that return no more;
thou hast demolished them,
making their memory fade.
- 15 Thou hast added to our nation,
extending its frontiers afar,
and winning thyself honour.
- 16 We sought thee in our straits,
we cried when we were crushed,
when thou didst chasten us.
- 17 Thou didst make us, O Eternal,
like a woman in her labour,
near her time of travail,
writhing in her pangs;
18 for we were labouring, writhing,
and nothing came of it;
- we could not make our country safe,
or overcome the world.
O thou Eternal, thy dead shall live again,
awakening from the dust with songs of joy;
for thy dew falls with light and life,
till dead spirits arise."
- The lay of the lovesome vineyard. **27** 2
"I, the Eternal, I am tending it, 3
I water it alway;
lest any harm befall it,
I guard it night and day.
I need no walls for it, 4
I war on any foes,
burning them in the flames,
these thorns and thistles,
unless they cling to my strength, 5
and make their peace with me
[[Then shall Jacob run its roots 6
down,
Israel shall bud and blossom,
covering the whole world with fruit]]."
- . . . He has struck the foe that 7
struck them,
harder than the foe struck;
he has cut up their destroyers,
worse than they hurt Israel.
Yet only when they grind to 9
dust
their pagan altar-stones,
and never raise again
their sacred poles and pillars,
shall Israel have their guilt forgiven—
for so their penitence must work.
- . . . For the fortified town lies 10
all forlorn,
forsaken, abandoned, a waste,
a place where calves go browsing,
where the bushes grow to branches,

11 where women break off the dry
boughs
to kindle fires.
For the nation heed not God—
so win no mercy from their
Maker,
no favour from their Creator.
8 He has expelled them into exile,
taking issue with them,
sweeping them off with a
blast
that blows hard from himself.
* * *

28 Woe to the lordly crown of
Ephraim and his drunk-
ards!

Woe to their wreaths, so fair
and rare,
flowers fading upon men o'er-
come with wine!

2 The Eternal has a stalwart foe
for them,
that beats and batters men to
earth,
like a blast of hail, a hurri-
cane,
like a storm of a surging
flood;

3 and they shall be trampled
down,
Ephraim and his drunkards
with their lordly crown,

4 their fading flowers, so fair and
rare,
at the head of the rich
valley;

they shall be swallowed like a
fig in early summer,
no sooner seen, no sooner
seized,
than swallowed!

5 [[On that day the Lord of hosts
will be
the proud crown and the peer-
less diadem
of his surviving folk,
6 inspiring the judge with justice
and brave champions with
courage.]]

Yet here too men are reeling 7
drunk
and staggering in their cups;
prophets and priests are reeling
drunk,
fuddled with liquor;
they reel amid their revela-
tions,
they stumble as they give their
charges;
they vomit foully over the sa- 8
cred tables,
till not a place is clean.

"Whom is he going to in- 9
struct?" they say of me; "to
whom does he mean to impart
his oracles? Is it to babies
newly weaned, just taken from
the breast? For he does noth- 10
ing but stammer about 'law
upon law, law upon law, line
upon line, line upon line, a little
here, a little there!'" "Yes, and 11
through stammering lips and in
a foreign tongue will God talk
to this people, the God who 12
told them once where true rest
lay, rest for worn souls, refresh-
ing rest; and yet they would not
listen. So 'law upon law,' it 13
shall be, 'law upon law, line
upon line, line upon line, a lit-
tle here, a little there,'"—that
will be all the Eternal has to
say to them—to make them
trip and tumble backwards, till
they are caught and captured.
You scoffers, ruling in Jerusa- 14
lem here,
listen to this word from the
Eternal:

you think you have struck 15
terms with death,
and made your compact with
the powers of doom,
so that the surging scourge of a
flood
can never reach you,
since you are safe behind a lie

and sheltered by a falsehood!
16 Well, this is the Lord God's
word:

"Here I lay Sion's foundation,
a rare and tested stone, secure
and solid

(he who has faith in me will
never flinch);

17 I will build Sion up with jus-
tice,
and mould it upon equity.

But your safe place the hail shall
sweep away,
and floods shall overwhelm your
shelter;

18 your terms with death shall be
revoked,
and your compact with doom
shall never hold;

when the flood rushes over, down
you go,
under its surge you sink;

19 every morning it surges—by day
and by night—
and then you learn your les-
son, to your terror!

20 (Your bed is too short, you can-
not stretch yourself;
your rug is too narrow to cover
you.)

21 For the Eternal shall arise, as
at mount Perazim,
rise in wrath as in the glen of
Gibeon,

to deal as though he dealt with
foreigners,
to do his task, a task so
strange to him.

22 Now, cease your scoffing,
lest your ties be drawn the
tighter;
for I have heard the Lord of
hosts decree
doom fixed and final for the
world.

20 **10** On that day any Israelites
who are left,
any survivors of the house of
Jacob,

no longer shall rely on him who
proved their ruin,
but rely steadily on the Eter-
nal, Israel's Majesty.

A remnant, a mere remnant of 21
Jacob,
shall come back to the Mighty
God;

for though your folk, O Israel, 22
are like sea-sands in num-
ber,

only a remnant of them shall
return;

destruction is decreed, a flood
of retribution,

for the Lord of hosts will 23
carry out
doom fixed and final over all
the world.

Listen to me, hearken, **28** 23
hear my message, mark
it.

Is a ploughman always plough- 24
ing,

always harrowing up the soil?
Once the field is smooth and 25
level,

does he not scatter fennel seed
and cummin,

planting wheat and barley,
with vetches on the border,
guided aright by the Eternal, 26
prompted by his God?

Then, fennel is not threshed with 27
sledges,

cummin never needs a cart-
wheel;

men thresh fennel with a stick,
and cummin with a flail;

bread-corn is not ground to 28
pieces,

no one threshes it for ever,
but, once the cart-wheel passes
o'er it,

we spread it out, instead of
crushing.

'Tis the Eternal who this lore 29
supplies,

so great a Guide, so wonder-
fully wise.

* * *

29 "Woe to you, God's own
hearth and altar,

O City where David camped!
Let a year or two pass,
and the feasts go round,

2 then I will press upon this hearth
and altar,
till moaning and bemoaning
rise;

I will sacrifice the altar,

3 I will beleague you,
I will besiege you close,
and set up forts against you.

4 Then shall you lie and whisper
on the ground,
murmuring humbly from the
very dust,

thin as a ghost's your voice shall
sound,
a faint low twitter from the
dust."

5 Then swiftly, suddenly,

6 the Lord of hosts will punish
you

with thunder, earthquake, and
a dreadful din,
with storm, with whirlwind,
and devouring flames.

5 [[But the horde of your foes
to dust shall be shattered,
the horde of the tyrants
like chaff shall be scattered;

7 the horde of all nations
pressing on God's altar,
they and all their array
shall vanish away,
like a dream in the night.

8 As a hungry man dreams he is
eating
and wakens still hungry,
as a thirsty man dreams he is
drinking

and wakens still faint with his
craving,
so shall the horde of all nations
fare

that war upon mount Sion.]]

Dazed shall you be, and amazed, 9
blind shall you be, blind,
fuddled—not with wine,
reeling—not with liquor;
for the Eternal has drenched you 10
with stupor,
closing your eyes and covering
up your heads,

till the sight of all this is to you 11
no more than words in a sealed
scroll." [[When men place
it in the hands of a scholar, ask-
ing him to read it, he answers,
"I cannot; the scroll is sealed."
When it is handed to an illiterate 12
person, to be read, he answers,
"But I cannot read."]]

"Since this people draw near me 13
with their mouth,"
says the Eternal,
"honouring me with their lips,
while their hearts are far re-
mote;

since their religion is a mockery,
a mere tradition learned by
rote;

I will now deal with them to 14
their amazement,
bewildering, surprising them,
till their wise men lose their wits,
and their clever men are
fooled."

Woe to the men who hide 15
their plans from the Eternal,
working in the dark, and think-
ing,

"No one sees or knows!"

Perverse creatures that you are! 16
Is a potter no more than his
clay?

Dare anything deny its maker?
Dare a pot hold the potter
has no mind?

"O self-willed sons," says 30
the Eternal,
"bent on no plan of mine,
weaving a treaty that I never
sanctioned,

- and adding sin to sin;
 2 who move away to Egypt
 without consulting me,
 to shelter beside the Pharaoh
 and get Egypt to protect
 them!
 3 Your shelter shall bring shame
 to you,
 your protector shall confound
 you.
 4 Your princes camp at Zoan,
 and your envoys reach Hanes,
 5 all bearing presents
 to a nation of no use to you,
 a people that will bring no help
 or profit,
 but only shame, disgrace.
 6 Through the desert to the south,
 over a toilsome, trying land,
 land of the lion and fierce lion-
 ess,
 land of the viper and the
 wingèd snake,
 they bear their wealth upon the
 backs of asses,
 their treasures on the camels'
 humps,
 to a nation of no use to them,
 7 whose aid is vain and idle
 [[hence my name for it,
 'Dragon Do-nothing']]!
 8 Now, go in and write this down,
 inscribe it on a scroll,
 to serve in after days
 as a witness for all time.
 9 It is a race rebellious,
 a faithless brood,
 children who will not listen
 to any of the Eternal's laws,
 10 who refuse visions from their
 seers
 and true words from their
 prophets,
 who would have only smooth
 things told them,
 only illusions prophesied.
 11 'Out of our way,' they cry,
 'clear out from us,
 and trouble us no more with talk
 of Israel's Majesty!'

Well, here is the reply 12
 of Israel's Majesty:
 Since you despise my warning
 and trust in wile and guile,
 and lean on your own policy,
 this guilt of yours shall split you, 13
 like a high wall bulging to
 break,
 till swiftly, suddenly,
 down it crashes—
 as a man smashes 14
 a pitcher in pieces,
 so wantonly that not a shred re-
 mains
 to fetch fire from the hearth
 or water from the well."

The Lord, the Eternal, Israel's 15
 Majesty,
 he had declared,
 "Your safety lies in ceasing to
 make leagues,
 your strength is quiet faith."
 But this you would not have, 16
 you answered, "No,
 we must have cavalry to make
 a charge!"—
 your charge shall be a flight;
 "we need swift horses"—
 swift shall be your pursuers;
 let but five threaten, you shall 17
 fly,
 till few are left of you,
 lonely like any pole upon the
 hills,
 like a lone signal on a moun-
 tain-top.

Woe to those who make 31
 their way
 for help to Egypt,
 relying on her horse,
 and on her force of chariots,
 relying on her cavalry
 (they are so strong!)
 and never heeding Israel's
 Majesty,
 never consulting the Eternal!
 Yet the Eternal has his own 2
 plans—doom

and threats that may not be recalled;
 he will attack these schemers,
 and their evil allies.
 3 Egyptians are but men, not God,
 their cavalry merely mortal;
 let the Eternal only strike,
 then shall supporter and sup-
 ported both
 collapse and crumble.
 4 For this is the Eternal's word to
 me:
 As a lion or young lion
 growls over his prey,
 when the shepherds are all sum-
 moned
 to attack him;
 as their shouting never scares
 him,
 as their din never daunts
 him,
 so shall the Lord of hosts
 hold fast mount Zion.
 5 Like a bird fluttering above its
 nest,
 shall the Eternal ward Jeru-
 salem,
 shielding her and saving her,
 sparing and preserving her.
 6 O men of Israel, come back to
 him
 whom you have deeply
 wronged;
 7 for on that day must men dis-
 dain
 the gold and silver idols
 each has made.
 8 Then falls Assyria, by no hero's
 sword,
 destroyed, but by no mortal
 blade;
 Assyrians fly before the Sword,
 9 their very god flies in a panic,
 their princes scatter in sheer
 terror,
 their soldiers are made serfs—
 by order of the Eternal, whose
 hearth is in Sion,

whose home-fires are within
 Jerusalem.
 Soon, very soon,
 shall forests turn to **29** 17
 orchards,
 and orchards be like woods.
 Then even the deaf shall hear 18
 the word,
 and blind souls see out of their
 gloom;
 then humble folk shall find 19
 new joy in the Eternal,
 the poorest shall exult
 in Israel's Majesty.
 For tyrant foes shall vanish, 20
 and scoffers be no more,
 and all men keen on crime
 shall be wiped out,
 men who gave false evidence, 21
 deceiving judges on the bench,
 defrauding good men with a
 quibble.
 This therefore is the word of the 22
 Eternal,
 the God of Jacob's house,
 who rescued Abraham:
 "Never again shall Jacob be dis-
 mayed,
 never again disgraced;
 for once they see all that I do 23
 among them,
 they will revere me,
 they will revere the Majesty of
 Jacob,
 they will hold Israel's God in
 awe;
 the erring will gain insight, 24
 and murmurers will accept the
 truth."
 So the Eternal longs to **30** 18
 favour you,
 and moves to show you pity;
 for the Eternal is a loyal God;
 happy are all who long for him!
 No more tears for you, 19
 O folk of Sion in Jerusalem!
 For he will show you favour
 when you sigh,

and answer you, soon as he
 hears your cry.
 20 Though scant and scarce may
 be
 your bread and water from
 the Lord,
 yet he your Teacher never leaves
 you now;
 you see your Teacher for
 yourselves,
 21 and when you swerve to right
 or left,
 you hear a Voice behind you
 whispering,
 "This is the way, walk here."
 22 Then all your idols shall you
 desecrate,
 metal or wood, plated with
 gold or silver,
 flinging them from you in dis-
 gust,
 and bidding them begone.
 23 Rain shall be sent you for the
 seed
 you sow upon the field,
 and heavy crops of wheat the
 earth
 shall amply yield.
 Your cattle shall go grazing
 over pastures broad;
 24 oxen and asses for the plough
 shall eat their fodder, mixed
 with salt,
 and winnowed well.
 25 Even on the upper slopes and all
 high hills
 streams shall be flowing,
 upon that Day of doom and
 slaughter,
 when the foe's forts are falling;
 26 and moonlight glows like sun-
 light,
 and the sun shines sevenfold
 strong,
 on that Day when the Eternal
 heals his bruised folk,
 when he binds up their
 wounds.
 27 Here comesthe Eternal from afar

in blazing wrath, with heavy
 thunder-clouds,
 with angry foam upon his lips
 and a tongue like a devouring
 fire,
 breathing fury like a flood 28
 that reaches to the neck,
 to sift the nations till they are
 undone,
 to drive men with a halter to
 their doom!
 Then shall a song be yours like 29
 the song
 on a festival night,
 as joyous as men who with
 music are moving
 to Israel's great God, to the
 Eternal's hill.
 And the Eternal will thunder 30
 in triumph,
 and swing his arm down plain,
 in a fury of anger, with flames
 that devour,
 storming with hail and with
 rain.

At the Eternal's voice of 31
 thunder,
 the Assyrians are appalled;
 he fights them to the death and 32
 clubs them down,
 to peals of merry music;
 the pyre to burn them is pre- 33
 pared,
 both deep and wide,
 piled high with logs set blazing
 by the breath
 of the Eternal like a fiery tide.

One day a King shall reign **32**
 in justice,
 with princes that rule up-
 rightly,
 each like a shelter from a 2
 storm,
 a refuge from sore rain,
 like streams of water in a
 parchèd waste,
 like the shade of a cliff in a
 dry, weary plain.

3 Then eyes that see shall not be
closed,
and ears that hear shall listen;
4 the hasty shall learn how to
judge,
and stammerers shall speak
clearly;
5 the impious shall be called no
more "your honour,"
and knaves no more be
ranked as noblemen.

6 For the impious talks impiously,
his mind is bent on evil,
to do ungodly deeds
and to malign the Eternal;
he leaves hungry folk to starve,
and stints the thirsty of their
drink.

7 The knave has knavish ways,
the villain is devising plans
to ruin poor folk with his lies,
though they are in the right;
8 but noble are the noble's plans,
and nobly does he make them
good.

9 O women lolling at your ease,
hear what I say!
O daughters in your careless
confidence,
mark this my word!

10 In little more than a year,
you shall be shuddering, de-
spite your confidence;
for the vintage shall fail,
and no fruit be gathered.

11 Then tremble, women at your
ease,
shudder, you careless crea-
tures,
strip yourselves bare,
with sackcloth round your
waist,

12 and beat your breasts in mourn-
ing
for fair fields and fruitful vines,
13 for the country of my people
o'ergrown with thorny weeds,
for all the country-houses,

and the festive capital,
the citadels forsaken, 14
the busy towns abandoned,
their high ground for all time
an empty waste,
where the wild ass shall roam,
where flocks shall graze;
for the forests shall be felled, 19
and the capital laid low.

Yet one day from the heights of 15
heaven
a spirit shall breathe into us,
till the downs grow like an
orchard,
and the orchard like a forest;
then justice fills the very downs, 16
and honesty the orchards,
and justice brings us welfare, 17
honesty renders us secure;
my people shall have homes of 18
peace,
resting in houses undisturbed.

Ah, happy folk, to sow land 20
watered everywhere,
and let your ass and ox range
free!

* * *

Woe to you, O ravager, **33**
whom none has ever
ravaged!
Woe to you, O plunderer,
whom none has ever plun-
dered!

Once your ravaging is over,
ravaged shall you be;
once your plundering is past,
plundered shall you be.

O thou Eternal, show us favour, 2
we have been waiting for thee;
be our strong arm, morn after
morn,
deliver us, all forlorn.

At the sound of thy storm the 3
nations flee;
men scatter, once thou stirrest,
till we loot them like locusts, 4
and swarm like grasshoppers
over their spoil.

- 5 The Eternal is supreme. he dwells on high;
justice and equity he lavishes on Sion,
- 6 a saving wealth of knowledge and of wisdom,
and godly reverence as our treasure.
- 7 When warriors wail in the open,
and the envoys of peace weep sore,
- 8 at treaties broken by the ruthless foe,
reckless of any pledge;
- 9 when the land laments and languishes,
when Lebânon withers in shame,
and Sharon sinks to a desert,
and Bashan and Karmel are leafless;
- 10 the Eternal cries, "Now I arise,
I will exalt myself;
- 11 foes of my folk, your plans are all futile,
your fury shall consume yourselves;
- 12 nations shall be burned to ashes,
like thorn-bushes cut and kindled;
- 13 till lands afar hear all that I have done,
and the near lands own my might."
- 14 In Sion sinful men are terrified,
the impious are seized with shuddering,
crying, "Oh who can live with such a devouring Fire?
Who can live on, with such a lasting Flame?"
- 15 He who scorns to profit by oppression,
he who will not clutch at any bribe,
- he who listens to no plans of murder,
he who will not look at crime,
- he who lives uprightly, just in word and deed,
he shall dwell far out of reach of harm,
as in a stronghold on the cliff,
secure,
his bread provided, and his water sure.
- Your eyes shall see the King in 17
all his splendour,
and gaze upon his broad domain;
till, musing on the terror that 18
has vanished,
you ask, "Where are the tyrant's officers,
- who taxed us, charged us, took our tribute?"
- These insolent creatures you 19
shall see no more,
that folk with foreign tongue mysterious,
who chattered in a jargon meaningless.
- No, you shall see your quiet 20
home,
Jerusalem immovable, a tent
whose pegs shall never be pulled up,
whose ropes are never to be rent.
- And there, instead of broad 21
streams circling round,
we have the glorious Eternal as our river,
a river never raided by a galley,
sailed by no ships of war;
- the Eternal himself rules us, 22
the Eternal is our captain,
the Eternal is our king,
he, he alone, defends us;

23 even blind folk then shall share
rich plunder,
even lame folk loot at large;
24 none in the land shall say then:
"I am sick,"
for all who live there have
their sins forgiven.

* * *

34 Draw near, O nations,
hear, O peoples,
listen, O earth and all earth
holds,
O world of men!

2 For the Eternal is wroth against
all nations,
furious with the host of them;
he has doomed them to destruc-
tion,
left them to be massacred;

3 their slain shall be flung out,
and a stench rise from their
corpses;
the mountains shall be running
with their blood,
the hills are drenched and all
dissolve;

4 the very sky shall roll up like a
scroll,
and all the stars shall fade,
as leaves fade falling from a vine,
and foliage from a fig-tree.

5 For the Eternal's sword in
heaven
is tempered keen with fury;
and there it flashes down on
Edom,
dooming that accursed race!

6 The Eternal's sword is gorged
with blood,
greased with the fat of its vic-
tims,
with blood of common human
folk,
with fat of the low crowd;

7 and leaders shall be struck down
too,

nobles and notables;
for the Eternal holds a sacrifice
at Busaireh,
and slaughters victims in the
land of Edom;

their blood shall soak the coun-
try,
and their fat shall smear the
dust;
'tis the Eternal's hour of ven- 8
geance on them,
to repay them for all their
wrongs to Sion.

All streams turn into pitch, 9
the very dust turns brim-
stone;
the land is a mass of pitch
that burns on, night and day, 10

that never shall be quenched—
age after age its smoke goes
up—
it lies waste for all time,
and no man ever crosses it;

a haunt of pelicans and bitterns, 11
a place for owls and ravens,
marked out for wreck and wrack
by the Eternal,
measured for abolition.

Demons haunt the spot, 12
for the nobles now are gone;
there no kingdom is proclaimed,
the princes are no more;

thorns thrive, where once were 13
palaces,
nettles and thistles fill the
forts;
there jackals prowl,
there quarter ostriches,

wild cats hunt with hyenas, 14
and demon calls to demon;
there vampires settle,
to make themselves a home;

there nest the arrow-snakes and 15
lay their eggs,

brooding and hatching them
out;
there vultures gather,
none without its mate;

16 these creatures are all summoned
by the Eternal,
and not one fails to come;
the Eternal has himself com-
manded them,
and at his impulse have they
gathered;

17 he has allotted them the land,
he has assigned it as their
home,
theirs for all time,
their haunt from age to age.

35 Let desert and dry land be
glad,

let steppes rejoice and flower,
flowering like narcissus blooms,
2 and ringing with delight,

sharing Lebânon's lavish growth,
Sharon and Karmel's splen-
dour,
and seeing thus the Eternal's
living power,
the splendour of our God!

3 Put heart into the listless,
and brace all weak-kneed
souls,

4 tell men with fluttering hearts,
"Have courage, never fear;

here comes your God,
he will avenge his folk,
here comes God's retribution,
he comes himself to save you!"

5 And then the blind shall see,
the deaf shall hear;

6 then shall the lame leap like a
deer,
and dumb tongues sing for joy.

For in the desert brooks break
out,

streams in the very steppes;
parched land becomes a pool, 7
dry ground is gushing with
water;

the jackals' and hyenas' lair
shall turn to pasture for your
flocks,
and reeds and rushes shall be
flourishing
where once the ostrich quar-
tered;

a stainless highroad shall appear, 8
its name "The Sacred Way";
no soul unclean shall tread it,
no impious foot stray over it;

no lions shall ever haunt it, 9
no wild beast leap on it;
but on it the redeemed shall
walk,
those whom the Eternal has 10
set free;

they come home to Sion singing,
crowned with an unending joy;
joy and gladness overtake them,
sorrow and sighs forsake them.

* * *

Now Hezekiah fell ill and **38**
was at the point of death;
the prophet Isaiah the son of
Amoz went and gave him this
message from the Eternal, "Put
your affairs in order, for you are
to die, not to recover." Then 2
Hezekiah turned his face to the
wall and prayed to the Eternal,
"O Eternal, pray remember 3
how I have lived ever mindful
of thee, honestly and heartily,
and how I have done what was
right in thy sight!" Hezekiah 4
wept aloud. Then this word
came from the Eternal to Isaiah:
"Go and give Hezekiah this 5
message from the Eternal, the
God of his father David, 'I have
heard your prayers, I have seen
your tears, and I now add fif-
teen years to your life; also I 6

will rescue both you and this city from the king of Assyria, 21 I will defend this city.” Then Isaiah ordered a poultice of figs to be applied to the eruption, 22 that he might recover. And when Hezekiah asked, “What is the sign that I shall go up to the temple of the Eternal?” 7 he answered, “This shall be a sign to you from the Eternal that he will do as he has promised; he will put back the shadow of the sun for ten steps on yonder dial of Ahaz.” And the shadow of the sun did move back for ten steps on the dial.

9 A piece composed by Hezekiah king of Judah, after he had been ill and had recovered from his illness:
10 Methought I must depart when life was at its noon, and pass within death’s portals for my remaining years;
11 methought I was no more to see the Eternal in the land of the living, and never to behold a man again within this world.

12 “My home is broken up,” I wailed,
“pulled up like a shepherd’s tent;
my life is rolled up like a web, cut from the thrum;
in one day I am doomed,
13 and all the night I moan, for my agony is like a lion, breaking every bone.”

14 Murmuring like a swallow, moaning like a dove,
I lifted longing eyes to heaven, crying, “Remember me, release me, O Eternal!
15 And yet what can I say to him, who himself does this to me?

I toss on through the hours of sleep in bitterness of soul.

O Lord, my heart in hope 16 relies on thee;
refresh me and revive me, grant me recovery;
Oh keep my life from dropping 17 down to the pit of doom!
Oh cast behind thy back all my iniquities!”

For death-land cannot thank 18 thee,
death cannot sing thy praise, and those who pass down to the pit have no hope of thy love;

’tis living men who praise thee, 19 as I praise thee to-day—the father telling to his sons how true thou art.

[[Be pleased, O thou Eternal, to 20 deliver us;
then all our days we shall make music at thy house unto thy praise.]]

It was then that Mero- **39**
dach-baladan, son of Bala-
dan, king of Babylon, sent eu-
nuchs with a present to Heze-
kiah, for he heard that Hezekiah had been ill. Hezekiah was de- 2
lighted, and displayed all his treasures, the silver, the gold, the spices, and the precious oil in his stores, besides his armoury; there was nothing in his palace or indeed in all his realm that he did not display to them.

But the prophet Isaiah went 3 to king Hezekiah and asked him, “What did these men say? Where may they have come from?” Hezekiah replied, “They have come from a far country,

4 from Babylon." "And what did they see in your palace?" Hezekiah answered, "They saw everything in my palace; there is nothing of all my treasure that I did not show to them." Then said Isaiah to Hezekiah, "Listen to this word from the Lord of hosts: 'The day is coming when all in your palace, with all that your fathers have ever stored up, shall be carried off to Babylon; nothing shall be left,' says the Eternal. 'The sons born to you, born of your body, shall be taken away to be eunuchs in the palace of the king of Babylon.'" "Very good," said Hezekiah to Isaiah; "so the Eternal has spoken by you" (thinking to himself that there would be no trouble or change at least so long as he was alive.)

36 It was in the fourteenth year of king Hezekiah that Sanchêrib king of Assyria marched against all the fortified towns of Judah and captured them. The king of Assyria sent his staff-commander with a large army from Lakhish to king Hezekiah at Jerusalem; he took up a position beside the conduit of the upper pool on the way to Fuller's Field, and when Eliakim the son of Hilkiah, who was prefect of the palace, with Shebna the secretary and Joab the son of Asaph the chancellor, came forward, the staff-commander gave them this message for Hezekiah: "The great monarch, the king of Assyria, asks Hezekiah, 'On what are you resting your confidence? You think mere talk will do, as policy and power in war? Who are you trusting to, that you rebel against me? You trust to this broken reed of a staff, Egypt, that will pierce the hand of any

man who leans upon it! That is all the Pharaoh king of Egypt does for anyone who trusts to him. If you tell me that you trust to the Eternal your God, is this not the very Eternal whose shrines and altars Hezekiah has removed, telling Judah and Jerusalem that they are to worship at this altar here?' Come," added the staff-commander, "make this wager with my master the king of Assyria: I will give you two thousand horses, if you can put as many riders on their backs! How, then, can you repulse even the weakest of my master's officers, trusting to Egypt for chariots and cavalry? Have I marched against this country to destroy it, without the sanction of the Eternal? No, the Eternal told me to march against this country and destroy it." Eliakim the son of Hilkiah and Shebna and Joab said to the staff-commander, "Pray speak to your servants in Aramaic, for we understand it; do not speak to us in the Jews' language, with the people listening on the wall." But the staff-commander replied, "Did my master send me with this message for your master and for you, and not for the men sitting on the wall—doomed along with you to eat their own dung and drink their own urine?"

And the staff-commander stepped forward, shouting aloud in the Jews' language, "Listen to this word from the great monarch, the king of Assyria! The king warns you not to let Hezekiah delude you; he will never be able to save you. Nor let Hezekiah induce you to trust in the Eternal by telling you that the Eternal will be sure to save you

and prevent this town from falling into the hands of the king of Assyria. Never heed Hezekiah. The king of Assyria's advice to you is 'Make your peace with me, surrender to me, and then you can each eat the fruit of your vine and your fig-tree and drink from your own water-supply, until I come to deport you to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware of letting Hezekiah persuade you that the Eternal will save you. Has any god of any nation ever yet saved his land from the hands of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? And have the gods of Samaria saved Samaria from me? What gods, of all the gods of these lands, have saved their lands from me, that the Eternal should now save Jerusalem from me?'"

The men said nothing, they made no reply, for the king had ordered them to make no answer; Eliakim the son of Hilkiah, who was prefect of the palace, Shebna the secretary, and Joab the son of Asaph the chancellor, went, tearing their clothes, to Hezekiah, to report what the staff-commander had said. When Hezekiah heard it, he tore his clothes, put on sackcloth, and went into the temple of the Eternal; Eliakim the prefect of the palace, Shebna the secretary, and the senior priests he sent, robed in sackcloth, to the prophet Isaiah the son of Amoz, with this message from Hezekiah: "This is a day of distress, of disruption, and of disgrace: 'children come to birth, and no strength in the

mother!' It may be that the Eternal your God will hear all that the staff-commander has said, whom his master the king of Assyria has sent to insult the living God; it may be that the Eternal your God will have some retort for the words he has heard. Pray, then, for this remnant of the people." When the deputation from king Hezekiah came to Isaiah, he gave them this message from the Eternal for their master: "Fear not what you have heard from these officers of the king of Assyria who blasphemes me. I will dispirit him by making him hear a rumour, so that he shall go back to his own country and fall by the sword in his own country."

The staff-commander, hearing that the king of Assyria had left Lakhish, went to find him besieging Libnah. But as news came that Tirhakah king of Ethiopia had suddenly marched to attack him, Sanchêrib king of Assyria went away back to Nineveh, where he lived. One day, as he was worshipping in the temple of Nisroch his god, his sons Adrammelek and Shazzer cut him down with their swords and then escaped to the land of Armenia. Esarhaddon his son reigned instead of him.

[[. . . And he sent messengers to Hezekiah with this message for Hezekiah king of Judah. "Let not your God in whom you trust delude you by promising that Jerusalem shall not fall into the hands of the king of Assyria. You have heard what the kings of Assyria have done to all lands by way of utter destruction; and are you to escape? Were the nations whom my fathers destroyed saved by their

gods—Gozan, Haran, Rezeph,
and the Edenites of Telassar?
13 Where is the king of Hamath,
the king of Arpad, the king of
the city of Sepharvaim, the
king of Hena, or the king of
14 Ivvah?" On receiving this
letter from the messengers, Hez-
ekiah read it and went up into
the temple of the Eternal, where
he spread it out before the Eter-
15 nal and prayed to the Eternal,
16 crying, "O Lord of hosts, the
God of Israel, enthroned upon
the kherubs, thou art the God,
thou only, of all realms on earth;
thou hast made heaven and
17 earth. Bend thine ear, O Eter-
nal, listen! Open thine eyes, O
Eternal, look! Listen to this
message sent by Sanchêrib to
18 insult the living God. The kings
of Assyria have indeed utterly
destroyed all countries, O Eter-
19 nal, burning up their gods—
gods that were no gods at all,
mere things of wood and stone
that men had made; so they
20 were destroyed! But save us,
O thou Eternal our God, oh
save us from his power, that all
realms upon earth may know
that thou alone, O Eternal, thou
art God!"
21 Then Isaiah the son of Amoz
sent Hezekiah this message from
the Eternal the God of Israel:
"As you have prayed to me
against Sanchêrib the king of
33 Assyria, so the Eternal declares
that the king of Assyria shall
never reach this town, never
shoot an arrow at it, never
appear in front of it with a
shield, never throw up a mound
34 against it; by the way he came
shall he return, he shall never
reach this town, the Eternal de-
35 clares, for I will defend this town,
to rescue it for my own sake and
for my servant David's sake."

That very night the angel of 36
the Eternal went out and killed
a hundred and eighty-five thou-
sand men in the Assyrian camp;
they were all found to be dead
corpses in the morning.]]
[[This is the word of the Eternal 22
about him:
"She scorns you, she laughs at
you,
Sion the maiden,
she tosses her head at you,
Jerusalem the maid.
Whom have you reviled and 23
blasphemed?
At whom have you dared
raise your voice?
You have reviled the Lord 24
through your messengers,
vaunting, 'With my host of
chariots
I have scaled high mountains,
and reached the ravines of
Lebânon;
I fell its tallest cedars,
and its rare cypresses,
I push right into its recesses,
where its rich woods are dense.
I dig wells abroad 25
and drink of them,
I put my foot down and dry up
all Egypt's streams.'
But have you never learned, 26
the Eternal asks,
I did all this, I planned this
long ago?
'Twas I who from the first con-
ceived it,
'tis I who make it now your
task
to lay strong fortresses in ruins,
till helpless citizens collapse 27
dismayed;
like grass in field or on the
downs,
like grass on the house-top
they fade.
Every move you make, I know 28
it;
I hear you raging recklessly 29
at me;

so through your nose I run my
ring,
and run my bridle between
your lips,
and drive you back again
by the very road you came.”
30 You shall have proof of this:
for while you feed this year on
casual grains, and next year on
what springs from casual grains,
in the third year you can sow

and reap a crop, you can plant
vineyards and enjoy their fruit.
And what survives of the house 31
of Judah, the remnant, shall
once more strike down its
roots and then rise to be fruit-
ful; for a remnant of survivors 32
shall spread out from Jerusalem
and from mount Sion—thanks
to the jealous care of the Eter-
nal.]]

40 Console my people, console
them—
'tis the voice of your God—
2 speak to Jerusalem tenderly,
proclaim to her
that her hard days are ended,
her guilt paid off,
that she has received from the
Eternal's hand
full punishment for all her sins.
3 Hark! there is one calling,
“Clear the way
for the Eternal through the
waste,
level a highroad for our God
across the desert:
4 every valley must be filled up,
every mountain and hill
lowered,
rough places smoothed,
and ridges turned into a plain
5 [[and the Eternal's glory shall
be revealed
before the eyes of all:
such are the orders of the Eter-
nal]].
9 Up to the high hills,
O herald of happiness to Sion!
Raise your voice loudly,
O herald of happiness to Jeru-
salem,
raise it fearlessly,
and tell the towns of Judah,
‘Here is your God!’
10 Here is the Eternal coming in
power,
maintaining mightily his cause!

Here he is bringing what he has
won,
bringing what he has gained!
For he feeds his flock like a 11
shepherd,
and gathers them in his arms,
he is carrying the lambs in his
bosom,
and leading the ewes gently.’”
Hark, there is one calling, “Cry!” 6
I ask, “What shall I cry?”
This: that all men are grass,
and all their glory like a flower
in the field;
grass withers and flowers fade, 7
because the breath of the
Eternal blows upon them;
grass withers and flowers fade, 8
but our God's promise stands
for evermore.
Who ever measured the waters 12
in the hollow of his hand,
or ruled the skies off with a
span,
or held the dust of earth inside a
measure,
or weighed the mountains in a
pair of scales,
the hills within a balance?
Who ever moved the mind of the 13
Eternal,
or gave him lessons and advice?
Who ever was called in to give 14
him counsel?
Who ever taught him how to
act,
or showed him what to do?

15 Why, the nations are a mere
drop in the bucket,
no more to him than dust
upon a balance!

He lifts lands like a straw!

16 Even Lebânon is not fuel
enough for him,
nor its cattle a sufficient sac-
rifice.

17 Before him all the nations are as
nothing;
to him they are but empty
and inane.

18 Then whom can you compare
with God?

What can you put beside
him?

19 A metal image?—that the work-
man casts,
the goldsmith gilds,

6 **41** everyone helping the other,
and cheering his com-
rade on,

7 the workman encouraging the
goldsmith,
the carpenter the blacksmith,
the solderer plating his work,
and fastening it tight with
nails!

20 **40** While he who carves an
idol out of wood,
chooses a tree that will not
rot,
then gets a clever carpenter
to set him up an idol that will
stand!

21 Can you not understand, cannot
you see?

Were you not told this from
the first,

have you not grasped this,
since the world began?—

22 that He sits over the round
earth, so high
that its inhabitants look like
grasshoppers;
he spreads the skies out like a
curtain,

and stretches them like a tent;
he brings nobles down to 23
nothing,

he ruins rulers of the world—
scarcely planted, scarcely sown, 24
scarcely rooted in the earth,
when at a puff from him they
wither,
the storm sweeps them off like
straws.

“To whom will you compare me, 25
then,
and equal me?” asks the Ma-
jestic One.

Lift high your eyes, look up; 26
who made these stars?

he who marshals them in order,
summoning each one by
name.

For fear of him, so mighty and
so strong,
not one fails to appear.

Why do you complain, O Jacob, 27
why do you cry, O Israel,

“My fate the Eternal never
notices,
my rights are unregarded by
my God?”

Come now! Do you not under- 28
stand,

have you not heard,
that the Eternal is an ever-
lasting God,
the maker of the world from
end to end?

He never faints, never is weary,
his insight is unsearchable;
into the weary he puts power, 29
and adds new strength to the
weak.

Young men may faint and 30
weary,
the strong youths may give
way,

but those who wait for the Eter- 31
nal shall renew their
strength,

they put out wings like eagles,
they run and never weary,
they walk and never faint.

- 41** Come to me, O lands, in silence,
 wait until I speak, O nations;
 come hither—you can speak later on—
 let us meet in argument.
- 2** Who roused up from the east
 the man whom victory ever attends?
 Who lets him have nations as a gift
 and lays kings low before him?
 His sword drives them like dust,
 his bow like chaff before the wind;
- 3** he chases them, and passes forward safely,
 swiftly with feet that never touch the ground.
- 4** Who brought this about, who did it?
 'Twas he who summons the generations from the beginning,
 'twas I the Eternal, I who am the first
 and at the last the same.
- 8** But, O Israel my servant,
 O my chosen Jacob,
 O race of Abraham my friend,
9 whom I fetched from afar
 and called from earth's far end,
 to whom I said, "You are my servant,
 I have not rejected, I have chosen you,"
- 10** fear not, for I am with you,
 I am your God, be not dismayed;
 I will strengthen, I will support you,
 I will uphold you with my trusty hand.
- 11** All who are enraged at you
 shall be defeated and confounded,
 those who quarrel with you
 shall vanish into nothing;
- you will not find them when you look for them,
 those men who strove with you:
 they shall turn to a mere nothing,
 those who war against you.
- For I the Eternal your God hold you by the hand,
 whispering, "Fear not, I will help you."
- Fear not, puny Jacob, petty Israel,
 I will help you,
 your champion is the Majestic One of Israel—
 it is the Eternal's promise.
- Lo, I will make you a new threshing sledge
 furnished with sharp teeth,
 threshing mountains and beating them small,
 turning the very hills to chaff;
 you shall fan them till the wind whirls them off,
 and the blast scatters them,
 while you exult in the Eternal
 and glory in His Majesty of Israel.
- When poor, forlorn folk vainly seek for water,
 with tongues that are parched by thirst,
 I the Eternal will answer them,
 I Israel's God will not forsake them;
 on the bare heights I will open rivers,
 and in the valleys fountains,
 I will make deserts into lakes,
 and dry land into springs of water;
- I will plant cedars in the desert, acacias, myrtles, olive-trees;
 I will put fir-trees in the steppes,
 and planes and cypresses;
 that men may see and understand,

consider and agree
that the Eternal's hand has
done it,
that Israel's Majesty has made
it all.

* * *

21 Now, the Eternal cries, bring
your case forward,
now, Jacob's King cries, state
your proofs.

22 Let us hear what happened in
the past,
that we may ponder it,
or show me what is yet to be,
that we may watch how it
turns out;

23 yes, let us hear what is coming,
that we may be sure you are
gods;
come, do something or other
that we may marvel at the
sight!—

24 why, you are things of naught,
you can do nothing at all!

25 Here is one I have raised from
the north,
I have called him by name
from the east;
he shall trample rulers down
like mortar,
like a potter treading clay.

26 Now, who predicted this before-
hand,
who foretold it, that we might
hail it true?

No one predicted it, no one an-
nounced it,
not a word ever fell from you.

27 'Twas I who first sent word of it
to Sion,
'twas I who sent the good news
to Jerusalem.

28 As for your idols, I see no one,
not a prophet in their midst,
to answer my inquiries!

29 They are all an empty nothing,
all they do is utterly inane,
their metal images are futile,
vain.

* * *

Here is my servant whom I **42**
uphold,
my chosen one, my heart's de-
light;

I have endowed him with my
spirit,

to carry true religion to the
nations.

He shall not be loud and noisy, 2
he shall not shout in public;
he shall not crush a broken reed, 3
nor quench a wick that dimly
burns;

loyally shall he set forth true
religion,
he shall not be broken nor 4
grow dim,
till he has settled true religion
upon earth,
till far lands long for his in-
struction.

Here is the message of the Eter- 5
nal, the true God,
who spread and stretched the
heavens,
who made the earth and all it
bears,
who gives breath to its people
and life to those who walk on
it:

"I the Eternal have called you 6
of set purpose,

I have taken you by the hand,
I have formed you for the res-
cuing of my people,
for a light to nations,
to open eyes that are blind, 7
to free captives from their
bondage,
darkened lives from prison.

I am the Eternal, the true 8
God:

that, that is my name;

I yield my glory to none other,
my praise to no mere idol.

My former predictions have now 9
come to pass,
and now I foretell new things;

ere ever they spring up,
I tell you of them."

- * * *
- 10 Sing a new song to the Eternal,
sing his praise from end to
end of earth;
let the sea and all within it
shout,
far lands and all their folk;
- 11 let the wolds and their town-
ships rejoice,
villagers in their settlements;
let dwellers in the rock exult,
with shouts from the hill-
tops!
- 13 The Eternal sallies out like a
hero,
stirring his fury like a man of
war;
he lifts aloud his battle-cry,
he proves his prowess on his
foes.
- 14 "For long I have said not a word,
I have restrained myself,
but now will I break out, like a
woman in labour,
panting and gasping;
- 15 mountains and hills I will lay
waste,
drying up all their herbage,
rivers I will turn to dry land,
pools of water I will empty;
- 16 and I will bring the blind upon
their way,
guiding them by paths they
never knew,
I will turn darkness into light
before them,
rough places into a plain.
This will I do, I promise,
I will not leave it undone.
- 17 Shame shall cover all who trust
in carved idols,
who say to metal images,
'You are our gods.'

8 **43** Ah, here is a people with
eyes—and blind,
with ears—and deaf!

18 **42** Listen, O ye deaf,
look up and see, ye blind!

[[Who is as blind as my serv- 19
ant,
as deaf as my messenger?
Who is as blind as my devotee,
as blind as the Eternal's serv-
ant?]]

You have marked nothing, for 20
all you have seen,
you have not heard, although
your ears were open.

[[The Eternal was pleased, for 21
his own purposes,
to render his law great and
glorious.]]

Though the people are all snared 22
in holes,
hidden away in prison,
with none to rescue as they are
ravaged,
with none to deliver as they
are despoiled,
which of you has an ear for what 23
I say,

and who in days to come will
listen, when I cry,
'Who let Jacob be plundered, 24
and Israel be robbed,
who vented upon them his 25
burning anger
and fierceness like a flame,
scorching them, though they
knew not why,
burning them, though they
heeded not?'

But now, the Eternal **43**
promises,

he who created you, O Jacob,
he who made you, O Israel,
"Fear not, for I redeem you,
I claim you, you are mine.

I will be with you when you 2
pass through waters,
no rivers shall overflow you;
when you pass through fire, you
shall not be scorched,
no flames shall burn you.

For I the Eternal am your God, 3
Israel's Majestic One is your
deliverer;

I will sacrifice Egypt for you,

- Ethiopia and Sabæa for your
 sake;
 4 so precious are you to me,
 so honoured, so beloved,
 I will sacrifice lands for you,
 and nations instead of you.
 5 From the far east will I bring
 your offspring,
 and from the far west I will
 gather you,
 6 I will bid the north lands give
 them up,
 and bid the south let go,
 bringing my sons from afar,
 and my daughters from the
 end of the earth,
 7 all whom I claim as mine,
 whom I have formed and
 fashioned for my glory.
 9 Muster all the nations,
 assemble every race!
 Which of them can offer such a
 promise,
 such predictions?
 Let them bring their witnesses
 to prove them right,
 that we may hear and answer,
 'It is true.'
 10 You are my trusty witnesses,
 the servants I have chosen,
 to own me, to believe me,
 to see that I am ever the
 same;
 no god was formed before me,
 nor shall be after me;
 11 I, I am the Eternal,
 there is no saviour besides me.
 12 'Twas I who promised to save,
 I who fulfilled what I foretold,
 I and no foreign god among
 you—
 you are my trusty witnesses
 to that.
 13 From of old I am God,
 and from henceforth the
 same;
 no one can snatch out of my
 hand,
 and what I do none can re-
 verse."
- The Eternal, your deliverer, 14
 Israel's Majestic One, de-
 clares:
 "For your sake I send an army
 against Babylon,
 and hustle the Chaldeans
 down the stream,
 all flying in their pleasure-
 boats—
 I the Eternal, your Majestic 15
 One,
 Israel's Maker, your own King,
 opening a road through the sea, 16
 a path amid the mighty
 waters,
 leading out chariots and horses, 17
 an army with its warriors,
 till they drop down and never
 rise,
 till they are stamped out like
 a spark.
 Yet think not of the far past, 18
 dwell not on deeds of old;
 here is a new deed of mine 19
 springing to light—have you
 no eyes for it?
 I open a road through the
 desert,
 and rivers in a dry place,
 till the very wild beasts drink 20
 to my honour,
 jackals and ostriches!
 [[For I grant water in the
 desert,
 and rivers in a dry place,
 to let my chosen people drink,
 that they may sound my 21
 praise,
 the people I have formed for
 myself.]]
 And yet, O Jacob, you have 22
 not invoked me,
 you have not troubled about
 me, O Israel;
 you have not brought me lambs 23
 to burn,
 nor honoured me with sacri-
 fice;
 for I never burdened you with
 offerings,

I never wearied you for in-
cense.

24 You have not bought sweet
cane for me,
you have not filled me with
rich meat of sacrifice.

No, you have burdened me with
sins,
and wearied me with your ini-
quities.

25 [[Yet it is I who (for my own
sake) blot out your ill deeds,
I put your sins out of my
mind;

26 recall to me, in your defence,
a single item proving you in-
nocent!]]

27 Your first father Jacob sinned,
your prophets turned against
me,

28 your princes profaned my
sanctuary;
so I abandoned Jacob to de-
struction,
Israel to be reviled.

44 But now, my servant
Jacob,

my chosen Israel, listen:

2 here is the promise of the Eter-
nal who made you,
your helper from your birth.

Fear not, O my servant Jacob,
O Jeshurun, whom I chose,

3 for I pour water on the thirsty
land
and streams on the dry
ground,

I pour my spirit on your chil-
dren,

my blessing on your offspring,

4 till they spring up like grass
among the waters,
like willows by a water-course.

5 One shall say, 'I am the Eter-
nal's,'

another shall call himself
'Jacob,'

another shall mark his hand
'The Eternal's,'

and be honoured with 'Is-
rael' as a surname."

Here is the word of the Eternal, 6
King of Israel,

Israel's deliverer, the Lord of
hosts:

"I am the first and I am the last.
there is no god besides me,

Who is like me? Let him come 7
forward with his claim,

let him set out his case before
me.

Who foretold the future long
ago?

Pray let us hear what is still
to be!

Fear nothing, dread not in the 8
days to come;

have I not foretold it and an-
nounced it long ago?

You are my witnesses whether
there is any god,

any Power, any, besides me.

Remember this, O Jacob, 21
O Israel, my witness;

you are my servant, I made
you—

O Israel, you will not re-
nounce me?

I have swept aside your ill 22
deeds like a mist,

and your sins like a cloud,

I have redeemed you; oh re-
turn to me!"

Sing, O heavens, for the Eternal 23
has done it,

shout aloud, O earth below,

burst into song, ye mountains,
ye forests and all trees!

For the Eternal has redeemed
Jacob,

gaining honour to himself by
Israel.

[[Makers of idols are all inane, 9
and their adored images are
futile; an idol's devotees are

blind and dull, their end is
shame. Who would ever carve a 10

god or cast an idol?—mere utilities! The spells put on it make a sorry show, and its magic charms are only man-made; let its adherents gather, let them come forward, and they shall quake, they shall at once be disconcerted. The blacksmith works with the coals and hammers the idol into shape, plying his brawny arms, losing strength as he grows hungry, and weary for a drink of water. The worker in wood draws lines on the block, marking them with a pencil; then he shapes the idol with his plane into a human figure, comely as a man, to occupy a shrine. In cutting timber for this purpose a man will fix upon some plane or oak, which God planted and the rain nourished to serve as fuel; men kindle a fire with it to warm themselves, or start a blaze in order to bake bread. But he turns it into a god for worship; he makes it into an idol and bows down to it! Half of it he burns in the fire, roasting flesh upon the embers; he eats the roast meat and he is satisfied, warming himself and saying, "Ha, I am warm now, I feel the glow!" The other half he turns into a god, into an idol, and bows down to it, worshipping it, praying to it, crying, "Save me, for you are my god!" Such men are ignorant and senseless, their eyes are bedaubed till they cannot see, and their minds closed to knowledge; none of them calls to mind—none has sense and wit enough to say to himself, "Half of it I burned in the fire, baking bread upon its embers and roasting meat for food; and am I to make the other half a horrid idol? Am I to bow down

to a wooden block?" Ashes will satisfy a man who is so duped by a delusion that he cannot pull himself up by asking, "Am I not holding to something false and vain?"]

The word of the Eternal your redeemer,

he who formed you from your birth:

"I am the Eternal, maker of all things,

I alone stretched out the heavens,

'twas I spread out the earth; who aided me?

I confound soothsayers and their omens,

I make diviners mad,

I foil the sages, turning their wisdom into folly;

but I am he who carries out his servants' words,

his messengers' predictions, who says to Jerusalem, Be peopled,

to the temple, Be founded, to Judah's towns, Be built—

(for I will raise their ruins);

who says to the flood, Be dry—I will parch up your streams;

who says of Cyrus, 'He is my friend,

he executes my purpose!"

Thus the Eternal, the true God,

hails Cyrus, whom he consecrates—

whose right hand I have grasped,

to terrify nations,

to open doors before him,

to keep gates from being closed.

I myself will go before you, levelling the mountains,

I will shatter doors of bronze, and cut through iron bars;

3 I will give you hidden treasures,
secret hoards;
for 'tis I the Eternal who call
you by name,
I the God of Israel.

4 For the sake of my servant
Jacob
and of my chosen Israel,
I called you by your name;
you know me not, but I de-
light in you.

5 I am the Eternal; there is no
one else,
no God besides me:
kings I disarm,
but you I arm,

6 that, east and west,
men may confess
that I the Eternal stand alone—
no god besides me—

7 I form light and I make dark-
ness,
I bring bliss and calamity;
I the Eternal, the true God,
I do it all.

8 Shower down victory, ye heav-
ens,
rain it from above, ye skies!
Let earth's womb open
for the birth of peace,
and let her too bear victory—
'tis I, the Eternal, who bring
this about.

9 Woe to the man who quarrels
with his Maker—
man a mere potsherd of the
earth!
Does the clay ask the potter
what he is doing?
does what he makes tell him
that he is powerless?

10 [[Woe to him who asks his
father what he is begetting,
or his mother what she is
bearing!]]

11 And would you question me
about the future?
Would you dictate to me
about my work?

says the Eternal, Israel's maker,
Israel's Majestic One,
I, I who made the earth, 12
I who created man on earth,
I who stretched out the heavens
with my own hands,
I who ordered all their host!
'Tis I who have raised Cyrus of 13
set purpose,
smoothing the path for him;
'tis he who shall rebuild my
city,
and set free my exiles."

The Lord of hosts declares: 14
"Exiles from Egypt, captives
from Ethiopia,
tall Sabæans too,
shall pass before you, bowing
down to you,
in supplication, saying,
'God is among you only, be-
sides him
there is no god at all.
Yours is indeed the God of 15
mystery,
a God who saves.
Shamed and disgraced 16
are all his rivals;
and they depart disgraced,
who fashion idols;
while Israel is saved by the 17
Eternal
in a lasting triumph.'
You never shall be shamed,
never disgraced,
world without end."

For this is the message of the 18
Eternal,
the true God,
who formed the earth and fash-
ioned it,
who fixed it firm,
made it no waste,
but for inhabitants—
"I am the Eternal,
there is no god besides me:
I never spoke in secret, 19
in dark corners,
I never bade the sons of Jacob

grobe for me blindly;
 I the Eternal promise what is
 true,
 I predict honestly.
 20 Gather together and come
 hither,
 ye who survive from the na-
 tions.
 Senseless are all who carry
 carved idols of wood,
 praying to gods that cannot
 save!

21 Let us hear your defence;
 consult what you can urge.
 Who foretold all this of old?
 Who announced it long ago?
 Was it not I, the Eternal,
 I God alone,
 an upright God, a saviour?—
 besides me there is no god.

22 Turn to me and you are saved,
 all ends of the earth!

As I am God and God alone,
 23 I swear by myself,
 I swear a true word,
 never to be recalled,
 that every knee shall bow to me,
 and every tongue swear loy-
 alty.

24 Jacob wins victory and power
 by the Eternal only;
 all who were enraged at him
 shall be defeated and dis-
 graced,

25 but all the sons of Israel shall
 triumph
 and exult in the Eternal.

46 Bêl crouches, Nebo cowers;
 their idols become bales
 for beasts,
 lifted and laid on weary cattle!

2 They crouch and cower, these
 gods together.
 They to rescue their loads?
 They are themselves bundled
 into captivity!

3 Listen to me, O household of
 Jacob,
 all who are left of Israel's
 household,

my load since ever you were
 borne,
 whom I have carried since
 your mother bore you;
 even to your old age I will be 4
 the same,
 when you are grey-haired,
 still I will sustain you;
 I have borne the burden, I will
 carry it,
 yes, I will carry you and save
 you.

To whom then can you liken 5
 me and equal me,
 and compare me as an equal?

[[Those who empty bags of gold 6
 and weigh out silver,
 hire a goldsmith to make a god
 of it,

then bow down and worship
 it;

they shoulder it and put it in 7
 its place;

where it stands, it never
 moves;

it never answers any cry for
 help,

it never saves a man from
 trouble.

Remember that, pay heed to it, 8
 lay it to heart, you rebels!]]

Remember the far past 9

for I am God alone,

I am God and there is none
 like me,

I who foretell the end from the 10
 beginning,

and from of old what is to be,
 saying, 'My purpose shall stand,
 I carry out whate'er I choose,'

summoning a bird of prey from 11
 the east,

a man for my purpose from a
 land afar;

I have said it, I will do it,

I will carry out my plan.
 Listen, ye who are downcast, 12
 who feel far from any tri-
 umph,

13 I bring my triumph near, right
near,
my victory is hastening;
I will grant Sion victory,
and Israel the glory that is
mine.

* * *

47 Down with you, sit in the
dust,

O maiden Babylon!

No throne for you, sit on the
ground,

lady Chaldea!

Never shall you be again
dainty and delicate.

2 Grind meal at the hand-mill,
off with your veil!

Strip your skirts, unbare your
thighs,

wade through the streams.

3 For I am taking vengeance, I
will not relent,

4 says our Deliverer;
the Lord of hosts is his name.

5 Sit silent in the dark,
lady Chaldea!

Never again shall you be queen,
a mistress over realms.

6 When in anger with my people
I let my own land be defiled,

putting them into your power,

you had no pity on them;

you pressed your heavy yoke

even on the aged;

7 you thought that you would
last for ever,

mistress for all time,

you thought nothing of your
cruelty,

reckless of all it would bring.

8 So listen to this, you luxurious
creature,

lolling at your ease,

thinking to yourself,

'I am supreme,

never shall I be widowed,

never suffer loss of children';

9 both sorrows shall befall you

in a moment, on one day,

widowhood and loss of children,

they are on you suddenly,

in spite of all your spells,
and mighty magic,
though you feared nothing in 10
your tyranny,

thinking that no one saw you.

It was your own magic craft and
cunning

that misled you,

till you thought to yourself

'I am supreme.'

Therefore shall evil assail you, 11

that you know no spells to
avert,

and mischief shall befall you,

you cannot ward from you,

and a sudden crash of ruin,

you know not how to evade.

Go on with your spells! 12

Practise all your magic arts!

Perhaps you will make some-
thing of them,

perhaps be able to scare off
your foes!

You have worn yourself out 13
with them all;

let the astrologers come for-
ward now,

let the star-gazers save you
now,

who calculate the future,
month by month!

They fare no better than the 14
straw

burned by a fire;

they cannot save their own
lives

from the flames of war.

And that is all you find the 15
men for whom

you spent yourself from youth!

Away they stagger scattering, all
of them,

and there is none to save you.

Listen to this, O house- 48
hold of Jacob

[[you who are called by the
name of Israel,

the issue of Jacob,

who swear by the name of the
Eternal,

- and celebrate the God of Israel,
but insincerely and dishonestly.
- 2 They call themselves members of the sacred city,
relying on the God of Israel,
whose name is the Lord of hosts!],
- 3 what has occurred I foretold long ago;
it fell from my lips, I predicted it,
then suddenly I acted—it was done.
- 4 [[Knowing you were obstinate,
stiff-necked as iron,
with a brazen brow,]]
- 5 I foretold it to you long ago,
I let you see it ere ever it occurred
[[lest you should say, 'My idol did it,
my carved image, my metal god brought it about']].
- 6 You heard it all, you know it,
and will you not bear witness?
Now I am showing you new things,
secrets that you never knew,
- 7 things created now, not long ago,
things you never heard of till this hour
[[lest you should say, I knew them]].
- 8 You never heard of them nor knew them,
I revealed nothing to you then
[[knowing how faithless you are,
utterly,
how you have been rebellious from your birth.
- 9 For my own honour I defer my anger,
I gain praise for my pity,
sparing you;
- 10 I purged you, nothing came of it,
testing you in the furnace, all in vain]].
- I do this for the sake of my own honour
[[alas, how sullied it is!]],
I will not yield my glory to another.
- Listen to me, Jacob,
Israel whom I have called:
I am evermore the same,
I am the first and I the last;
my hand laid the foundations of the earth,
my right hand spread the skies above;
whenever I call them,
they answer to the summons.
Gather, all of you, and listen:
which of your idols ever predicted this,
that my friend Cyrus should work out my will
on Babylon and the Chaldean line?
- I foretold it, 'twas I called him,
'twas I brought him, I have prospered him.
From the first I made no secret of it;
ever since it began, I have been in it.
- This is the word of the Eternal your deliverer,
the Majestic One of Israel:
I am the Eternal your God,
training you for your good,
leading you by the right way.
- If only you would listen to my orders,
you would have bliss brimming like a river,
and welfare ample as the ocean waves,
your offspring would be like the sands in number,
your children numberless as grains of dust,
your name would never die,
never be lost out of my land."
- Leave Babylon, oh come away,
away from the Chaldeans!

Sing this aloud, proclaim it,
shout to the ends of the earth,
that the Eternal now delivers
Jacob his servant!
21 Through deserts he led them,
and they never thirsted;
for them he made water
flow out of the rocks,
he split up a boulder
and water poured out.

49 Listen to me, shores afar,
distant races, hearken!
The Eternal called me from my
birth,
singled me out from my
mother's lap.
2 He put a sharp edge on my
words,
and covered me safe with his
hand;
he made me a polished arrow,
and stored me in his quiver,
3 telling me, "You are my servant,
Israel,
by whom I will gain honour."
5 So I gained honour in the Eter-
nal's eyes,
and my God was my strength.
4 I thought I had been labouring
in vain,
spending my strength for
nothing;
"But surely," said I, "the Eter-
nal will do me justice,
my God will see to my re-
ward."
5 And the Eternal who had
formed me from my birth
to serve him in restoring Jacob,
in gathering Israel back to him,
6 the Eternal now says, "'Tis
too slight a service
to set the clans of Jacob up
again,
and restore Israel's survivors;
I now appoint you to bring light
to the nations,
that my salvation may reach
the world's end."

A message from the Eternal, 7
from Israel's deliverer, Israel's
Majesty,
to one scorned openly, whom na-
tions loathe,
whom tyrants hold in thrall:
"Kings shall start up at the
sight of you,
kings and princes shall do
homage,
since the Eternal aids you loy-
ally,
and Israel's Majesty has
chosen you.
For when the favouring hour 8
comes, I will answer you,
and aid you when the day for
rescue dawns,
restoring the ruined land,
re-peopleing desolate places,
bidding exiles leave their prison 9
and captives come forth to the
light."
On the road home, food shall
never fail them,
they shall find pasture even
upon bare hills;
they shall not hunger, neither 10
shall they thirst,
never shall sun or sirocco
plague them;
for he who pities them shall lead
them,
guiding them to springs of
water.
"I will make a highroad of the 11
hills,
and level every height for
them."
There they are coming, some 12
from afar,
some from the north and the
western sea,
some from the south-land of
Syenê!
Shout for joy, O heavens, re- 13
joice, O earth!
O hills, burst into song!
For the Eternal has consoled his
people
and pitied his forlorn folk.

14 "The Eternal has forsaken me,"
 says Sion,
 "my Lord has forgotten me."
 15 Can a woman forget her infant,
 forget to pity her babe?
 Yet even were a mother to forget,
 never will I forget you.
 16 Look, Sion, I have printed your
 walls plain
 on both my hands!—
 your ruins are before me all
 the time.
 17 Men are making haste to build
 you:
 those who ravaged, those who
 ruined,
 now withdraw from you.
 18 Look round you, look, your folk
 are flocking in,
 coming to you! I swear it by
 my life—
 the Eternal promises,
 you shall have them to adorn
 yourself,
 and girdle yourself like a
 bride.
 19 As for your ruins and desolate
 places,
 your ravaged land,
 it shall be too small then to hold
 your citizens,
 once your invaders have been
 driven afar;
 20 your exiles shall one day
 be calling out to you,
 "The land here is too small to
 hold us,
 give us more room";
 21 and you shall say to yourself,
 "Now, who bore me all these
 children?
 I am childless, I am barren;
 who can have reared these
 for me?
 I have been left all alone;
 can these be really mine?"

22 The Lord declares:
 "I beckon to the nations,

I signal to the peoples,
 to bring your sons clasped in
 their arms,
 to bear your daughters on their
 shoulders.
 Kings shall be their guardians; 23
 queens shall nurse them for
 you;
 they shall do homage to you,
 faces on the ground,
 and grovel in the dust before
 your feet.
 Then shall you learn that I am
 the Eternal,
 that none who look to me are
 disappointed."
 "But can a strong man's prey 24
 be snatched away?
 Can prisoners of a tyrant ever
 escape?"
 "Yes, prisoners may be snatched 25
 even from a strong man,
 even the prey of tyrants may
 escape.
 I will maintain your cause,
 and your sons I will rescue,
 forcing your foes to prey upon 26
 themselves,
 to drink their own blood and
 be drunk.
 Then shall the whole world learn
 that it is I
 who saves you, I the Eter-
 nal."
 The Eternal, your deliverer,
 the Eternal, Jacob's 50
 Hero, asks,
 "What writ of divorce did I ever
 hand
 to your mother?
 When did I ever part with you
 and sell you
 to some creditor?
 'Twas for your evil doings you
 were sold,
 'twas for your sins your
 mother was divorced.

Why was there no one when I 2
 came,

no one to answer, when I
called?
Think you, my hand is too
weak to deliver,
that I have no power to re-
lease you?
With one word of rebuke I dry
the sea,
I turn streams into desert
land,
till the fish shrivel for the lack
of water,
till the sea-creatures gasp and
die for thirst;
3 I shroud the skies in mourn-
ing,
and cover them with sack-
cloth.”
* * *
4 The Lord, the Eternal, has
given me
a well-trained tongue,
that I may rightly answer
the ungodly;
morning by morning he awak-
ens me
to learn my lesson,
5 and never have I disobeyed,
or turned away.
6 I let them lash my back,
and pluck my beard out;
I never hid my face
from shame and spitting.
7 The Lord, the Eternal, he will
help me;
so I am not confounded,
I set my face like a flint,
knowing that I shall not be
put to shame.
8 He who will vindicate me is at
hand;
who dare oppose me?
Side by side let us stand.
Who dares to charge me?
Let him draw near.
9 The Lord, the Eternal, he will
help me;

who then can worst me?
They shall all go to pieces like
a robe,
consumed by moths.

[[Whoever of you reveres the 10
Eternal,
listen to his servant's voice:—
whoever is walking in the dark,
without a ray of light,
let him have confidence in the
Eternal,
and lean upon his God.
But you who kindle strife, 11
who set the world ablaze,
begone to your flames, all of
you,
to the firebrands you have
lighted!
This is your fate from me,
to lie in torments.]]

“Listen to me, all ye who **51**
seek redress,
who long for the Eternal's aid;
look at the rock whence you
were hewn,
the quarry you were dug
from;
look at your father Abraham, 2
with Sarah your own mother!
He was but one when I called
him,
and I blessed, I increased him.

Even so the Eternal consoles 3
Sion,
consoles all her ruins,
makes her desert like an Eden,
makes her steppes like his
own garden;
joy and gladness shall be found
in her,
thanksgiving and song.

Listen to me, O my people, 4
hearken, O my nation;
the rules of my religion I send
forth
to light up every nation.
Swift and soon is my redress, 5

my victory is dawning;
mine arms shall inflict judgment
on the peoples,
but the sea-coasts shall hope
in me.

6 Look up to the skies above,
look down upon the earth;
for like smoke the skies shall
vanish,
and earth wear out like a
robe,
the world itself shall crumble,
and its dwellers die like gnats;
but my deliverance endures for
ever,
my triumph knows no end.

7 Listen, all ye who care for the
good cause,
O people who lay my laws to
heart!

Fear not the taunts of men;
when they revile you, never
be dismayed;

8 for they shall be moth-eaten
like a robe,
like wool consumed by worms,
but my deliverance endures for
ever,
my triumph knows no end."

9 Bestir thyself, O arm of the
Eternal,
bestir thyself and don thy
might!

Bestir thyself as in the days of
old,
in ages of the past!

Didst thou not shatter the
Rahab
and pierce the Dragon
through?

10 Didst thou not once dry up the
sea,
the waters of the mighty
deep,
and make the ocean-depths a
path
for ransomed men to pass
across?

"Yes, I am he who comforts 12
you;

how can you ever be afraid
of mortal men, of men on earth
who like the grass shall fade?
Why forget the Eternal One, 13
who made you,
who spread the skies and set
the earth?

Why tremble all day long
at your oppressor's wrath?
When he aims to destroy you,
what comes of all his wrath?
Soon shall captives be set free, 14
they shall not starve to death
in prison;
for I am your God, the Eternal, 15
who can stir the sea to storm:
the Lord of hosts is my name.

[[I put my words into your lips, 16
and hid you in the shadow of
my hand,
when I spread out the skies and
set the earth,
when I told Sion that they
were my people.]]"

Bestir yourself, bestir yourself, 17
rise up, Jerusalem!
You have had to drink from the
Eternal's hand
his cup of indignation,
you have had to drain his bowl,
that left you staggering.

[[She has none to guide her, 18
none of all her children;
none to take her by the hand,
of all the sons she reared.]]
Yours is a twofold trouble— 19
and who has pity on you?—
wreck and ruin, want and war:
whoever can console you?
Your sons lay swooning, 20
like antelopes within a net,
drunk full with the Eternal's
fury,
with your God's rebuke.

Poor, prostrate one, o'ercome 21
but not with wine,

listen to this now,
 22 from your Husband the Eter-
 nal, from your God,
 who takes the part of his
 people:
 "I have removed from you the
 cup
 that leaves men staggering,
 and never shall you drain again
 my bowl of fury;
 23 I hand it to your torturers,
 to those who harrowed you,
 to men who ordered you to bow
 that they might pass,
 your very back bent for the
 feet of men
 to trample o'er."

52 Bestir yourself, bestir
 yourself, O Sion,
 robe yourself with strength!
 O sacred city of Jerusalem,
 put on your rich apparel!
 For pagans and profane men
 never more
 shall enter you.
 2 Rise, shake the dust from you,
 captive Jerusalem,
 loosen your shackles now,
 O captive maiden Sion!
 3 "[For this is what the Eternal
 declares: "Once you were sold
 for nothing, and now you shall
 be freed without any payment.
 4 My people went down to Egypt
 at the outset, to live there, and
 then Assyria oppressed them for
 5 nothing. Now," says the Eter-
 nal, "my people have been car-
 ried off for nothing, and how
 does that profit me? Why, my
 temple is thrown down," says
 the Eternal, "my name is con-
 6 stantly reviled! So my people
 shall learn on that day who I
 am, that it is I who made the
 promise.""]

7 Look! 'tis the feet of a herald,
 hastening over the hills,

with glad, good news,
 with tidings of relief,
 calling aloud to Sion,
 "Your God reigns!"
 All your sentinels are shouting, 8
 in a triumph-song,
 for they see the Eternal face to
 face
 as he returns to Sion.
 Break into a song of praise, 9
 O ruins of Jerusalem;
 the Eternal has consoled his
 people,
 he has freed Jerusalem.

All nations have seen the Eter- 10
 nal bare
 his sacred arm for action,
 and all ends of the earth shall
 see
 how our God gains the vic-
 tory . . .

Away, away from here; 11
 of things unclean keep clear.
 Leave the place, purify your-
 selves,
 to carry the Eternal's sacred
 vessels.
 Nor need you hurry forth, 12
 flying like fugitives,
 for the Eternal goes in front of
 you,
 and your rear-guard is Is-
 rael's God.
 * * *

Behold, my servant Israel yet 13
 shall rise,
 he shall be raised on high;
 as many were appalled once at 14
 his fate,
 kings shuddering at his doom,
 so many a nation shall yet do 15
 him homage,
 with kings in silent awe,
 for they shall see what they
 were never told,
 a sight unheard of.

"Who could have be-
 lieved," they cry,

"what we have heard?
 Whoever had the Eternal's
 power
 so revealed to them?
 2 Why, Israel of old grew like a
 sapling,
 like a shoot springing from
 dry soil;
 he had no beauty to attract our
 eyes,
 no charm to make us choose
 him—
 14 **52** disfigured till he seemed a
 man no more,
 deformed out of the sem-
 blance of a man.
 3 **53** He was despised and
 shunned by men,
 a man of pain, who knew what
 sickness was;
 like one from whom men turn
 with shuddering,
 he was despised, we took no
 heed of him.
 4 And yet ours was the pain he
 bore,
 the sorrow he endured!
 We thought him suffering from
 a stroke
 at God's own hand;
 5 yet he was wounded because we
 had sinned,
 'twas our misdeeds that
 crushed him;
 'twas for our welfare that he was
 chastised,
 the blows that fell to him
 have brought us healing.
 6 Like sheep we had all gone
 astray,
 we had each taken his own
 way,
 and on him the Eternal laid
 the guilt of all of us.
 7 He was ill-treated, yet he bore it
 humbly,
 he never would complain,
 dumb as a sheep led to the
 slaughter,
 dumb as a ewe before the
 shearers.

They did away with him un- 8
 justly;
 and who heeded how he fell,
 torn from the land of the living,
 struck down for sins of ours?
 They laid him in a felon's grave, 9
 and buried him with criminals,
 though he was guilty of no vio-
 lence,
 nor had he uttered one false
 word.
 But the Eternal chose to vindi- 10
 cate his servant,
 rescuing his life from anguish;
 he let him prosper to the full,
 in a posterity with life pro-
 longed."
 Yes, many shall hold my servant 11
 blameless,
 since 'twas their guilt he
 bore.
 Therefore shall he win victory, 12
 he shall succeed triumphantly,
 since he has shed his life-blood,
 and let himself be numbered
 among rebels,
 bearing the great world's sins,
 and interposing for rebellious
 men.

* * *

O barren soul, who never **54**
 bore, sing songs!
 Break into song, O childless
 one!
 For when she is forlorn, she has
 more sons
 than when she was wedded.
 Widen the place for your tent, 2
 spare not your canvas, stretch
 it out;
 lengthen your ropes,
 drive in your tent-pegs.
 Widen the place for your tent, 3
 for you shall spread to south
 and north;
 your sons shall take possession
 of the nations,
 and people towns now deso-
 late.

- 4 Fear not, you never shall be put
to shame;
be not confused, you shall not
be confounded;
your early shame you shall for-
get,
the taunts when you were cast
aside;
- 5 for your husband is your Maker,
the Lord of hosts his name;
your redeemer is His Majesty of
Israel,
the God of all the earth.
- 6 The Eternal recalls you like a
wife
broken-hearted by neglect;
"But a young wife"—your God
asks—
"how can she be thrown
aside?"
- 7 I did forsake you for awhile,
but I will take you back right
tenderly;
- 8 I did turn from you in a rush of
wrath,
but with a lasting love I pity
you:
so promises the Eternal your
redeemer.
- 9 'Tis like the days of Noah;
for as then I swore
that Noah's waters should
flood earth no more,
so now I swear that nevermore
will I rebuke you in my wrath.
- 10 Though mountains be removed,
and hills be shaken,
never shall my love leave you,
my compact for your welfare
shall stand firm:
so promises the Eternal in his
pity.
- 11 Poor storm-tossed soul, discon-
solate,
I will build you up on jewels,

and make sapphires your foun-
dation;

I will make ramparts out of 12
rubies,
gates for you of crystals,
and all your walls of gems;

the Eternal will train all your 13
builders,
and prosper your sons mightily;
your triumph shall be stable. 14

Oppression shall be far from
you,
and nothing need you fear;
ruin shall be remote from you,
it never shall come near.

Should strife be stirred, 'tis not 15
by me;
whoever falls on you shall fall
to ruin.

'Tis I, I make the smith 16
who heats his furnace,
and fashions weapons by his
craft;
'tis I who make destroyers to
destroy.

No weapon forged against you 17
shall succeed,
no tongue raised against you
shall win its plea.

Such is the lot of the Eternal's
servants;
thus, the Eternal promises, do
I maintain their cause."

"Ah come, all ye that 55
thirst, come to the wa-
ters,
come, eat, O fainting souls!
Buy food for nothing,
wine and milk without money!
Why spend your money on what 2
is not food,
your earnings on what never
satisfies?
Listen to me, oh listen, and you
shall feed on good,

- and thrill over the finest fare.
 3 Hearken to me, come to me,
 listen and you shall revive;
 by an eternal compact I grant
 you
 the favours promised faith-
 fully to David;
 4 for as I once made him a witness
 to the world,
 the leader and commander of
 the nations,
 5 so now shall you call foreign folk,
 and strangers shall come
 hurrying to you,
 all for the sake of your God the
 Eternal,
 of Israel's Majesty who has
 honoured you.
 6 Seek the Eternal while he may
 be found,
 call to him while he is near.
 7 [[Let guilty men give up their
 ways,
 and evil men their purposes;
 let them turn back to the Eter-
 nal,
 who will pity them,
 turn back to our God, for he
 will pardon them abun-
 dantly.]]
 8 For my plans are not like your
 plans,
 nor your ways like my ways—
 so the Eternal One declares;
 9 nay, as heaven is higher than
 the earth,
 so are my ways higher than
 your ways,
 and my plans than your plans.
 10 As rain and snow from heaven
 fall not in vain,
 but water earth until it yields
 seed for the sower, food for
 hungry men,
 11 so with the promise that has
 passed my lips:
 it falls not fruitless and in
 vain,
 but works out what I will,
 and carries out my purpose.

For you shall leave with joy, 12
 and be led off in blissful
 bands;
 the hills shall burst before you
 into song,
 and all trees clap their hands;
 fir-trees shall grow instead of 13
 thorns,
 myrtles instead of nettles;
 and all this shall redound to the
 Eternal's fame,
 a lasting monument that
 never ends."

* * *

This is the word of the **56**
 Eternal:

"Hold to religion and do what
 is right,
 for my deliverance is at hand,
 my triumph will be soon in
 sight.
 Happy the man who does my 2
 bidding,
 happy the mortal who holds
 to it,
 who keeps the sabbath and pro-
 fanes it not,
 who keeps his hand off any
 evil deed!

Let not your foreigner say, 3
 'The Eternal will excommuni-
 cate me';

let not your eunuchs say,
 'Ah, we are but a barren
 tree.'

For this is the Eternal's word: 4
 eunuchs who keep my sab-
 baths,

who choose what I approve,
 and hold fast to my com-
 pact,

theirs is a monument within my 5
 temple
 nobler than any sons or
 daughters,

a memorial from myself
 that never shall be moved!

Foreigners who join the Eternal, 6
 to worship him and love him,
 serving him, men and women,

keeping the sabbath unpro-
faned,
7 them will I bring to my own
sacred hill,
and make them joyful in my
house of prayer;
their offerings and sacrifices
shall be accepted on my
altar there;
my temple shall be called a
house of prayer
for every nation.
8 Here is what the Lord the Eter-
nal says,
who gathers Israel's outcasts in:
I will yet gather others in,
besides those I have gathered.
* * *
9 Wild beasts in field and forest,
all of you,
come hither and devour your
prey!
10 My watchmen are all blind,
they know not how to guard;
dumb dogs, every one of them,
they cannot bark—
there they lie, a-dreaming,
in the sleep they love.
11 Yes, and greedy dogs are they,
never satisfied,
each bent on his own,
each set on his gains;
12 'Come, fetch the wine,
Let's swill our fill!' they say;
'And to-morrow will be a rare
time too,
a royal day!'
57 Meanwhile the good man
dies,
and no one heeds it;
pious men are perishing,
and no one cares.
The evil of the day kills off good
men;
2 they enter peace,
for only in the grave can upright
men
ever find rest.
* * *

Step forward, you, 3
you sons of sorcery,
brood born of harlots and adul-
terers;
at whom are you jeering, 4
at whom are you sneering,
putting your tongues out?
What are you but apostates,
a disloyal brood,
inflaming your passions at an 5
oak,
under a green tree,
and sacrificing children in the
glen,
between the rocky cliffs?
You choose the slippery gods of 6
the glen,
you settle to have them!
To them you pour out your liba-
tions
and offer cereals!
[[Am I to leave all that un-
punished?]]
You spread your couch 7
high on a lofty hill,
and thither you went up
to sacrifice.
You set up your foul symbol too 8
behind the door-posts and the
door;
before it you would strip and lie,
embraced in bed,
buying embrace upon embrace,
from men for hire,
as the foul symbol stirred
your foul desire.
For Molek you perfumed your- 9
self,
with scent on scent;
you made your messengers go
far,
even to the gods below.
You wearied yourselves out, 10
but never would you give up;
your strength revived,
you would not cease,
you went on fearlessly, 11
in faithlessness,
giving no thought to me,

in your indifference.
 Is it not so? I said no word,
 I hid my face from you,
 and on you went,
 fearing me not.
 12 But I will expose your doings,
 this 'religion' of yours!
 13 Your loathsome idols, when you
 cry,
 will bring you neither help
 nor gain;
 the wind shall whirl them all
 away,
 a breath shall blow them off.
 But they who trust in me shall
 hold the land
 and own my sacred hills."

* * *

14 Bank up a causeway, clear a
 path,
 remove stones from my people's way.

15 For he who is high and uplifted,
 the Majestic One,
 he who sits enthroned for
 evermore, declares:

"I sit on high, enthroned, the
 Majestic One,
 and I am with the crushed and
 humbled soul,
 to revive the spirit of the
 humble,
 and to put heart into the
 crushed.

16 I will not afflict for ever,
 I will not be always wroth;
 for then man's spirit would give
 way before me,
 the very souls that I had made.

17 Their sins have made me angry
 for a while,

I struck them in my wrath
 and turned away;
 and they went on, wilful, re-
 bellious.

18 I marked them," the Eternal
 says.

"But now I heal them, I will
 give them rest,
 and recompense them with all
 consolation,

till I make their mourners loud 19
 in thanks,
 when far and near alike fare
 prosperously.

Ungodly men are like the rest- 20
 less sea,
 that never can be still,
 whose waters throw up dirt and
 mire;
 no prosperous peace for the 21
 ungodly," says my God.

"Cry out, spare not your 58
 voice,
 raise it loud as a trumpet,
 and let my people hear their
 sins,
 let Jacob's household hear
 their guilt.

Daily indeed they turn to me, 2
 it is their joy to learn my
 rites,
 as any nation might that held
 religion,
 true to the orders of its God!

They ask me to direct them,
 they delight in worship,
 they ask me why I never mark 3
 their fasts,
 nor pay heed to their pen-
 ances!

Why, on fast days you find time
 for your business,
 you go collecting debts!
 Fasting makes you fretful, quar- 4
 relsome,
 till you strike ungodly blows.

Fasting like yours to-day 5
 will never bear your prayers
 on high.
 Would I choose such a fast,
 such penances?

To droop your head like a bul-
 rush,
 to lie in sackcloth and ashes—
 is that what you call 'fasting,'

a day the Eternal would
approve?

6 Is not this my chosen fast,
the Lord, the Eternal, asks,
to loosen all that fetters men
unfairly,
and to relax its grip,

to free poor debtors from their
bonds,
and break what binds them?

7 It is to share your food with
hungry men,
and take the homeless to your
home,
to clothe the naked when you
see them,
and never turn from any
fellow-creature.

8 Then shall light dawn for you,
with healing for your wounds;

you shall advance, your good-
ness in the van,
and the Eternal's glory as
your rear-guard;

9 the Eternal will answer when
you call,
and, when you cry, he will say,
'Here am I!'

If you will do away with all
oppression,
with open scorn and words of
malice,

10 if you bestow your bread upon
the hungry,
and relieve men in misery,

then light shall dawn for you in
darkness,
your dull hour shall be bright
as noon,

11 and evermore shall the Eternal
guide you,
guarding you without fail;

he will refresh you in dry places,
and renew your strength,
till you are like a watered garden,

like an oasis with a steadfast
spring.

Your sons shall build once more 12
the ancient ruins,
and old foundations you shall
raise again;
you shall be called the repairer
of ruins,
the restorer of wrecked homes.

* * *

If you refrain from doing your 13
own business

upon the sabbath, on my
sacred day,
and hold the sabbath a de-
light,

and the Eternal's sacred day
an honour,

not following your own wonted
round,

not doing business, and not
talking idly,

then you shall have delight in 14
the Eternal's favour,

for he will let you hold the
land in triumph,

enjoying your father Jacob's
heritage:

so the Eternal himself prom-
ises."

* * *

The Eternal's hand is not 59
too short to save,
the Eternal's ear is not too dull
to hear!

It is your own iniquities that 2
interfere

between your God and you;
your sins have made him veil
his face from you,
until he will not listen.

For your hands are stained with 3
blood,

your fingers stained with crime;
lies fall from your lips,

your tongues are muttering
malicious wrong;

in court no one sues honestly, 4
no plea is just;

pretence and falsehood you
rely on,

big with mischief, you bear
mischief.

- 5 Intriguers, they hatch basilisk's
eggs,
and weave a spider's web;
eat their eggs, and you die,
crush one, out crawls a viper!
- 6 What they weave covers no
one,
what they concoct clothes no
one;
'tis violence they have in
hand.
- 7 Their feet run fast to crime,
they hurry to murder inno-
cent men;
their thoughts are thoughts of
mischief,
rapine and ruin are the track
they follow;
- 8 they care not for what leads to
bliss,
their paths are void of justice;
they take the crooked course,
where bliss is all unknown.
- 9 So we are far from having our
wrongs righted,
we come by no redress;
we look for light, but all is dark,
we look for gleams, and walk
in gloom;
- 10 we grope, like a blind man along
the wall,
we feel our way, like sightless
men;
at noon we stumble, as in twi-
light,
we live in darkness like the
dead.
- 11 We are all moaning like a bear,
mourning low like doves;
we long to be righted, all in vain,
no rescue is in sight for us.
- 12 For our transgressions before
thee are many,
and our sins testify against us,

transgressions that are ever in
our minds,
sins we know well—
rebellions, treachery to the Eter- 13
nal,
deserting from our God,
talking perversely and defiantly,
telling lies from our heart.

Justice has to turn away de- 14
feated,
right is forced to hold aloof,
for truth in our assemblies has
no footing,
honesty cannot enter there;
truth is never to be seen, 15
and moral sense has left the
town.

The Eternal saw this and was
angry
that no justice could be seen.
When he saw, and seeing won- 16
dered,
there was none to intervene,
then he put forth his own power,
sustained by his own passion;
he put on might as armour, 17
and victory as a helmet,
and vengeance as his clothing,
and zeal to be his mantle.

In strict requital he repays his 18
foes
with fury and his enemies
with shame,
till in the far west men have awe 19
of the Eternal,
and in the east they see his
brilliant deeds;
for his vengeance pours out like
a pent-up stream,
driven by a blast of wind,
but to Sion he comes for deliver- 20
ance,
to free Jacob from its rebels.

[[As for me, the Eternal de- 21
clares, this is my compact with
them: "My spirit which rests
upon you, and the words I have

put into your lips, shall never depart from your lips, nor from the lips of your descendants, nor from the lips of their descendants," the Eternal declares, "from henceforth and for ever."]]

* * *

60 Arise, be glad, your light is dawning,

the Eternal's splendour rises upon you.

2 Though darkness covers all the earth,

and a black cloud shrouds the nations,

yet the Eternal shines out upon you,

his splendour on you gleams,

3 till nations gather to your light and kings to your bright beams.

4 Look round you, look!

How all are flocking in,
your sons from far away,
your daughters carried on the arm!

5 With radiant face you see them,
your heart a-thrill and throbbing;

for the rich sea-trade shall flow to you,

and the wealth of nations shall be yours.

6 Camels stream across your land,

from Midian and Ephah,
trains of camels all from Shēba—

a testimony to the Eternal's fame!

7 All Kedar's flocks gather to you,

Nebaioth's rams shall serve your need—

a sacrifice I welcome on my altar,

within my house of prayer so fair.

Who are these flying like a cloud,

like doves into their cotes?

'Tis ships that gather here to me,

ships of Tartessus in the van,

to bring your sons from far away,

with all their silver and their gold,

back to where the Eternal your God dwells,

to Israel's Majesty who has honoured you.

Foreigners shall rebuild your walls,

their kings shall do you service;

for though in wrath I struck you down,

I show you pity now and favour.

Ever shall your gates lie open, never shut by day or night,

to let the nations pour their wealth in,

headed by their kings.

[[For any nation or dynasty that will not serve you shall perish; such nations shall be laid utterly waste.]]

Lebânôn's glorious cedars shall be yours,

with pines and planes and cypresses,

that my sanctuary may be adorned,

that my footstool may be splendid.

The sons of those who scorned and humbled you

shall come to you, all bending low,

and hail you as "The Eternal's own city,

the Sion of Israel's Majesty."

As once you lay forsaken, shunned and hated,

- so now I make you an eternal
pride,
a joy to all ages.
- 16 You shall suck milk from the
nations,
suck even royal breasts;
so shall you learn that I the
Eternal am your saviour,
and Jacob's Hero your de-
liverer.
- 17 Instead of bronze I will bring
gold to you,
silver instead of iron.
I will appoint Peace as your
governor,
and Justice as your ruler;
- 18 no sound of violence shall be in
your land,
nor ruin nor rapine within
your borders;
your ramparts you shall name
Protection,
and your gates Renown.
- 19 The sun shall no more be your
light by day,
nor shall the moon shed light
on you,
but your unending light shall
be the Eternal,
your God shall be your splen-
dour.
- 20 Your sun shall never set,
your moon shall never wane,
for your unending light shall be
the Eternal,
and mourning days will never
come again.
- 21 All your people shall be pious,
they shall always hold the
land,
planted there by the Eternal's
hand,
his own work, for his own
glory;
- 22 the smallest sept becomes a clan,
the least grows to a mighty
nation.
I, the Eternal, who have prom-
ised this,
- will hasten its due consumma-
tion.
- * * *
- The Lord Eternal, he in-
spires me;
for the Eternal has consecrat-
ed me,
and sent me with good news for
wretched men,
to heal the broken-hearted,
to tell prisoners they are free,
to tell captives they are re-
leased,
to proclaim a year of the Eter- 2
nal's favour,
a day of our God's vengeance,
to console all mourners,
to give them coronals for 3
coronachs,
oil of joy for mourning robes,
praise for plaintiveness;
they shall be sturdy oaks of
goodness,
planted by the Eternal in his
honour.
- They shall rebuild ancient ruins, 4
restoring what has long lain
desolate,
repairing ruined towns,
that have lain waste for ages.
- The foreigner shall serve you as 5
a herdsman,
the alien shall work your
fields and vineyards;
but you shall be called the Eter- 6
nal's priests,
your sons shall be the min-
isters of our God;
you shall enjoy the wealth of
nations,
and deck yourselves out in
their splendour.
- They suffered shame in double 7
measure,
abuse and insult were their
lot;
so now in their own land they
shall get double—
theirs is a lasting joy.

8 For I am the Eternal, I love
justice,
iniquitous harrying I hate;
so I will recompense them duly,
and make with them a com-
pact that shall last;
9 their sons shall be known in
every place,
their offspring famous among
nations,
till all who see them own they
are the race
that the Eternal blesses.
11 For as the earth brings forth its
growth,
as seed springs up in gardens,
so before all the world will the
Lord Eternal
bring forth their triumph
and renown.

62 For Sion's sake I will not
hold my peace,
for Jerusalem's sake I will
never rest,
till her triumph shines out
brilliant,
and her deliverance like a
blazing torch,
2 so that the very nations see
your triumph,
and every king beholds your
splendour.
You shall be called by a name
that is new,
a name to be fixed by the
Eternal.
3 A fair crown shall you be, in the
Eternal's hand,
a royal diadem carried by
your God.
4 "Forsaken" shall no longer be
your name,
your land shall no more be
called "Desolate";
you shall be "my Delight,"
your land shall be "my wed-
ded wife,"
for the Eternal takes delight in
you,

and your land shall again be
married.
As a young man weds a maiden, 5
so your Founder marries you,
and as a bridegroom thrills to
his bride,
so shall your God thrill to
you.

I have set sentinels upon your 6
walls,
Jerusalem,
who never hold their peace
by day or night.
Remembrancers of the Eternal,
never rest,
never let the Eternal rest, 7
till it is done,
until he makes Jerusalem
renowned on earth.

The Eternal has sworn by his 8
right hand,
by his strong arm,
"Never again will I allow your
foes
to eat your corn,
never again shall foreigners
drink the wine
that you have worked to grow;
those who have harvested the 9
crop shall eat it,
praising the Eternal,
those who have gathered grapes
shall quaff the wine
within my sacred shrine."

Pass through the gates, pass out 10
to make a path
for the returning exiles,
bank up a causeway,
clear out the stones;
signal to the nations
to . . .
To the very ends of earth 11
the Eternal has proclaimed
this:
"Tell the citizens of Sion,
their deliverer is coming,
bringing his reward with him,
bringing his recompense;

12 their name shall be 'The sacred
People,'
'The Redeemed of the Eter-
nal.'"

You shall be then a city much
sought after—
no forsaken city.

10 **61** "Loud shall be my joy in
the Eternal,
in my God will I rejoice;
he has clothed me with victory,
arrayed me in a robe of tri-
umph;
like a bridegroom he bestows a
tiara,
and gives me jewels like a
bride."

* * *

63 Who comes here, all crim-
soned,
his robes redder than the
vintage?

Who is it, arrayed in splendour,
striding in his strength,
radiant with victory,
a mighty champion?

2 Why so red your robes,
stained red like a vintager's?

3 "All alone I trod the winepress,
for no nation lent me aid;
so I trod the foe in fury,
trampled them down in my
anger;

'twas their blood splashed my
robes,
till all my clothes are stained.

4 For I resolved upon a day of
vengeance;
the time to free my folk had
come.

5 I looked, but there was none to
help,

I was amazed that there was
none to aid;

so my own power gained me the
victory,

it was my passion bore me on,

6 as I trampled the nations in my
wrath

and crashed them in my
fury,
spilling their blood upon the
earth,
and . . ."

* * *

I would tell over the Eternal's 7
famous deeds,
praising his acts of love,
after all the Eternal has done
for us,

the Eternal so rich in care
for us,

after all his wealth of love
and his compassion,

when he said, "Surely they are 8
my own people,
sons that will never play me
false";

and so he proved himself their
saviour

in all their adversity. 9

It was no envoy and no angel,
'twas his own Presence saved
them;

he rescued them himself
in love and pity,

he lifted them and carried them
all through the days of old.

But they, they thwarted him, 10
they pained his sacred Spirit;
and so he turned to be their
foe,

he fought himself against them.

Then they recalled the days of 11
old,

the years gone by,

"Ah, where is he," they cried,
"who at the sea

granted a shepherd to his flock,
inspiring him

with his own sacred Spirit?

Ah, where is he who with his 12
glorious power

gave strength to Moses,
who parted the waters in front
of his folk,

to win himself renown,
who led them through the 13
ocean-depths

with never a stumble,
like horses on a level plain,
14 like cattle moving to an open
dale?

He led his people safe like sheep,
the Spirit of the Eternal
guided them;
so was it thou didst lead thy
people,
to win thyself renown and
glory."

15 Look down from heaven, look
out
from thy fair, sacred palace.
Where is thy jealous care, thy
prowess,
thy yearning and thy pity?

16 Though Abraham may ignore us,
though Israel regard us not,
thou, O Eternal One, thou art
our Father,
our deliverer from of old.

17 Why leave us to wander from
thy ways, O thou Eternal?
Why harden our hearts till
they are godless?

Cease, for thy servants' sake,
for the sake of thine own
clans.

18 Why should ungodly men scoff
at thy sanctuary?

Why should our foes profane
thy shrine?

19 We fare like those who never
knew thy rule,
whom thou hast never
claimed as thine.

64 Oh for the heavens to rend,
oh for thee to descend,
till the very mountains shake
before thee,

2 like mere brushwood set ablaze,
like water bubbling under
fire—

to let thy foes know what thou
art,
till the world trembles at thy
presence,

at thy dread actions, far be- 3
yond our dreams,
far beyond all that men have 4
ever heard of!

No ear has ever heard,
no eye has ever seen,
the mighty deeds that thou wilt
do
for those who look to thee.
Oh for thy favour to those who 5
live aright,
who call to mind thine orders!
But thou hast been wroth at
our sins,
wroth at our breach of faith.

We have become like men un- 6
clean,
our goodness is a filthy rag,
we fade like leaves,
and our guilt sweeps us off;
none calls to thee, 7
none rouses himself to take
hold of thee;
for thou hast turned thy face
from us,
and left us to our guilt.

Ah now, thou art our Father, O 8
Eternal,

thine own hands have made
us all;

we are but clay,
thou art the potter.

O thou Eternal, be not furious 9
with us,
remember not our guilt for
ever;

oh look down on us, we be-
seech thee,

for we are all thy people.

Thy sacred towns are but a 10
desert,

Jerusalem is accursed;
our sacred house of God, so 11
fair,

in which our fathers sang thy
praise,
the flames have burned it to the
ground,

and all we loved lies ruined.
 Canst thou restrain thyself at ¹²
 this, Eternal?
 Wilt thou be silent still and
 press us sore?

* * *

65 "Ready was I to answer
 men who never asked
 me,
 ready to be found by men
 who never sought me.

I cried out, 'Here am I,'
 to folk who never called to me.

² I have stretched my hands, all
 day, to unruly rebels,
 who lead a life corrupt, pleas-
 ing themselves,

³ a people who provoke me to
 my face continually,
 by sacrificing in their groves,
 and burning incense under the
 white poplars—

⁴ people who sit on graves
 and pass the night in vaults,
 who eat the flesh of swine
 and cook them carrion broth,

⁵ who say, 'Keep far away from
 me,
 lest I make you tabu!'
 Such men are like smoke from
 a blaze,
 that irritates me all the day.

⁶ 'Tis all recorded before me,
 and I will not be silent till I
 punish

⁷ both their guilt and their
 fathers',"
 the Eternal declares.

"Men who burn incense on the
 heights,
 and insult me on hill-tops!—
 I will first weigh what they
 deserve,
 then let them have their pun-
 ishment."

⁸ This is the Eternal's word:
 "When a bunch of grapes holds
 some good wine,

men say, 'Destroy it not, it
 holds a blessing';
 so for my servants' sake
 I will not destroy the whole
 people.

Jacob shall yield me some folk, ⁹
 Judah shall yield me some
 heirs to my hills;

those whom I choose shall own
 the land,
 and in it shall my servants
 dwell.

For their flocks Sharon shall be ¹⁰
 pasture,
 and cattle couch in Achor's
 glen.

But ye who have forsaken the ¹¹
 Eternal,

ye who ignore his sacred hill,
 spreading tables to Good Luck,
 pouring libations to Fate,

I make the sword your fate, ¹²
 to slay and slaughter every
 one of you;

for when I called you would not
 answer,
 you would not listen when I
 spoke,
 you did things evil in my sight,
 and chose what I abhorred."

This therefore is the Eternal's ¹³
 decree:

"Behold, my servants shall
 have food, ¹⁴

you shall be hungry;
 behold, my servants shall have
 drink,

you shall be thirsty;
 behold, my servants shall have
 joy,

you shall have shame;
 behold, my servants shall exult ¹⁴
 for joy of heart,

but you shall cry for sorrow of
 heart,
 moaning in misery.

My chosen ones shall use the ¹⁵
 name you leave,
 in uttering a curse.

Far other shall the name be
that my servants bear!

16 He who prays for blessing in the
land,
now invokes the faithful God;
he who takes an oath within the
land
now swears by the faithful
God.

For I ignore the troubles of the
past,

I shut mine eyes to them;

17 lo, I create new heavens
and a new earth!

The past shall be forgotten,
and never come to mind;

18 men shall rejoice for ever
in what I now create;
Jerusalem I create to be a joy,
her people a delight.

19 Over Jerusalem will I rejoice,
I will exult in my people.

No sound of tears, no voice of
crying,

shall ever be heard in her;

20 no babe shall die there any more
in infancy,

nor any old man who has not
lived out

his years of life;

he who dies youngest lives

a hundred years;

anyone dying under a hundred
years

must be accursed by God.

21 They shall build houses and in-
habit them,

they shall plant vineyards and
enjoy the fruit;

22 the homes they build, others
shall not inhabit,

what they plant, other men
shall not enjoy.

My people shall live long, as
lives a tree,

long shall my chosen folk en-
joy their earnings;

23 they shall not work in vain,

nor rear their children to die
suddenly,

for they are a race whom the
Eternal blesses,

and with them shall their
children live.

Ere ever they call to me, I an- 24
swer,

and while they speak I hear.

Wolves and lambs shall browse 25
together,

lions shall eat straw like oxen;

none shall injure, none shall kill,
says the Eternal, on my sac-
cred hill.

Heaven is my throne, says 66
the Eternal,

my footstool is the earth.

Where would you build a house
for me,

where would you rear me a
home?

Such buildings I have made my- 2
self already,

they are my own, says the
Eternal.

What I care for are humble,
broken creatures,

who stand in awe of all I say.

Oxen some sacrifice and also hu- 3
man lives,

they offer lambs and also dogs
in worship,

oblations due and swine's blood
in their rites,

incense, and yet they reverence
an idol!

Such are the practices they
choose,

delighting in abominable wor-
ship;

so I choose penalties for them, 4
and what they dread I bring
on them.

For when I called, none of them
answered,

none of them listened when I
spoke;
they did things evil in my sight,
and chose what I abhorred."

with her rich consolations,
that you may drain, to your de-
light,
her ample mother-bosom."

5 But ye who stand in awe of the
Eternal's word,
listen to what he promises:
"Your kinsmen, who hate you
for your faith in me,
sneer thus, 'Let the Eternal
show his might,
that we may see this joy of
yours!'
They shall be taken aback!

For this is the Eternal's word: 12
"I send her in full flood pros-
perity,
the wealth of nations flowing
into her;
your children shall be carried in
the arms,
and dandled on the knees,
and in Jerusalem I will comfort 13
you,
as mothers comfort sons."

6 Hark! the city is in uproar!
It is coming from the temple!
'Tis the Eternal dealing venge-
ance
to the full upon his foes!

When you see this, your heart 14
shall be rejoicing,
your health shall flourish like
fresh grass, 15
at sight of the Eternal's favour
to his servants,
and of his wrath against his
foes.

7 Ere ever Sion travailed,
she gave birth;
ere ever her pangs came,
she bore a son!
8 Whoever heard of such a thing?
whoever saw the like?
Did ever land bring forth its
people
in a single day?
Was ever any nation born
thus all at once?
Yet Sion had no sooner travailed,
than she brought her sons to
birth.

For the Eternal comes like fire, 15
with chariots like a whirlwind,
to deal his anger out in scorching
heat,
the blaze of his rebuke.
On the whole world the Eternal 16
will pass sentence
with his fire and sword.
Any who consecrate and cleanse 17
themselves
to enter groves for ritual
dances,
any who eat the flesh of swine,
of mice and crawling vermin—
their rites and their devices 18
shall perish, by the Eternal's
order.

9 But why should I not help her
to bring forth
what I bring to the birth? says
the Eternal.
Why should I close the womb,
when I
have brought the babe to
birth? so says your God.
10 Rejoice, Jerusalem; exult in her,
all ye that love her;
rejoice, rejoice with her, all ye
who once mourned over her;
11 that you may suck and satisfy
yourselves

"The hour is near for summon-
ing
all nations and all races,
to witness my display of might,
a signal deed of dread. 19
Those who survive my judg-
ment I will send
to far-off shores,

to men who have not heard my
 name,
 nor ever seen my power.
 So shall my power be told among
 the nations,
 20 and they shall bring your kins-
 men home,
 back to my sacred hill, back to
 Jerusalem,
 as their due offering to the
 Eternal,
 like offerings brought in vessels
 clean
 by Israelites to the Eternal's
 temple.
 21 Some of these kinsmen I will
 make
 Levitical priests, says the Eter-
 nal.

For as the heavens and earth I 22
 make anew
 shall last before me, the Eternal
 promises,
 so shall your name and race
 remain."

[[From new moon to new 23
 moon and from sabbath to sab-
 bath, men shall all come to offer
 worship in my presence, says the
 Eternal; and then they shall go 24
 outside to gloat over the corpses
 of the apostates, for in their
 corpses the worms never die, and
 the fire that burns them never is
 extinguished, till they are a dis-
 gust to all.]]

JEREMIAH

1 The story of Jeremiah the son of Hilkiah, belonging to the priests at Anáthoth in the district of Benjamin; to whom the word of the Eternal came during the reign of Josiah son of Amon, king of Judah, in the thirteenth year of his reign. [[It continued to come during the reign of Jehoiakim son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah son of Josiah, king of Judah, when Jerusalem went into exile in the fifth month of that year.]]

4 This word from the Eternal came to me:

5 "Before I formed you in the womb, I chose you; ere ever you were born, I set you apart; I have appointed you a prophet to the nations."

6 Then I said,

"Ah, but, O Lord Eternal, I cannot speak,

I am too young!"

7 But the Eternal said to me, "Say not, you are too young; to whomsoever I send you shall you go, and whatever I command you, shall you speak.

8 Be not afraid at the sight of them, for I am with you to succour you." The Eternal said it. And then the Eternal put

9 out his hand to touch my mouth: the Eternal said to me, "There! I have put my words **10** into your mouth; here and now I give you authority over nations and kingdoms, to tear up, to break down, to shatter, to pull down, to build up and to plant."

11 This word from the Eternal came to me: "Jeremiah, what do you see?" I said, "The shoot **12** of a wake-tree." The Eternal

said to me, "You have seen right; for I am wakeful over my word, to carry it out."

The word of the Eternal came **13** to me again, saying, "What do you see?" I said, "A boiling cauldron, fanned from the north." Then the Eternal said **14** to me, "From the north is bane being blown out on all the inhabitants of the land. For I am **15** summoning all the empires of the north; they shall come and erect their tribunals, each at the entry to Jerusalem and opposite all its walls round about and opposite all the towns of Judah; by them will I pass sentence on all the wickedness of those who forsake me to offer sacrifice to other gods and worship what their own hands made. As for you, brace **17** yourself up, stand up and tell them all that I command you; never be scared at them, lest I scare you at the sight of them. I—I fortify you this day like a **18** town, a bronze wall, against the whole land, against the kings of Judah, the authorities, the priests and the laity; they shall **19** attack you, but they shall not overcome you, for I am with you (the Eternal promises) to succour you."

The word of the Eternal **2** came to me, bidding me go and **2** proclaim this message from the Eternal in the hearing of Jerusalem:

"I remember your early devotion, the love of your bridal days, how through the wolds you followed me,

through lands unsown;
Israel was set apart for the **3** Eternal,

so dear to him, so sacred,
that her spoilers were all pun-
ished;
ill befell them."

4 Listen to the Eternal's word,
O house of Jacob and all
families of the house of Is-
rael;

5 "What did your fathers find
wrong in me that they went
far from me,
went after empty idols and be-
came empty themselves?

6 They never said, 'Where is the
Eternal, who brought us up
from Egypt's land,
who led us through the desert,
through a land of steppes
and holes,
through a land of drought and
darkness deep,
a land where no one travels, no
one dwells?'

7 Yes, and I brought you to a
garden-land, to eat the fruit
and good things of it;

but when you entered, you be-
fouled my land and made
my heritage abominable—

8 the priests never asked, 'Where
is the Eternal?'

those who handled the law cared
nothing for me,

the rulers rebelled against me,
the prophets prophesied by Baal
and sought useless idols.

9 So I must still indict you, the
Eternal says,
and indict your children's chil-
dren;

10 cross to Cyprus and the west,
and see,
send east to the Arabs, and
inquire—

see if there ever was the like of
this;

11 has any nation ever changed its
gods (gods that are no gods)?
But my people have changed their
Glory for a useless thing!

Well may the heavens be ap- 12
palled and shudder;
for my people have done double 13
wrong,

they have forsaken me, the re-
servoir of fresh water,
and hewn out cisterns for them-
selves,
leaky cisterns that cannot hold
any water!

Is Israel a defenceless serf, 14
a home-born slave,
that he should be plundered,
and his towns laid waste?

Young lions roar at him, 15
growling aloud;
they lay his land desolate,
empty of inhabitants;

men of Memphis and of Daphne 16
strip you to be slaves;
have you not brought this on 17
yourself,
by abandoning your God?

What right had you to go to 18
Egypt,
to drink from the Nile?

What right had you to go to
Assyria,
to drink from the Euphrates?

Your own wickedness will pun- 19
ish you,
your apostasy will chastise
you.

See for yourself how sore it is
for you

to abandon me,
to have no reverence for me,
says the Lord, the Lord of
hosts.

Long ago you broke your yoke 20
and snapped your harness,
you said, 'I will not serve thee';
and on every height,
under every green tree,
you wantoned like a harlot.

21 Yet I had planted you a noble
vine,
of right good stock.

And into what a foul thing you
have turned,
a vine wild and degenerate!

22 You may wash yourself with lye
and plenty soap,
but I see your sin of the deepest
dye,
says the Lord Eternal.

23 How dare you say, 'I am not
stained,
I have not sought the Baals'?
Look at your life in the Valley,
think how you have carried
on:

you are a swift young camel,
that doubles on her tracks,

24 a heifer running wild in the wold,
heated with passion,
snuffing the breeze, in the rut-
ting season—
who can control her?

No male need trouble to search
for her;
all can find her at mating-
time.

25 Do not run your feet bare,
your throat dry.

But 'It is no use to talk;
I am in love with foreign gods,'
you cry,
'and after them I hie.'

26 Like a thief caught and con-
founded,
so shall Israel's house be con-
founded,

27 calling a pole 'my father,'
calling a pillar 'my mother'!

They have turned their backs to
me,
and not their faces;
and yet they cry, when trouble
comes,
'Arise and save us'!

28 But where are your gods,

the gods you made for your-
self?

Let them arise to save you,
if they can, in your trouble!

(for you have as many gods
as towns, O Judah;
and as the streets are in Jeru-
salem,
so sacrifices abound to Baal.)

Then why upbraid me, 29
when you are godless, all,
when you are rebels, all?—
the Eternal protests.

In vain I struck your citizens, 30
they would not be corrected;
the sword devoured your proph-
ets
like a lion, a man-eater,
but fear you would not, 31
would not heed the word of
the Eternal.

Have I been a desert to Israel,
or a land of gloom?

Then why do my people say,
'We please ourselves,
we will not come to thee'?

Can a girl forget her trinkets, 32
or a bride her sash?

And yet my people have for-
gotten me,
days without number!

Your course you have directed 33
to intrigues of love,
and trained yourself to follow
evil paths;

your hands are stained 34
with innocent blood;
and for all this
I will arraign you.

Yet you say, 'I am innocent; 35
surely his anger is over.'
I will condemn you for saying,
'I have not sinned.'

36 Why do you cheapen yourself
by shifting your course?
you will find Egypt fail you,
as Assyria did;

37 you will have to leave Egypt
also,
hands clasped on head for
shame;
for the Eternal has rejected
those you rely on,
and nothing will you gain by
them.

3 . . . saying, if any man di-
vorce his wife,
and she leaves him,
if she belongs to another man,
can she come back to him?
Would not a woman like that
be wholly polluted?
And you, who have wantoned
with many a lover,
you would come back to me!—
says the Eternal.

2 Look up at the bare heights,
see!

Where have not men lain with
you?

You sat awaiting lovers by the
road-side,

like a nomad in the desert;
you have polluted the land
with your harlotry and vice;

3 your host of lovers
has been a snare to you,
and yet you were as brazen as a
harlot,
you would not blush for it.

4 And now you begin to call me,
'Dear bridegroom of my
youth'!

5 'He will not keep it up,' you say,
'he will not be angry for ever!'
So you say, but what you do
is vilest of the vile."

6 [[During the reign of king
Josiah, the Eternal said to me,
"Have you seen what turncoat
Israel has done, going up every

height, going under every green
tree, and playing the harlot
there? I thought, after all that, 7
she would surely turn back to
me. But she did not turn back;
and although her faithless sister
Judah saw plainly that, as Israel 8
had committed adultery, I had
divorced her and handed her a
bill of divorce, yet Judah her
faithless sister was not afraid;
she too went and played the
harlot. The light-hearted wan- 9
ton, she polluted the land and
committed adultery with stones
and trees! Yet, for all that, this 10
faithless Judah has not turned
back to me with her whole heart,
but insincerely." So the Eter- 11
nal said to me, "Turncoat Israel
has proved herself better than
faithless Judah. Go and pro- 12
claim this northward; say,
'Turn again, turncoat Israel,
turn to me,

the Eternal pleads;

I will not frown on you, for I am
merciful,

I will not keep it up against
you.

Only acknowledge your guilt, 13
confess

you have rebelled against the
Eternal, your own God,

and lavished love on foreign gods
under all green trees,

and refused to listen to my
voice, says the Eternal.'"]

[[“Turn back, O turncoat 14
children, says the Eternal, for it
is I who am your lord; I will
take one or two of you, one from
a town here, two from a clan
there, and bring you to Sion,
where I will give you rulers after 15
my own heart who shall furnish
you with knowledge and with
sense. In after days, when you 16
become numerous and fruitful
in the land, says the Eternal,
men shall no longer speak of

'the ark of the Eternal's compact'; that shall never enter their minds, they shall not remember it, they shall never miss it, and it shall never be
 17 re-made. They shall call Jerusalem then 'the throne of the Eternal'; and all nations shall gather to it, living no longer by the stubbornness of their evil
 18 minds. In those days the house of Judah shall join the house of Israel, and they shall come out of the north-land together to the land that I gave as a heritage to your fathers."]]

19 I thought that I would treat you like a son,
 and give you a delightful land,
 the fairest heritage of any nation.

I thought that you would call me Father,
 and never turn away from me.

20 But as a wife betrays her husband for her lover,
 so you have betrayed me,
 O house of Israel—says the Eternal.

21 Hark, I hear them on the bare heights,
 Israel beseeching and bewailing;
 for they have wilfully gone astray,
 ignoring the Eternal One,
 their God.

22 Turn back, you turncoat children,
 and I will heal your hurt.

"Here we come, we come to thee,
 for thou art our own God.

23 These hills are no help,
 these orgies on the mountains!
 Only in the Eternal One, our God,
 lies any help for Israel.

Baal-worship has always de- 24
 voured
 the fruit of our fathers' toil,
 their flocks and herds,
 their sons and daughters.

Let us lie down then in our 25
 shame,
 let our dishonour cover us;
 for we have sinned against our God,

both we and our fathers,
 from our youth till now,
 and never have we listened
 to the voice of our own God."

[[If you will turn back, O Is- 4
 rael,
 if you will turn to me,
 if you will put away your idols vile
 and never stray from my sight,
 if you will swear, "As the Eter- 2
 nal lives!"
 from lives just, honest, right,
 then shall the nations seek their
 bliss through him,
 and glory in him.]]

Here is the word of the Eternal 3
 for the men of Judah and the
 citizens of Jerusalem:

"Break up your fallow ground,
 never sow among thorns;
 when you devote yourselves to 4
 the Eternal,
 devote your hearts;
 lest my fury blaze and burn
 like fire,
 past quenching, for your evil
 deeds."

* * *

Utter this in Judah and Jeru- 5
 salem,
 proclaim it and announce it,
 blow the trumpet through the
 land,
 shout this aloud:

"Let all gather and escape
 to the fortified towns!"
 Hoist the signal for Sion;
 quick, run to cover!

- For calamity is coming from the north,
and dire disaster.
- 7 The lion is up from his lair,
the havoc of nations;
he has broken loose, he strides ahead
to harry the earth!
- 8 Gird on sackcloth then,
lament and wail;
for it will not turn from us,
the Eternal's fierce anger.
- 9 [[That day, says the Eternal,
the courage of king and chiefs
will fail,
the priests shall be appalled,
and the prophets aghast;
- 10 "Ah, Lord Eternal," they will cry,
"thou hast deceived this people utterly!
Thou didst promise peace to them,
and here the sword cuts to the very soul!"
- 11 At that time this people and Jerusalem shall be told:
"A hot blast blows from the desert
on my country-folk,
12 no breeze to winnow and to cleanse,
but a wild, tearing wind;
for now I sentence them.]]
- 13 The foe comes up like driving clouds,
his chariots like a hurricane,
his horses swifter than a vulture's swoop—"
woe betide us! we are undone!
- 15 Hark, a message from Dan,
bad news from the hills of Ephraim!
- 16 Proclaim the warning in Jerusalem:
"Leopards are leaping
from a far land,
leaping and growling
at the townships of Judah,
17 lurking out there in the fields,
round her on every side;
- for she has defied me,
says the Lord of hosts."
- You have brought it all upon 18
yourself
by the way you lived;
your evil drives it to your heart,
this bitter, mortal stroke.
Wash your heart clean of evil, 14
to be saved, Jerusalem.
How long are wicked plans
to lodge with you?
- O my heart, my heart! it 19
writhes!
Oh how it throbs!
My soul is moaning!
I cannot hold my peace,
for I hear the blare of trumpets
and the battle-cry.
Crash upon crash!— 20
the whole country is down,
our tents are laid low in a second,
our curtains torn down in a second!
- How long must I see war-signals 21
and hear trumpet-blasts?
My people are senseless, 22
they care not for the Eternal;
dolt of a household,
devoid of understanding,
they well know how to do wrong,
but have no mind to do right.
- I look out on earth—lo, all is 23
chaos,
I look at heaven—its light is gone,
I look out on the mountains— 24
they are reeling,
and all the hills are swaying!
I look out—lo, no man is to be 25
seen,
the very birds have flown!
I look out—lo, the corn-land lies 26
a desert,
the towns all razed by the
Eternal's rage.
For this is what the Eternal has 27
decreed:

- "The land shall all be desolate;
 28 earth shall mourn over it,
 and heaven above wear black,
 but I will not repent of my resolve,
 and from my purpose I will not go back.
- 29 At the noise of the horsemen
 and archers,
 the land is all in flight,
 men taking cover within woods
 and caves,
 and clambering the rocks;
 every township is abandoned,
 not one soul is left.
- 30 You ruined creature, what will you do?
 Array yourself in scarlet?
 Deck yourself out in gold, and
 paint your eyes?—
 you beautify yourself in vain!
 Your paramours despise you;
 they are out for your life.
- 31 Hark! the scream of a woman in labour,
 her cry as she bears her first-born!—
 'tis the shriek of maiden Sion,
 panting, clutching for help,
 crying, 'Oh and alas! all is over,
 they are murdering me!'
- 5** Scour the streets of Jerusalem,
 search the squares and see
 if you can find a man of honest
 mind
 and true integrity.
- 2 They may swear, 'As the Eternal lives!'
- but the oath is perjury.
- 3 O thou Eternal, what thou lookest for
 is honesty, not falsehood.
 Thou hast struck them, but they
 smarted not,
 they would not learn;
- they hardened themselves like a flint,
 they would not turn.
- 'But these are the poor,' I said, 4
 'mere ignorant folk,
 who never learned the rules of
 the Eternal
 or the religion of their God.
 I will turn to the upper classes, 5
 I will talk to them;
 for they have learned the rules
 of the Eternal,
 and the religion of their God.'
 But they had flung off all restraints,
 and broken every bond.
- So a lion from the jungle shall 6
 slay them,
 a wolf from the steppes;
 a leopard shall prow! around
 their towns,
 till he who ventures out is torn
 in pieces;
 for they have sinned repeatedly,
 and lapsed over and again."
- "How can I pardon them?" 7
 the Eternal asks;
 "for they have abandoned me
 and sworn by gods that are
 no gods.
 I gave them their fill, and they
 turned to vice,
 they were at home in a harlot's house—
 pampered horses, lusty stallions, 8
 neighing each for his neighbour's wife!
 Must I not punish them for 9
 that?"
- the Eternal asks;
 "shall I not make such people
 pay for that?"
- Get in among her vines and 10
 ravage them!
 Strip off her branches—they
 are not the Eternal's!

- 11 For Israel's house and Judah's house
have been full faithless to him.
- 12 They have belied the Eternal,
crying, "He will do nothing!
No harm can come to us,
no suffering from war or famine.
- 13 The prophets are but windbags;
the Word is not with them!"
- 14 So the Eternal, God of hosts, declares,
"Since thus they talk,
I put my Word into your mouth,
Jeremiah,
to be a fire,
and I will make this people fuel
to be burned."
- 15 "I bring a nation on you from afar,
O house of Israel," says the Eternal;
"a nation that endures,
an ancient nation,
with a language that you know not,
and speech you cannot understand.
- 16 Their arrows deal death far and wide;
they are all fighting men.
- 17 They shall devour your harvest
and your food,
your flocks and herds;
they shall devour your grapes
and figs,
and sword in hand shall batter down
your vaunted forts, each
walled town."
- 18 [[Yet even then, the Eternal declares,
I will not make a clean end of you.
- 19 And when they ask, "Why has the Eternal our God done all this to us?" you shall tell

them, "Just as you forsook me to serve foreign gods in your own land, so you must serve foreigners in a land that is not your own."]]

Proclaim this to the house of 20
Jacob,
announce it within Judah:
"Listen, you foolish, senseless 21
folk,
with eyes that see not,
with ears that hear not;
will you not fear me, says the 22
Eternal,
will you not tremble at my presence?
I set the sands to bound the deep,
a barrier that no breakers shall o'erleap;
the sea may toss, but it cannot prevail,
the waves may roar, but they cannot reach further.
Yet this folk is at heart restless, 23
rebellious;
they swerve aside, defiantly.
They never say to them- 24
selves,
'Come, let us fear the Eternal our God,
who sends the rain in spring and autumn due,
and brings our harvest in its season true.'
It is your crimes that keep such 25
blessings back,
your sins that spoil your welfare.
For rogues are to be found 26
among my folk,
who set their snares to trap their fellows:
like cages filled with birds, 27
their houses are full of swindling gains.
Thus they become great men and 28
prosperous,
grow stout and sleek;
they go to any length in crime,

but make no move for justice;
 they never champion an orphan's cause
 or rally to a poor man's rights.
 29 Must I not punish them for that?"

the Eternal asks;
 "shall I not make such people pay for that?"

30 A horrible thing, an appalling,
 has happened in the land:

31 the prophets prophesy falsely,
 the priests rule at their beck and call,
 and my people love to have it so!

But what will you do, at the end of it all?

6 Fly for safety, men of Benjamin,
 fly from Jerusalem,

blow the trumpet in Tekoah,
 light a beacon on Beth-hak-khêrem;

for trouble is looming out of the north,
 ay, fell disaster.

2 Is it a meadow fair,
 the higher slopes of Sion?

3 Yet shepherds grim are bringing flocks,
 and pitching tents around,
 as though they owned the ground.

4 "Open the campaign," they cry;
 "come on, let us attack at noon!"—

"Pity the day is declining,
 the shadows are lengthening!"

5 "Come on, let us attack by night,
 and wreck her palaces!"

6 For these are their orders from the Lord of hosts:

"Cut down the trees of the country,
 set siege-mounds up against Jerusalem!"

"Ah, the false city,
 harbouring only oppression!
 She keeps her evils fresh, 7
 as a cistern keeps its water.

Sounds rise from her of outrage
 and oppression;

I am always seeing wounds
 and blows.

Take warning, O Jerusalem, 8
 or I will break with you,
 or I will lay you waste,
 and leave you uninhabited.

Go over what is left 9
 of Israel's vineyard,
 scan her as a gardener scans
 twig after twig;

is there a man whom I can 10
 warn,
 and make him listen?

No, this people's ears are
 stopped,
 they never heed me.

Why, the Eternal's word is a disgust to them,
 and no delight!

So I am pent up with my wrath, 11
 weary of holding it in;

vent it I must, on children in the street,
 on gatherings of young men;
 husband and wife shall be seized together,
 old folk and middle-aged.

Their houses shall be turned 12
 over to strangers,
 their wives along with their lands.

For high and low alike are all 13
 greedy for gain;
 prophet and priest alike
 are all deceitful,

treating the wounds of my 14
 people

slightly and lightly,
 saying 'All's well, all's well,'
 when all is not well.

Are they ashamed at their 15
 abominable deeds?

Not they! They know not
 how to blush.

- Therefore they shall fall among
the fallen,
collapsing when I punish
them," says the Eternal.
- 16 "Stand at the cross-roads," the
Eternal said,
"and look for the old path,
ask for the good road and take
it,
so shall you be safe and
prosper."
- 17 But they said, "We will not
take it."
I posted sentinels for them,
I bade them listen to the
trumpet-blast;
they said, "We will not listen."
- 18 Hear then, O heavens,
bear witness against them;
19 hear, O earth,
for I bring evil on this people,
the outcome of their apostasy,
since they would not heed my
words,
and my directions they re-
jected.
- 20 (What care I for incense,
that you bring from Shēba,
or for perfume fetched
from lands afar?
I will not accept your offerings,
I have no pleasure in your
sacrifices.)
- 21 Therefore—it is the Eternal's
word—
I lay stumbling-blocks before
this people;
father and son shall both trip
over them,
neighbour and friend shall
perish.
- 22 Here is the Eternal's word:
"A people is coming
out of the north-land,
a power is stirring
from the far ends of earth!
- Bow and javelin they seize, 23
they are cruel, pitiless;
their din is like the roaring sea,
they ride on horses,
mustered like one man
to fight you, maiden Sion."
- "We have heard the news, 24
and our hands are limp,
panic has seized us,
pain like a woman's in trav-
ail."
- "Then venture not into the 25
country,
walk not on the road;
for the foe has a sword,
and terror is abroad.
Gird on sackcloth, my daughter, 26
my people,
sprinkle yourself with ashes,
mourn as for an only son,
lamenting bitterly;
for suddenly the spoiler
falls upon you."
- "I have made you an assayer 27
for my folk,
to learn and to assay their
life—
rebellious creatures, all of them, 28
slandering me up and down!
base metal, all of them,
wholly depraved!
The bellows make a blast, 29
the fire consumes the lead;
but vain it is to smelt them,
for the slag cannot be purged
away.
'Refuse silver' is their name; 30
for the Eternal refuses to have
them."
- The message that came to 7
Jeremiah from the Eternal:
Stand at the gate of the Eter- 2
nal's house and make this pro-
clamation there. "Listen to the
Eternal's message, all you Judah-
ites, who enter by these gates
to worship the Eternal; here is 3

what the Lord of hosts, the God
 4 of Israel, has to say. Amend
 your life and doings, that I may
 dwell among you in the temple
 here. Never rely on false
 phrases like, 'This is the Eter-
 nal's own temple, his very own
 temple, his very own temple!'
 5 [[If you really amend your life
 and doings, if you really see
 justice done between man and
 6 man, if you give up oppressing
 aliens, orphans, and widows,
 give up shedding innocent blood
 in this place and following other
 7 gods to your own hurt, then
 I will allow you to remain in this
 place, in the land that I gave to
 your fathers for all time.]]
 8 You are relying on false phrases,
 9 to no profit. What? Steal,
 murder, commit adultery, per-
 jure yourselves, sacrifice to
 Baal, wander after other,
 10 outside gods, and then come
 to present yourselves before
 me in this house, which
 belongs to me, thinking you
 are now quite safe—safe
 to go on with all these abomi-
 11 nable practices! Do you take
 this house, my very own house,
 for a robbers' cave? I see you,
 the Eternal cries, I see you!
 12 Go to my sacred shrine at Shilo,
 where at first I fixed my pres-
 ence; look at what I did to it, on
 account of the wickedness of
 Israel my people! So now with
 13 you. Since you have done all
 this, since you would not listen
 when I spoke to you eagerly and
 earnestly, since you would not
 14 answer my call—as I did to
 Shilo, so will I do to my very
 own house here, the house on
 which you rest your confi-
 dence, the place that I gave
 15 to you and your fathers. And
 I will fling you out of my
 sight, as I flung out your

kinsmen, the whole race of
 Ephraim.

Jeremiah, pray not for this 16
 people; lift no cry for them, and
 lay no plea of intercession be-
 fore me, for I will not listen to
 you. Do you not see what they 17
 are doing in the towns of Judah
 and in the streets of Jerusalem?
 The children are gathering fire- 18
 wood, the fathers kindle the fire,
 and the women knead dough, to
 make cakes for the Queen of
 Heaven; also they pour liba-
 tions out to other gods—in
 order to spite me! Spite me? 19
 says the Eternal—they are
 spiting themselves, bringing
 shame on themselves! This, 20
 therefore, is the sentence of the
 Lord Eternal: my anger and
 fury shall be poured on this
 place, over man and beast, tree
 and crop; it shall burn, never
 to be quenched."

This is what the Lord of hosts, 21
 the God of Israel, says: "You
 can add your burnt-offerings to
 your other sacrifices, and eat
 the flesh yourselves! When I 22
 brought your fathers from the
 land of Egypt, I said nothing
 to them, I gave them no orders,
 about burnt-offerings or sacri-
 23 fices; my orders were, 'Listen to
 my voice, and I will be your
 God, as you shall be my people:
 live exactly as I order you, that
 you may prosper.' But they 24
 would not listen, they would not
 lend an ear; they lived as their
 own evil, stubborn hearts
 prompted them; they grew
 worse instead of better. From 25
 the day your fathers left the
 land of Egypt, down to this
 day, I have been sending you
 all my servants the prophets
 eagerly and earnestly. But 26
 this people would not listen to
 me, they would not lend an

- ear; they were obdurate, they did worse than their fathers.
- 27 [[Tell them all this,
yet they will not listen to you;
summon them,
yet they will not reply.]]
- 28 Tell them, here is the nation
that would never listen
to the voice of the Eternal
their own God,
that never would be schooled,
that has ceased even to speak
of being faithful."
- 29 "Cut off your tresses, cast them
away,
raise dirges on the bare
heights;
for the Eternal has rejected and
renounced
a race with whom he is wroth.
- 30 For the men of Judah have
done evil under my eyes," says
the Eternal; "they have defiled
the house that belongs to me,
by putting their detestable idols
inside it, and they have erected
shrines to Topheth, in the valley
belonging to Ben-Hinnom, for
burning alive their sons and
daughters—a thing that I never
ordered, a thing that never
entered my mind! So the day
will come, the Eternal declares,
when its name shall no longer
be Topheth, or The valley be-
longing to Ben-Hinnom, but
The valley of Slaughter; for they
will be burying corpses in To-
pheth, till no room is left. The
corpses of this people shall
be food for wild birds and
wild beasts; no one shall scare
34 them away. And I will silence
in the towns of Judah and in the
streets of Jerusalem the sound
of mirth and joy, the voice of
the bridegroom and the voice
of the bride; the land shall lie

waste. At this time, says the **8**
Eternal, the bones of the
kings of Judah, the authorities,
the priests, the prophets, and the
citizens of Jerusalem, shall be
torn from their graves and ²
spread out before the sun, the
moon, and all the starry host,
whom they loved and served,
whom they followed and con-
sulted, whom they worshipped;
instead of being gathered and
buried, they shall be so much
dung on the surface of the earth.
And wherever I scatter the rest, ³
all the survivors of this evil race,
they shall prefer death to life,
says the Lord of hosts.

Tell them that this is the Eter- ⁴
nal's word:

Does not a man get up when he
has fallen?

Do men not retrace their
steps, after a wrong turn-
ing?

Then why does this people per- ⁵
sist,

when they have taken a
wrong turning?

They stick fast to their false-
hood,
they will not retrace their
steps.

I have listened and heard what ⁶
they say;

not a word of the truth!—

not a man repenting of his sin,
saying, 'What have I done?'

Everyone plunges ahead,
like a cavalry charge!

The very stork of the air ⁷
knows when to migrate;
the dove, the swift, the crane,
keep to the time of their
coming;

but my people never heed
the Eternal's ruling.

What! you say, 'We are wise, ⁸

- we do have his directions'—
 when lo, your scribes have
 written them wrong,
 and falsified them?
 9 No, the 'wise' shall be discom-
 fitted,
 dismayed and tricked.
 They have rejected the Eternal's
 word;
 so what 'wisdom' have they?
 13 I will destroy them utterly, says
 the Eternal,
 for there are no grapes on
 that vine,
 no figs on that fig-tree—
 their leaf is fading!"
- 14 "Why sit we still?
 Let us gather together
 and make for the fortified towns,
 to meet our doom there!
 For our God has doomed us to
 perish,
 has drugged us with poison,
 for sinning against him!"
- 15 We looked for peace,
 but no good came;
 for an hour of healing,
 and here is dismay!
- 16 We can hear the foemen's horses
 snorting as far north as Dan;
 at the neighing of his stallions
 the whole country quakes;
 the land is laid bare, at their
 coming,
 the city stripped of citizens."
- 17 "Yes, I am sending you ser-
 pents,
 snakes that none can charm;
 and they shall bite you,"
 the Eternal declares.
- 18 My sorrow is past healing,
 my heart is sick within me.
- 19 Look at my poor people
 moaning far and wide—
 "Is the Eternal not in Sion?
 Has her King left her?"
- 20 Summer is over, the harvest is
 ended—
 with nothing to keep us alive!"

My poor people, they are 21
 broken,
 and I am broken-hearted;
 I go a-mourning,
 seized with dire dismay.
 Surely Gilead has balsam! 22
 Surely there are healers there!
 Then why does my poor people
 get no healing for their wound?
 Oh that my head were waters, 9
 mine eyes a fount of tears,
 that I might weep all day and
 night
 for the slain of my poor
 people!

Oh that I were in the wolds 2
 at a khan for wayfarers!
 For fain would I forsake my
 people
 and be quit of them!
 They are adulterers, all of them,
 a gang of faithless men;
 they ply their tongues 3
 like bows, for slander;
 they are a power for dishonesty,
 not for honesty, in the
 land.
 They pass from one crime to
 another,
 "ignoring me," says the Eter-
 nal.

Beware of your neighbours, 4
 let no one trust his brother;
 for a brother will cheat like a
 Jacob,
 and a neighbour will be
 slandering;
 each deceives the other, 5
 no one tells the truth,
 they train themselves to lie,
 these knaves and fools,
 they oppress and oppress,
 they deceive and deceive, 6
 and—"they choose to ignore
 me,"
 says the Eternal.

"Therefore"—the Lord of hosts 7
 declares—

"I must test them in the
 melting-pot;
 for how can I overlook
 my people's crimes?
 8 Their tongues are deadly
 arrows,
 with their treacherous talk;
 a man speaks to his neighbour
 peaceably,
 and secretly he plots against
 him.
 9 Must I not punish them for
 that?"
 the Eternal asks;
 "shall I not make such people
 pay for that?
 10 Raise a lament for the
 mountains,
 a dirge for the downs,
 wasted and emptied of men;
 no lowing of cattle in them—
 all creatures have fled and gone,
 both bird and beast:
 11 and Jerusalem I will turn into a
 heap of ruins,
 a mere haunt of jackals;
 the townships of Judah I will
 lay bare,
 till none dwells there."
 12 [[Who is wise enough to under-
 stand this?
 Who is in the Eternal's con-
 fidence to know
 why the country is so ruined,
 like a desert waste untrav-
 elled?
 13 "Because they have forsaken
 the law I put before them,
 and disobeyed my orders,
 and not lived as I told them;
 14 because they followed their own
 stubborn minds,
 and Baals, as their fathers
 taught them;
 15 therefore," says the Lord of
 hosts, the God of Israel,
 "I will feed this people with
 bitter wormwood
 and give them poisonous
 drugs,

I will scatter them among 16
 nations
 unknown to them and their
 fathers,
 and after them I send the sword,
 till I have done away with
 them."]]

Listen, call the mourning women, 17
 call them to come!
 Send for those well-skilled in
 dirges,
 call them quick to come!— 18
 to raise a coronach over us,
 till our own eyes run down
 with tears,
 and floods gush from our eye-
 lids.
 Yet listen to the Eternal, O ye 20
 women,
 let your ears take in his words,
 ere you teach your daughters a
 lament,
 or a dirge to your fellows;
 listen to this wail from Sion— 19
 "What ruin, what dishonour!
 forced to leave our country,
 forced away from home!
 Death has climbed in at our 21
 windows,
 made his way into our halls,
 Death cuts down children in
 the street,
 and young men in the square;
 dead bodies drop like dung 22
 over the country,
 like wisps behind a reaper,
 never lifted."

* * *

Listen to the word of the **10**
 Eternal for you, O house
 of Israel; here is what the Eter- 2
 nal says:
 Never learn to live like pagans,
 dismayed at portents in the
 sky;
 pagans are dismayed at them,
 but their rites are inane. 3
 Here is a tree felled from the
 forest,
 trimmed by a woodman's axe,

- 4 decked out with silver and with gold,
 9 with plates of silver from Tarsus,
 with gold from Ophir,
 all jewellers' and joiners' work,
 decked out in violet and purple cloth,
 the work of craftsmen,
 4 then propped with nails and hammer,
 to keep it from falling!
 5 Idols are like scarecrows in a field,
 they cannot say a word;
 they have to be carried,
 for they cannot move a step.
 Have no fear of them; they cannot hurt you—
 no, nor help you!
- 6 [[There is none like thee, O Eternal;
 great thou art, great thy presence in its power!
 7 O King of nations, who would not revere thee?
 For reverence is thy due;
 no sage, no royalty, in all the world,
 none is like thee.]]
- 8 Stupid and senseless are they, one and all—
 what idols teach is wooden like themselves!
- 10 But the Eternal is the real God,
 a living God, an everlasting King;
 earth trembles when he rages,
 no nation can endure his wrath
- 11 [[Tell them this: the gods who never made heaven and earth shall vanish off the earth and from under heaven]],
 12 who by his power made the earth,
 who by his wisdom founded the world,
 and by his knowledge spread heaven out;
 when he thunders, the heavens 13 are in tumult,
 he makes mists rise from the ends of the earth,
 he flashes lightning through the rain,
 and brings wind from his storehouses.
 It strikes man dumb and sense- 14 less;
 the goldsmith is ashamed of his carved image,
 his metal image is a futile thing.
 There is no breath of life in idols; 15 they are a vain delusion,
 they break down when the test arrives—
 not like him who is Jacob's own 16 possession;
 for he who formed the universe is Jacob's God,
 his name is the Lord of hosts.
 * * *
- Pick up your bundle to depart, 17 O city besieged!
 [[For here is what the Eternal 18 says: This time I proceed to eject the inhabitants of the country and harry them until they pay the penalty.]]
 I said, "Alas, I am undone, 19 my wound is deep!
 a wound indeed, and yet I must endure it.
 My tent is wrecked, 20 the ropes all broken;
 my children are no more, they are all gone,
 none left to raise my tent again, to hang up its curtains.
 For the authorities were senseless, 21 seeking no guidance from the Eternal;
 so they had no success, and all their folk are scattered.
 Listen, there comes a din, 22 a mighty clamour from the north!

Judah's townships are to turn a waste,
a haunt for jackals."

23 [[O thou Eternal, well thou knowest that man's course lies not in his own hands; it is not in a man to have control over his
24 actions. So correct us, O Eternal One, but not too hard; not in a passion of thine anger, lest thou make our numbers few.

25 Vent thy full fury on pagans who disown thee,
on races who never invoke thee;
for they have devoured Jacob utterly
and laid waste his home-
stead.]]

23 **9** A word from the Eternal: A wise man must not glory in his wisdom, nor a warrior in his strength, nor the rich man in his
24 riches; he who glories is to glory in this, that he has insight into me, that he knows I am the Eternal, dealing in kindness, justice, and goodness upon earth—for these are my delight.

25 [[The day is coming, the Eternal declares, when I will punish all the circumcised who are
26 uncircumcised in heart—Egypt, Judah, Edom, Ammon, Moab, together with the crop-haired nomads. All other nations are uncircumcised—and the house of Judah is all uncircumcised in heart.]]

11 This message came to Jeremiah from the Eternal,
2 "Speak to the men of Judah and
3 the citizens of Jerusalem, tell them that this is the word of the Eternal, the God of Israel: 'Listen to the terms of this compact—a curse on the man who will
4 not listen!—this compact which I enjoined upon your fathers

when I brought them out of that iron furnace, the land of Egypt; I told you, if you obeyed my orders and carried out all my commands, then you would be my people, and I would be a God to you, confirming the oath I
5 swore to your fathers, when I promised them a land abounding in milk and honey—as you have to-day.'" I answered the Eternal that I would certainly pro-
claim this. Then the Eternal 6 bade me proclaim all this in the towns of Judah and in the streets of Jerusalem saying, "Listen to the terms of this compact, and obey them." But 8 they did not obey them.

The Eternal then said to me, 9 "There is mutiny among the men of Judah and the citizens of Jerusalem; they have gone 10 back to the iniquities of their ancestors, who would not listen to what I said; they have gone after foreign gods, to serve them; the house of Israel and the house of Judah have broken the compact that I made with their fathers. Therefore (the 11 Eternal declares) I am bringing on them disaster that they cannot escape; nor will I listen to them, when they cry to me. The 12 townsmen of Judah and the citizens of Jerusalem may go and cry to the gods to whom they sacrifice; but they will be no help to them at all on the day of their disaster."

What right has my beloved in 15 my house,
when she has given herself to vile ways?

Can vows and consecrated flesh absolve your guilt,
or let you off?

You once were called to be 16 a lovely spreading olive-tree;

but it is blasted in a thunder-
clap,
its branches broken.

17 [[For the Lord of hosts, who
planted you, has decreed evil
against you, on account of
evil wilfully done by the house
of Israel and the house of Judah
in spiting me by sacrificing to
Baal.]]

* * *

18 The Eternal lets me know their
plot,

I see what they are doing!

19 I was like a trustful lamb,
led out to be slaughtered;
I knew not of their plot,
to cut me down in my full
bloom,
to cut me out of the land of the
living,

that my very name might be
forgotten.

20 Ah but, O thou Eternal, thou
just judge,

testing the very heart and mind,
I shall see thee take venge-
ance on them;

for I have told thee of my
plight.

21 "This, then, is the Eternal's
sentence on the men of Anâ-
thoth, who seek your life, say-
ing, 'You must not prophesy in
the name of the Eternal, else

22 you die at our hands'—this is
what the Lord of hosts has to
say: I will punish them.

their young men shall be put to
the sword,

their sons and daughters shall
perish by famine,

23 not one survivor shall be left to
them;

for I will bring disaster on the
men of Anâthoth,

in the year fixed for their
punishment."

when I complain to thee;
yet I would argue this with
thee—

Why do bad men prosper?
why are scoundrels secure and
serene?

Thou plantest them and they 2
take root,
they flourish, yes and they
bear fruit!

Thou art always on their lips,
but far, far from their
hearts.

Eternal One, thou knowest me, 3
hast proved how true is my
heart to thee;
drag them away like sheep to
the slaughter,
reserve them for their day of
doom!

[[How long is the land to lie woe- 4
begone,
and the green growth all to
wither?

Birds and beasts are perishing
by the wickedness of the na-
tives,

who say, "God never sees
what we do!"

Wheat they sow and thorns they 13
reap—

plenty of pains and no profit!

They are disappointed of their
crops,
by the fierce anger of the
Eternal.]]

"If you have run with men on 5
foot, and they have tired
you out,

then how can you keep up
with horses?

If you take cover in a land of
peace,

then what will you do in the
jungle of Jordan?

For even your brothers and your 6
father's household,
even they have played you
false,

12 Thou art always in the
right, Eternal One,

even they have raised a hue and
cry after you;
for all their smooth words,
never trust them.

* * *

7 I have forsaken my house,
my heritage I have abandoned,
I have given over my dearly
beloved
to the hand of her foes.

8 My heritage has turned upon
me,
like a lion in the forest;
she has raised her voice against
me—
so I hate her.

9 Do I count my heritage a car-
case torn by hyenas,
that the vultures gather
round her?

Go and gather all the wild
beasts,
bring them to devour her.

10 A host of nomads have de-
stroyed my vineyard,
and trampled down my lot;
my delightful lot is made
a desolate waste.

11 They have made it desolate,
desolate, webegone, to my
sorrow;
the country lies all desolate,
and no one takes it to heart.

12 The ravagers roam the very
heights on the downs,
for the Eternal's sword de-
vours
the land from end to end,
till not a creature is secure."

14 "As for all my evil neighbours,
who lay hands upon the heritage
which I made over to my people
Israel, I will tear them from
their land," says the Eternal,
"and I will tear the house of
15 Judah from their hands. But,
after I have torn them up, I will
relent and have pity on them,
and put them back, every man
of them on his own property

and on his land. Then, if they 16
are careful to learn the ways of
my people and how to swear by
my name, saying 'As the Eter-
nal lives!' (just as once they
taught my people here to swear
by Baal), they shall be built up
among my people; but if any of 17
them will not listen, then I will
tear up that nation, uprooting
it," says the Eternal.

This is what the Eternal **13**
said to me: "Go and get a
linen waist-cloth, and wrap it
round your waist; do not steep it
in water." So I got a waist-cloth, 2
as the Eternal had told me, and
I put it on. A second time the 3
Eternal's word came to me, say-
ing, "Take that waist-cloth you 4
bought, the waist-cloth round
your waist, and go away and
hide it at Parah in a crevice of
the rock." So I went and 5
buried it at Parah as the Eter-
nal had ordered me. Many 6
days afterwards the Eternal
said to me, "Go to Parah and
fetch the waist-cloth which I
ordered you to bury there." So 7
I went to Parah and unearthed
the waist-cloth from the place
where I had buried it. And the
waist-cloth was spoiled, quite
useless! Then the word of the 8
Eternal came to me saying,
"Hereby the Eternal declares: 9
So will I spoil the pride of
Judah and the vast pride of
Jerusalem. This evil people, who 10
will not listen to my words, who
follow their own stubborn mind
and go after foreign gods to
serve and worship them—they
are to become quite useless, like
this waist-cloth. For I meant 11
the whole house of Judah and
the whole house of Israel to hold
fast to me, says the Eternal,
close as a waist-cloth round a
man's waist, to be a people for

me, a source of renown, of praise
and honour to me; but they
12 would not listen to me. You
shall give them this word,
straight from the Eternal, the
God of Israel: 'Every jar must
be filled with wine.' If they
answer, 'Do we not know that?'
13 then you must tell them straight
from the Eternal: 'I will fill all
the dwellers in this land, the
kings on David's throne, priests,
prophets, all the citizens of Jeru-
salem, fill them till they are
14 drunk, and dash them one
against another, father and son
together (so the Eternal de-
clares); I will have no mercy, I
will not spare, I will have no
pity, till I destroy them.' "

* * *

15 Listen—it is the Eternal speak-
ing—

be not too proud to hearken;
16 do honour to the Eternal, to
your God,
before the darkness falls,
before your footsteps stumble
on the twilight hills,
before the gleam you look for
turns
to dense, dead gloom.

17 If you will not listen,
then I must weep in secret for
your pride,
mine eyes streaming with
tears,
for the Eternal's flock borne
off to exile.

18 Say to the king, say to the
queen-mother,
"Sit low, low down;
for from your heads has dropped
your glorious crown."

19 The towns in the south are
hemmed in,
none can raise the siege;
Judah is all swept away,
swept into exile.

Jerusalem, lift up your eyes and 20
look,
see who are on you from the
north!

Where is the flock entrusted to
your charge,
that flock so fair?

What will you say when you feel 21
the sway
of those you trained as allies?
Shall not anguish seize you,
like the throes of a woman in
labour?

And if you say to yourself, 22
"Why ever has this befallen
me?"—
it is for a host of sins
that you are exposed and
stripped.

Can a negro change his skin? 23
Can a leopard change his
spots?

As soon can you do right,
so accustomed to do wrong!

I will scatter you like straw, 24
driven by a desert wind;
such is the lot I deal to you, 25
your destiny,
because you have forgotten me,
says the Eternal,
and relied on what was false.

I will lift your skirt high 26
and expose you naked,
for your adulteries, your lustful 27
cries,
your vice so foul.

Yes, on the open hills
your lewdness have I seen!
Woe betide you, Jerusalem!
Will you ever be clean?

What the Eternal said 14
to Jeremiah on the
drought:—
A wail goes up from Jerusalem; 2

- Judah is woebegone,
 the citizens are cowering,
 they sit in black on the
 ground;
 3 the nobles send out slaves for
 water,
 but they find none in the res-
 ervoirs,
 and come back with empty
 pitchers,
 disappointed and dumb-
 founded.
- 4 The farmers are aghast,
 for no rain falls;
 the ploughmen are dismayed
 and cover their heads.
- 5 When the hind calves in the
 open,
 she deserts her young;
 6 wild asses stand upon the knolls,
 panting for air,
 their eyes are glazed,
 for lack of pasture.
- 22 Who can give rain? Some false
 god of the pagans?
 Can the skies send down
 showers?
 Is it not thou, Eternal One, our
 God?
 And so we wait for thee,
 who doest all.
- 7 Act, O Eternal, for thine own
 sake,
 even though our sins accuse us,
 though many a time we have
 fallen away,
 and sinned against thee.
- 8 But, O thou hope of Israel,
 her saviour in an evil plight,
 why be like a passing stranger,
 one who stays but for a night?
- 9 Why be like a man asleep,
 who cannot help?
 O thou Eternal, surely thou art
 still among us,
 surely we belong to thee;
 do not forsake us!
- 10 But the Eternal says of this
 people,

"They love to go astray,
 with no check on their wander-
 ing.
 The Eternal is disgusted with
 them;
 he will remember their guilt
 now
 and punish their sins."
 So the Eternal said to me, 11
 "Pray not for this people. I will 12
 not listen to their cry, as they
 fast, and I will not accept the
 burnt-offerings and cereals that
 they offer; I will consume them
 by the sword, by famine, and by
 pestilence." "Ah but, O Lord 13
 Eternal!" I replied, "the proph-
 ets tell them that they will
 never suffer from the sword nor
 from famine, since thou wilt
 give them in this place a settled
 peace." Then said the Eternal, 14
 "The prophets are prophesying
 lies in my name. I never sent
 them, never gave them orders,
 never spoke to them; what they
 prophesy to you is a lying vision,
 a hollow superstition, a decep-
 tion of their own minds. This 15
 therefore is what the Eternal
 has to say about prophets
 who prophesy in my name,
 though I never sent them, who
 promise there will never be
 sword or famine in this country:
 by sword and by famine shall
 those very prophets perish,
 while the people to whom they 16
 prophesy shall be flung out into
 the streets of Jerusalem, dead
 of famine and the sword, with
 not a soul to bury either them
 or their wives or their sons or
 their daughters—for I will pour
 upon them their own wicked-
 ness.

And you shall say to them, 17
 Let my tears stream night and
 day,
 never let them give o'er;

for my poor folk are broken,
wounded sore.
18 When I fare into the fields,
there lie the slain of the
sword;
when I fare into the city,
there is the famine raging;
prophet and priest crouch on the
ground,
at their wits' end."
19 Hast thou rejected Judah alto-
gether?
Hast thou a loathing for Sion?
Why, then, hast thou struck us,
past all recovery?
We looked for peace,
but no good came;
for an hour of healing,
and here is dismay!
20 O thou Eternal, we confess our
guilt,
and the sin of our fathers;
we have sinned against thee—
21 ah, abhor us not, for thine
own sake,
bring no disgrace upon thy
glorious throne,
break not thy compact with
us, but recall it.

15 The Eternal said to me,
"Even though Moses and
Samuel stood before me, my
mind would not turn to this peo-
ple; away with them out of my
2 sight—begone! And if they ask
you, 'Where are we to go?' then
tell them, this is the Eternal's
answer: 'To the pestilence—all
who are doomed to pestilence;
to the sword—all those who are
doomed to the sword; to famine
—all those who are doomed to
famine; and to exile—all who
3 are doomed to exile!' Four
sorts of death I will assign them,
the Eternal declares: sword to
slay, dogs to tear, wild birds to
devour, wild beasts to consume.

And I will make them a horror 4
to all the kingdoms of the world,
on account of what Manasseh
son of Hezekiah, king of Judah,
did at Jerusalem.

Yes, who will pity you, Jeru- 5
salem?

Who will bemoan you?
Who will ever turn aside
to ask for you?

You rejected me, says the Eter- 6
nal,

ever rebelling;
so I put out my hand to crush
you—

I am tired of relenting!
I winnow them with a sieve, 7
in all their townships;

I bereave them of their children,
I destroy my people,
for their vile ways;

at noonday I bring raiders 8
upon mothers and their suck-
lings,

suddenly I strike them
with anguish and with terror;
even a mother of seven sons 9

droops and swoons,
her sun sets ere the day is
done,

she is crushed and con-
founded.

Widows? I have made more 8
widows

than the sands of all the sea;
and the rest of them I leave 9
for their foes to cut to pieces."

* * *

Alas, my mother! you have 10
borne me

to clash and quarrel with all
the world!

I never lent, I never borrowed
money,
and yet all curse me!

Amen to their curses, O Eternal, 11
if ever I failed to pray to thee
for the welfare of my foes,
in disaster and distress!

Am I of iron to withstand them? 12
Can my strength hold out?

15 Eternal One, thou knowest me,
remember me, care for me;
take vengeance for me on my
persecutors,
strike instantly in anger;
remember, 'tis for thy sake I am
taunted
by creatures who despise thy
word.

16 But I delight in it, my very soul
thrills at thy word;
for I belong to thee,
O thou Eternal, God of hosts.

17 I never joined the jesting band,
I never rioted;
I sat alone under thy hand,
sharing all thine indignation.

18 Why, then do I suffer cease-
lessly,
why does my wound fester?
Wilt thou really disappoint me,
like a stream that runs dry?

19 This was the Eternal's answer:
"If you will give up murmuring,
I will restore you to my
service;

if you will purify yourself from
passion's dross,
then you shall be my spokes-
man.

Let other men come over to your
side,
but go not over to join them.

20 I will make you a rampart of a
fort
to resist this people;
they shall attack you but not
master you,
for I am with you to succour
you;

21 I will deliver you from evil men,
and free you from the clutches
of the cruel."

2 **16** This message from the
Eternal came to me, "You
must not marry a wife, you must
not have sons or daughters in
3 this place. For this is the Eter-
nal's sentence upon sons and

daughters born in this place, on
the mothers who bore them, and
on their fathers in this place:
'They shall die of the pestilence, 4
with none to wail for them and
none to bury them; they shall lie
like dung upon the surface of the
ground. They shall be con-
sumed by the sword and by
famine, and their corpses shall
be food for wild birds and wild
beasts.' This is the Eternal's 5
order:

Never enter a house of mourn-
ing,
never go to lament or bemoan
them;

for I withdraw my goodwill
from this people,
says the Eternal.

Throughout the land both high 6
and low shall die
and all unburied lie,
with none to lament or gash
themselves
or cut their hair for them,
with none to press the mourner 7
to take food
on their account,
with none to hand a cup of
comfort
for a father or a mother's
death.

Nor shall you enter any house of 8
feasting,
to eat and drink in company.
For thus declares the Lord of 9
hosts,
the God of Israel:

Before your eyes and in your
day
I banish from this place
the sound of mirth and gladness,
the voice of bridegroom and
of bride.

Now, when you tell all this to 10
the people, and they ask you,
'Why has the Eternal decreed
all this terrible misery against

us? What is our crime? What
 sin have we committed against
 11 the Eternal, our God?' then tell
 them, 'It is because your
 fathers forsook me, the Eternal
 says, because they followed
 foreign gods, serving them and
 worshipping them, because they
 forsook me and did not keep my
 12 law; and because you have done
 worse than your fathers, each
 of you following his own evil,
 stubborn mind, and refusing to
 13 listen to me—that is why I expel
 you from this land to a land
 that neither you nor your
 fathers ever knew, where you
 will have to serve foreign gods
 day and night, who will show
 16 you no favour.' I am sending
 for many a fisherman, says the
 Eternal, to capture this people.
 After that, I will send for many
 a huntsman, to hunt them out
 of every mountain and hill and
 cranny of the rocks.

17 For mine eye is on all they do,
 nothing is hidden from me;
 their guilt does not escape me.
 18 I will doubly punish their guilt
 and sin,
 for desecrating my land with
 dead, detestable idols,
 for filling up my heritage with
 their abominations.
 21 So I will let them feel,
 this once I will let them feel,
 the full force of my power,
 to teach them that my name
 is the Eternal."

* * *

19 O thou Eternal, my strength,
 my stronghold, my refuge in the
 hour of trouble, nations shall
 come from the ends of the earth
 to thee, saying, "All the tra-
 ditions our fathers inherited were
 20 lies, vain and profitless. Is man
 to make gods for himself—gods
 that are no gods at all?"

* * *

"Judah's sin is printed with
 a pen of iron, **17**
 with a point of adamant,
 plain on the tablets of their
 heart,
 on the very knobs of their
 altars,
 on every spreading tree, upon 2
 the heights,
 upon the hills of the open
 country.
 Your goods and all your treas- 3
 ures,
 I will have them seized as
 spoil,
 in requital for sins done
 within your borders.
 You must part with the heritage 4
 I put into your hands,
 and I will make you serve your
 foes
 in foreign lands;
 for you have kindled my wrath
 to a flame
 that shall blaze on and on."

This is the Eternal's word: 5
 A curse on him who relies on
 man,
 and leans upon mere human
 aid,
 turning his thoughts from the
 Eternal!
 He is like some desert scrub 6
 that never thrives,
 set in a dry place in the steppes,
 in a salt, solitary land.
 But happy he who relies on the 7
 Eternal,
 with the Eternal for his con-
 fidence!

He is like a tree planted beside 8
 a stream,
 reaching its roots to the
 water;
 untouched by any fear of scorch-
 ing heat,
 its leaves are ever green,
 it goes on bearing fruit in days
 of drought,
 and lives serene.

11 [[Like a partridge hatching eggs
it never laid,
so is the man who makes
money unfairly;
it leaves him ere his life is over,
and in the end he proves him-
self a fool.]]

12 [[The site of our sanctuary is
a glorious throne, exalted from
13 the very first. O thou Eternal,
Israel's hope, all who for-
sake thee shall be disappointed,
those who abandon thee in the
land shall be reduced to shame,
because they have forsaken the
Eternal, the fresh fountain of
water.]]

9 Deep is a man's mind, deeper
than all else,
on evil bent;
who can fathom it?

10 "I the Eternal search the mind,
I test the heart,
rewarding every man as he has
lived,
and as his deeds deserve."

14 Then heal me, O Eternal, and I
shall be healed,
save me, and I shall be saved;
for it is thou to whom I render
praise.

15 Men taunt me, crying,
"Where is the Eternal's word?
Come on with it!"

16 Yet never would I press thee
to bring on calamity;
I never longed—thou knowest—
for a judgment day;
all that I ever said,
is known to thee.

17 So be not thou a terror to me,
O thou my refuge on the day
of evil.

18 Terrify my tormentors,
terrify them, not me;
bring on them the day of evil,
double ruin for them.

* * *

This is what the Eternal said 19
to me. "Go and stand at the
gate of Benjamin, where the
kings of Judah pass in and out,
and at all the gates of Jerusa-
lem, saying: 'Listen to the word 20
of the Eternal, you kings of Ju-
dah, all you men of Judah, and
all citizens of Jerusalem who
enter by these gates. This is 21
what the Eternal says: For the 22
sake of your lives, never carry
a load on the sabbath, or bring
anything in through the gates
of Jerusalem; never carry any
load out of your houses on the
sabbath, nor do any work, but
keep the sabbath sacred, as I
ordered your fathers—though 23
they would not listen, they
would not lend an ear, but
obstinately refused to listen
and take warning. But if you 24
attend to me carefully, says the
Eternal, and bring in no load
through the gates of this city
on the sabbath, if you keep the
sabbath sacred by doing no
work, then kings of David's 25
dynasty, riding in chariots and
on horses, with the men of Ju-
dah and the citizens of Jerusa-
lem, shall pass the gates of this
city, and this city shall always
be inhabited; men shall come 26
from the towns of Judah and
the districts round Jerusalem
and the land of Benjamin and
the lowlands and the highlands
and the south, bringing burnt-
offerings and sacrifices and
cereal-offerings and incense and
thank-offerings to the house of
the Eternal. But if you will not 27
listen to me, as I bid you keep
the sabbath sacred and forbid
you to carry in loads through the
gates of Jerusalem on the sab-
bath, then I will light a fire in
the city-gates that will burn up

the buildings of Jerusalem and never be put out.'"

- 18** This message came to Jeremiah from the Eternal:
- 2 "Go down to the potter's house, and there I will let you hear what I have to say." So I went down to the potter's house. He was at work with his wheel; and whenever any vessel he was making got spoiled in his hands, he re-moulded it to please himself, till he was satisfied.
- 5 Then the Eternal's word came to me, "O house of Israel, cannot I do to you as this potter does? Why, as the clay in the potter's hands, so you are in my hands.
- 7 [[At one time I may speak of tearing up a nation or kingdom, breaking it down and destroying it; but if that nation turns from its evil, I will change my mind about the evil that I thought of inflicting upon it. Again, I may speak of building up a nation or kingdom, of planting it; but if that nation does evil in my sight by refusing to listen to my voice, then I will change my mind about the benefits which I meant to bestow upon it.
- 11 So give the men of Judah and the citizens of Jerusalem this message from the Eternal: 'I am shaping a calamity for you and devising a plan against you; ah, turn every one of you from your evil courses, amend your life and work!' They will say, 'It is no use to talk; we mean to live as we choose, and follow, every man of us, our own evil, stubborn minds.']]"
- 13 This is what the Eternal says: "Inquire among the nations if the like of this was ever heard, the awful, the appalling thing that maiden Israel has done?

Does hoar-frost ever leave 14
mount Sirion,
or snow Lebânon?
Do cold streams from the hills
ever run dry?
And yet my people have for- 15
gotten me,
and sacrificed to no-gods!
So they stumble as they pass
along the old path,
and then take to bypaths of their
own,
badly made;
till their country goes to ruin, 16
a scorn and horror for all time,
at which the passer-by is
shocked
and openly derides.
Like a sirocco will I scatter 17
them
in flight before their foe;
my back and not my face I turn
to them,
upon their day of woe."

* * *

"Come on," they said, "let us 18
contrive a plot against Jeremiah; we shall not fail to get advice about it from the priests, or counsel from the sages, or some inspiration from the prophets. Come on, let us undermine him with some slander; let us note any word he utters."

Note them, O Eternal, 19
listen to my foes!
Is good to be repaid by evil? 20
They have dug a pit to take my life,
men for whom once (remember)
I made intercession,
pleading in thy presence
to avert thy wrath from them!
Leave their children to fall by 21
famine,
throw them to the sword!
May their wives be childless and
widows,
their men die by the pestilence,

their young men be slain in war!

22 Let shrieks rise from their homes,

when suddenly thou bringest on them the raiders!

For they have dug a pit to capture me,

and hidden traps to catch my feet.

23 But, O Eternal, well thou knowest

all their murderous moves against me;

never pardon their iniquity,

never blot out their sin;

trip them till they crash before thee,

deal with them in thy day of anger!

19 The Eternal said to me,

"Go and get a potter's jar of clay; get some of the leading

laymen and some of the priests,

and go out to the valley belonging to Ben-Hinnom, close to the

entry of the Potsherd Gate; there announce the message I

3 give you, saying, 'Listen to the word of the Eternal, O kings of

Judah and citizens of Jerusalem. This is what the Lord of

hosts, the God of Israel, says: I am bringing a disaster on this

city, that will make the ears of

every hearer ring; because the

people have forsaken me and desecrated this valley by sacrific-

ing here to foreign gods, which

neither they nor their fathers ever knew; kings of Judah have

drenched this valley with innocent blood, erecting shrines

to Baal for burning alive their children as a sacrifice to Baal—

a thing I never ordered, never mentioned, a thing that never

entered my mind! So the day

will come, the Eternal declares,

when its name shall no longer be

Topheth, or The valley belonging to Ben-Hinnom, but The valley of Slaughter; I will 7

empty out here this jar full of plans made by Judah and Jerusalem; I will make them fall by the

sword before their enemies and die by the hand of murderous

pursuers, leaving their corpses as food for the wild birds and

wild beasts; I will make this 8 city a desolation and a scorn, so

that any passer-by shall whistle in surprise and horror at all my

crushing blows; I will make the 9 citizens eat the flesh of their own

sons and daughters, and every man shall eat the flesh of his

fellow, in the siege and straits by which their enemies and

murderous pursuers hem them in.'

Then you must break 10 the jar in presence of the men

who have accompanied you, giving them this message from 11

the Lord of hosts: 'I will break this people and this city just as

one breaks a potter's jar, so that it cannot be repaired.

That is how I will treat this city 12 and its citizens, says the Eternal.

I will desecrate this city 13 like Topheth, and make the

house of Jerusalem and of the kings of Judah as unclean as

Topheth, all the houses on whose roofs sacrifice was offered

to the starry host and libations poured out in honour of foreign

gods.'

Then Jeremiah left Topheth, 14 where the Eternal had sent

him to prophesy, and stood inside the court of the Eternal's

house, where he told the people, "This is what the 15

Lord of hosts, the God of Israel, says: 'I am bringing on the city

and on all her townships the full evil that I threatened; for they

have obstinately refused to listen to my words.'"

20 Now when Pashhur, the son of the priest Immer, who was in charge of the Eternal's house, heard Jeremiah making this prophecy, Pashhur struck the prophet Jeremiah and put him in the stocks at the upper Gate of Benjamin, beside the house of the Eternal. Next day, when Pashhur released Jeremiah from the stocks, Jeremiah said to him, "The Eternal's name for you is not Pashhur but Terror; for this is what the Eternal says, 'I will make you a terror both to yourself and to all your friends; they shall fall by the sword of their enemies, while you look on. I will hand over all Judah to the king of Babylon, to be carried off in exile to Babylon and slain by the sword; moreover, I will hand over all the wealth of this city and all its possessions, all the treasures of the kings of Judah, to their enemies, who shall rifle and seize them and bear them off to Babylon. And as for you and your household, Pashhur, you shall be exiled; you shall go to Babylon and die there and be buried there, you and all the friends to whom you have been a false prophet.'"

* * *

14 Cursed be the day when I was born, unblessed the day my mother bore me!
15 Cursed be the man who told my father, crying, "A son is born to you!" and giving him joy.
16 May that man fare as fared the towns that the Eternal pitilessly crushed!
 May he hear shrieks at dawn,

and the battle-cry at noon, because he did not stifle me in the womb!

Then would my mother have been my tomb, and her womb ever big with me.

Why did I ever leave the womb, only for toil and trouble, only to wear out my life with shame?

Eternal One, thou didst persuade me,

and I let myself be persuaded! Thou wast too strong for me; I had to yield.

Now all day long I am a laughing-stock; men all deride me.

Whenever I speak, they mock, and they ill-treat me;

for uttering the Eternal's word day after day,

I am taunted and insulted.

If I say, "I will not mention it, I will not speak in his name any more,"

then I feel within me as it were a fire that burns my very being.

I am tired of this,

so tired I cannot bear it any longer;

at every turn I am in terror, for I hear many whispering, "Denounce him! let us denounce him!"

My very friends are on the watch for a false step;

"Perhaps," they whisper, "he will make a slip;

and then we have him, then for our revenge!"

Ah, but I have the Eternal on my side,

a dread and doughty champion!

My persecutors shall collapse and miss their aim; bitter shall be their shame

over their failure,
a lasting shame to them,
never to be forgotten.

* * *

21 The message that came from the Eternal to Jeremiah, when king Zedekiah sent Pashhur the son of Malchiah and Zephaniah the priest, the son of Maaseiah, to ask him, "Pray consult the Eternal on our behalf, for Nebuchadrezzar the king of Babylon is making war on us; perhaps the Eternal will work a miracle for us, as he has often done, and force the man to retreat." But Jeremiah said to them, "Tell Zedekiah that this is the reply of the Eternal, the God of Israel: 'The weapons you are using to fight the king of Babylon and your Chaldean besiegers outside the city, I will render useless, forcing you back inside the city, where I myself will fight you with might and main, in anger, fury, and fierce wrath; I will strike down the citizens of this city, and beasts as well as men shall die of a great pestilence. Then (the Eternal declares) Zedekiah king of Judah, with his officers, and with any citizens who survive the pestilence, the sword, and the famine, I will hand over to the enemy and to those who would destroy them, till they are killed without quarter, without pity, not one spared.'" "Also," said the Eternal, "tell this people that the Eternal's message is: 'Here I put before you the way of life and the way of death; anyone who stays in the city shall die by the sword, by famine, or by pestilence; but anyone who leaves and surrenders to your Chaldean besiegers shall live, he shall escape with his life. For I have determined

evil and not good for this city; it shall be handed over to the king of Babylon, and he shall burn it up. And as many a nation passes this city, every man shall ask his fellow, 'Why has the Eternal done this to yon great city?' And the answer will be, 'Because they gave up their compact with the Eternal their God and worshipped foreign gods and served them.'"

* * *

O dweller in the glen,
on the rocks of the table-land,

I am against you,
the Eternal declares!
You with your boast, "Who can reach us?

Who can push into our lairs?"
I will punish you for your misdeeds,
the Eternal declares,
lighting a fire in your forest,
to burn down everything.

* * *

The Eternal bade me go down to the palace of the king of Judah and there deliver this message: "Listen to the word of the Eternal, O king of Judah, seated on the throne of David—you and your officers and your people who pass through these gates. This is the Eternal's order: 'Govern justly and fairly, rescue the victims of oppression, never wrong nor ill-treat a resident alien, an orphan, or a widow, and never shed innocent blood in this place. If you carry out this loyally, then kings of David's dynasty, riding in chariots and on horses, they and their officers and people shall pass these palace gates. But if you will not listen to this order, then I swear by myself (the Eternal declares) that this palace shall be laid in ruins.'

21 For this is the Eternal's decree about the court of the king of Judah. 'Listen to the Eternal's message, O house of David: Govern diligently and justly, rescue the victims of oppression, lest my fury blaze up like fire at your evil doings and burn with none to quench it.'

22 This is what the Eternal has to say about the court of the king of Judah:

'Though you were a flourishing Gilead of growth for me,
a thick-sown crest of Lebânôn,
I will reduce you to a desert,
like a town untenanted;

I will set men to destroy you,
armed men all of them,
to fell your choicest cedars
and fling them in the fire.'

* * *

Weep not for the dead Josiah,
wail not over him;
weep rather for the exile,
who never shall return,
never behold his native land
again.

(For this is the Eternal's sentence on Shallum, Josiah's son, Josiah's successor, who left this place for exile: "He never shall come back again; he shall die in the land where they have carried him into exile; he shall never see this land again.")

Woe to him who builds his palace on injustice,
his chambers upon fraud,
who forces other men to work
for nothing,

holding back their wages,
who thinks to build himself a spacious palace,
with roomy chambers and with windows wide,
panelling it with cedar
and painting it vermilion!

Are you a king indeed,
because you vie with Ahab?

Did not your father enjoy himself?—

and he ruled justly, lawfully.

Did he not uphold the rights of weak and wretched men?

And is not that the true knowledge of me?

But you have neither eyes nor heart

for aught but selfish gain,
for shedding innocent blood,
for outrage and oppression.

This therefore is the Eternal's sentence upon Jehoiakim son of Josiah, king of Judah:

"There shall be no lamenting for him—

as men lament a brother or a sister;

there shall be no lamenting for him—

as men lament 'My lord!' 'His Majesty!'

As an ass is buried, shall he be buried,

haled along, hurled outside the city gates."

* * *

Climb to Lebânôn and call out, raise your voice in Bashan, wail from the hills of Abârim, for all your allies are ruined.

I spoke to you in your prosperity,

but you refused to listen;

so has it ever been, since you were young,

you never would listen to me.

Therefore your leaders shall be all swept away,

your allies shall be exiled,

and then your doom shall be disgrace and shame,

for all your evil doing.

You, with your seat on Lebânôn, nestling among the cedars,

how you will groan when your agony comes,

like a woman in pains of labour!

* * *

24 As sure as I live, says the
Eternal, even though Koniah
the son of Jehoiakim, king of
Judah, were a signet ring on my
right hand, I would pull him off.
25 "Yes, Koniah, and I will hand
you over to your murderers, to
the men you dread, Nebuchad-
rezzar king of Babylon and the
26 Chaldeans. You and your
mother I will fling far into a for-
eign land, where you shall die,
in a land where you were not
27 born." They shall never get
back to the land where their
heart longs to return.

28 What is this creature Koniah?
What but a broken pot,
a vessel no one cares for;
he is flung aside,
tossed far into a foreign coun-
try.

29 O land, O land, O land,
listen to the word of the Eter-
nal!—

30 "Set this man down as childless,
for never shall a son of his
attain to sit on David's throne
or rule again in Judah."

23 Woe to rulers who ruin and
scatter

the flock that was theirs to
shepherd!

2 This therefore is the Eternal's
sentence
on the rulers in charge of his
flock:

"You scattered my flock and
drove them away,
you took no care of them;
so I will take good care to punish
you
for the evil you have done.

3 I will gather all that is left of my
flock
from every land where I have
driven them,
I will bring them back to their
folds,
and they shall be fruitful and
multiply;

over them I will put rulers, 4
to shepherd them,
and they shall be no longer
scared
or startled or dismayed.

The day comes, the Eternal 5
promises,
when I raise up a true scion
of David,
to reign both royally and ably,
to enforce law and justice in
the land;
under him Judah shall be safe, 6
and Israel live secure,
and this shall be his title,
'The Eternal our champion.'

So the day will come, the 7
Eternal declares, when men no
longer say, 'As surely as the
Eternal lives, who brought the
Israelites out of the land of
Egypt!' but, 'As surely as the 8
Eternal lives, who brought the
descendants of the house of Is-
rael from the north country!'—
and from every country where I
drove them; they shall dwell in
their own land."

* * *

On the prophets:— 9

My heart is broken within me,
my limbs are all relaxed,
I feel like a drunken man,
like a man overcome by wine,
at the thought of the Eternal
and his glorious majesty!
For the land is full of faithless 10
men,
running an evil course,
with might that is not right.
Prophet and priest are alike 11
profane;
and, says the Eternal, "even
inside my fane
I come upon their crimes.
Therefore their path shall prove 12
to them
a slippery place,
they shall be driven along it in
the dark

- to their downfall;
for I will bring disaster upon
them,
in their year of doom.
- 13 Sickening things have I seen
in Samaria's prophets;
they prophesied by Baal,
and misled my people Israel.
- 14 But horrible things have I seen
in the prophets of Jerusalem;
they are adulterers, they lie,
they abet evildoers,
till not a soul will repent;
they are all as bad as Sodom,
and the citizens bad as Go-
morrah."
- 15 This therefore is the sentence
of the Lord of hosts upon the
prophets:
"I will feed them with bitter
wormwood,
and give them poisonous
drugs;
for the prophets of Jerusalem
have spread profanity
over the whole land."
- 16 This is the warning of the Lord
of hosts:
"Never listen to what the
prophets say;
they fill you up with idle hopes,
they tell you fancies of their
own,
not anything the Eternal says;
- 17 'All will be well,' they repeat,
to people who scorn what the
Eternal says;
'No harm will come to you,' they
tell
the folk who follow their own
stubborn minds.
- 18 Which of these prophets ever
saw
the council of the Eternal?
Which of them ever heard
or grasped a word of his?
- 21 I never sent the prophets,
yet they ran;
I never spoke to them,
and yet they prophesied.
- If they had ever stood within 22
my council,
and heard a word of mine,
they would have made my peo-
ple turn
from evil ways and evil deeds.
Am I a God at hand, 23
and not a God far off?
Can any man conceal himself 24
out of my sight?
Do not I fill heaven and earth?—
the Eternal asks.
I have heard what the prophets 25
say,
who prophesy falsely in my
name—
'I've had a dream,' they cry,
'I've had a dream!'
Will they never give over, 26
these prophets of falsehood,
who preach their own illusions,
and would make my folk for- 27
get my name,
by the dreams they tell each
other,
as once their fathers forgot
me for Baal?
- If a prophet has had a dream, 28
then let him tell his dream;
but he who has a word of mine,
then let him tell it faithfully.
Why mix straw with wheat?—
the Eternal asks.
- Is not my word like fire, 29
like a hammer that shatters
stone?
Well then, the Eternal de- 30
clares, I am against prophets
who pick up my words, each
from his fellow. I am against 31
prophets who mouth the proph-
ets' formula about what 'the
Eternal says.' I am against 32
prophets who recount lying
dreams, leading my people
astray with their lies and their
empty pretensions, though I
never sent them, never com-
missioned them; they are no
help whatever to this people,
says the Eternal. When a lay- 33

man or a prophet or a priest asks you, 'What is the burden of the Eternal's oracle?' tell them this from the Eternal: 'Burden! you are the burden, and I mean to throw you off.

34 Any prophet or priest or layman who talks of "the Eternal's oracle" or of "what the Eternal says," I will punish that man and his household.

35 No, this is what every man of you must say to his fellow, to his brother: "What is the Eternal's answer?" "What is the

36 Eternal's message?" You must never again mention the Eternal's "burden." (A man's own word shall be the "burden" of his oracle!) If you dare to mention "the burden of the Eternal's oracle," though I have expressly told you never to mention it, then, the Eternal declares, I will lift you like a burden and throw you away, you and the city that I gave to you and your fathers, far

39 away from me, and I will cover you with a lasting reproach and an unending disgrace, never to be forgotten."

24 It was after Nebuchadrezzar king of Babylon had carried off to exile at Babylon Jekoniah the son of Jehoiakim, king of Judah, and the leading men of Judah, with the craftsmen and the joiners of Jerusalem, that the Eternal gave me a vision of two baskets of figs, placed in front of the Eternal's

2 temple. One basket had very fine figs, as fine as first-ripe figs. The other basket had very poor figs, so poor that they were un-

3 eatable. The Eternal said to me, "What do you see, Jeremiah?" "Figs," I answered, "the fine figs very fine, the poor figs

very poor, so poor that they are uneatable." Then the Eternal's word came to me: "This is what the Eternal, the God of Israel, says: so will I favour, like these fine figs, the exiles from Judah whom I have deported to the land of the Chaldeans; I will

6 look to their welfare, I will bring them back to this land, I will build them up, instead of pulling them down, I will plant them, instead of pulling them up; I will give

7 them a heart to understand that I am the Eternal, and they shall be my people, I will be a God to them, when they return to me with all their heart. As

8 for the poor figs, so poor that they are uneatable—that is how I will treat Zedekiah king of Judah, with his leading men, and the survivors of Jerusalem who are left in this land, and those who reside in the land of Egypt; I will make them an

9 object of disgust to every kingdom in the world, a derision, a byword, a taunt, and a curse, wherever I drive them; also, I

10 will send the sword, famine, and pestilence among them, till they are consumed out of the land that I gave to them and to their fathers."

The word that came to

25 Jeremiah regarding all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (the first year of Nebuchadrezzar king of Babylon), the message he delivered

2 to all the people of Judah and all the citizens of Jerusalem. "[For all these twenty-three

3 years, from the thirteenth year of Josiah the son of Amon, king of Judah, down to this day, I have been telling you, earnestly

- 5 and urgently, to give up your evil courses, every one of you, and your evil conduct, that you may remain in the land that the Eternal gave to you and to
6 your fathers for all time, instead of wandering away to serve and worship foreign gods, angering the Eternal with your manufactured idols—only to
7 your own hurt. But you would
8 not listen to me. This therefore is the sentence of the Lord of hosts: Since you have not
9 listened to my words,] I am sending for a race from the north and bringing it down upon this land, upon its inhabitants and upon all the surrounding nations. I will exterminate them, I will make them a lasting desolation, a
10 scorn and horror; I will banish from them the sound of mirth and gladness, the voice of the bridegroom and the bride, the sound of millstones and the
11 light of a lamp. The whole of this country shall be a waste and a horror [and for seventy years the people shall be subject to the king of Babylon.
12 However, when the seventy years are over, I will punish the king of Babylon and that nation for their guilt, says the Eternal, and I will make the land of the Chaldeans desolate
13 for all time. I will inflict on that land all the threats I have uttered against it, all the threats which Jeremiah has prophesied against all the nations, and which are written in this book.
14 Many a nation, many a great king, shall make slaves of them, yes even of them; but I will pay them back for what they have
15 done, as they deserve]].” For this is what the Eternal, the God of Israel, said to me: “Take this wine-cup of wrath that I hand to you, and hold it to the lips of all the nations to whom I send you, till they drink it
16 and stagger madly to and fro.” [[So I took the cup from
17 the hand of the Eternal and held it to the lips of all the nations to whom the Eternal had sent me—to Jerusalem, to
18 Judah with its towns, its kings and leading men (to render them a desolation, a horror, a derision, and a curse, as at the present day), to the Pharaoh,
19 king of Egypt, his courtiers, princes, all his people and
20 all the foreign population of Egypt, to all the kings of the land of Uz, to all the kings of the land of the Philistines—that is, of Ashkelon, Gaza, Ekron, and the survivors in Ashdod, to
21 Edom, Moab, and the Ammonites, to all the kings of
22 Tyre and of Sidon, to the kings of the coast-land overseas, to Dedan, Tema, Buz, and
23 all the crop-haired clans, to all
24 the nomad kings, to all the
25 kings of Zimri, Elam, and Media, to all the kings of the
26 north, far and near, one after another, to all kingdoms on the face of the earth; and after them the king of Babylon shall drink.]]
“Tell them this is what the Lord
27 of hosts, the God of Israel, says: ‘Drink yourselves drunk, till you tumble in your vomit, never to rise again—under the sword I am sending among you.’ And if
28 they decline to drink the cup you hand to them, tell them this is what the Lord of hosts says: ‘Drink you must! I begin by
29 inflicting evil on the city that belongs to me, and are you to get off unpunished? You shall not go unpunished, for I am summoning a sword to

fall on all the inhabitants of the world, says the Lord of hosts.'

30 So prophesy all this against them; tell them:

The Eternal will roar from on high,

from his sacred abode he will utter a cry,

thundering at his own home-
stead,

shouting at all dwellers upon earth,

as men shout loudly at the vintage.

31 The din resounds to the world's end,

for the Eternal arraigns the nations,

he indicts all mankind,

and puts the wicked to the sword.

32 The Lord of hosts declares:

from race to race calamity extends,

a mighty storm is stirring from the earth's far ends."

33 Then shall the victims of the Eternal lie

all over earth, from end to end, like dung on the face of the ground,

unwailed, ungathered, un-
buried.

34 Howl and cry, you rulers, roll in the ashes, you lords of the flock!

'Tis high time you were slain, and slain you shall be, falling like choice lambs.

35 No escape for the rulers, no way for the lords of the flock to flee!

36 Hark to the shriek of the rulers, the howl from the lords of the flock!

The Eternal is wasting their pasture.

37 No sound now in the peaceful meadows,

so fierce the Eternal's fury!

The very lions leave their lairs, 38 for the land now lies a desert under the stress of the sword, the furious wrath of the Eternal.

At the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this message came from the Eternal.

"Here is what the Eternal says: 2

Stand in the court of the Eternal's temple, and as all the citi-
zens of Judah come to worship in the Eternal's temple, tell them

all the words that I order you to utter. Do not keep back a single word; perhaps they will listen 3

and turn, each man, from his evil course, so that I may relent and withhold the evil which I plan to inflict upon them for their evil deeds. Tell them that 4

this is the Eternal's message: 'If you will not listen to me, if you will not follow the direc-
tions that I put before you, if 5

you will not listen to the words of my servants the prophets, whom I send to you eagerly and earnestly (though you have not listened to them), then I will 6

lay this temple low like Shilo, and make this city a byword for the curses of every nation upon earth.'"

Now the priests and the 7

prophets, as well as all the people, heard Jeremiah saying this in the Eternal's temple. So when 8

Jeremiah had finished saying all that the Eternal had ordered him to say to all the people, the priests and the prophets seized him. "You shall die," they said; "what do you mean by prophe- 9

syng in the Eternal's name that this temple shall become like Shilo and that this city is to be desolate and untenanted?"

The people were all swarming

round Jeremiah in the Eternal's
 10 temple; and when the authorities
 of Judah learned this, they came
 up to the Eternal's temple from
 the royal palace, and seated
 themselves at the entrance of
 the new gate into the Eternal's
 11 temple. Then the priests and
 the prophets said to the au-
 thorities and to all the people,
 "This fellow deserves to die; he
 has been prophesying against
 this city—you have heard him
 12 with your own ears!" But Jere-
 miah said to the authorities and
 to all the people, "It was the
 Eternal who sent me to proph-
 esy against this temple and this
 city every word you have just
 13 heard. Now then, amend your
 ways and deeds, obey the voice
 of the Eternal your God, and
 the Eternal will relent, he will
 withhold the evil he has pro-
 14 nounced against you. As for
 myself, I am in your power;
 you can do with me as you
 15 think right and good. Only, be
 sure of this, that if you put me
 to death, you bring the guilt of
 innocent blood upon yourselves
 and this city and its citizens;
 for it is a fact that the Eternal
 did send me to say all this in
 your hearing."
 16 The authorities and all the
 people said to the priests and the
 prophets, "This man does not
 deserve to die; he has been
 speaking to us in the name of
 17 the Eternal our God." Some of
 the older inhabitants also rose
 to their feet and said to all the
 popular assembly, "When Micah
 18 of Morêsheth prophesied during
 the reign of Hezekiah king of
 Judah, he told all the people of
 Judah that this was the word of
 the Lord of hosts:

Sion shall be ploughed up like
 a field,

Jerusalem shall become a heap
 of ruins,
 the temple-hill a mere wooded
 height.

Did king Hezekiah or the peo- 19
 ple of Judah ever put him to
 death? Did they not reverently
 appease the Eternal, till the
 Eternal relented and withheld
 the evil he had pronounced
 against them? But as for us,
 we are about to wreak evil on
 ourselves!"

(There was another man who 20
 prophesied in the name of the
 Eternal, Uriah the son of She-
 maiah, belonging to Kiriath-
 jeârim; he too prophesied
 against this city and this land,
 just as Jeremiah did. When 21
 king Jehoiakim and all the au-
 thorities heard what he said,
 the king tried to murder him;
 but Uriah heard of it and fled
 in fear, away to Egypt. So 22
 king Jehoiakim sent El-nathan
 the son of Achbor, with some
 others, to Egypt; they brought 23
 Uriah from Egypt to king Je-
 hoiakim, who had him slain
 with the sword and his body
 flung into the public grave.)

Ahikam the son of Shaphan, 24
 however, came to the help of
 Jeremiah, and prevented him
 from being handed over to the
 people and killed.

At the beginning of the **27**
 reign of Zedekiah the son of
 Josiah, king of Judah, in the fifth
 month of the fourth year of his
 reign, this message came from
 the Eternal to Jeremiah. "The 2
 Eternal's order to Jeremiah:
 Make a yoke of thongs and
 bars and put it on your neck;
 then send a message to the 3
 kings of Edom, Moab, and the
 Ammonites, to the king of Tyre
 and to the king of Sidon, by

the messengers who have come from them to Zedekiah, king of Judah, at Jerusalem. Bid them tell their masters this. 'Here is what the Lord of hosts, the God of Israel, says: Tell your masters that it is I who made the earth, with all the men and beasts upon the surface of the earth, by my great power and outstretched arm. I give it to anyone whom I choose. I have now given all these lands into the hand of my servant Nebuchadrezzar, king of Babylon; I have given him even the wild beasts for his service. [[All nations shall serve him and his son and his grandson, till the time comes round for his own land; and then many a nation and many a great king shall make him a slave.]] Any nation or kingdom that will not put its neck under the yoke of the king of Babylon, I will punish that nation, says the Eternal, with the sword, with famine, and with pestilence, till I bring it under his sway.

Pay you no heed to your prophets and seers and dreamers and soothsayers and sorcerers, who tell you that you will not be subject to the king of Babylon. It is a lie that they prophesy to you—it will only banish you far from your land. Whereas any nation that puts its neck under the yoke of the king of Babylon and serves him, I will let that nation stay on in its own land, says the Eternal; they shall till the land and live in it."

Jeremiah gave the very same message to Zedekiah, king of Judah. "Put your neck under the yoke of the king of Babylon," he said; "serve him and his people, and you shall live.

Why should you and your people die by the sword and the famine and the pestilence with which the Eternal has threatened any nation that will not serve the king of Babylon? Never heed what the prophets say, when they tell you not to be subject to the king of Babylon. It is a lie that they prophesy to you. I never sent them, says the Eternal, yet they prophesy falsely in my name; it will only end in your being driven out to perish, you and the prophets who prophesy to you."

To the priests and all the people Jeremiah also spoke as follows: "This is the Eternal's order: never heed what your prophets say when they tell you that the vessels of the Eternal's temple are soon to be brought back from Babylon. It is a lie that they are prophesying to you. If they are really prophets, if they have the Eternal's word, let them plead with the Lord of hosts that the vessels which are left in the temple of the Eternal and in the palace of the king of Judah and in Jerusalem, may not be taken to Babylon. As for [[the columns and the tank and the pedestals and]] the rest of the vessels left in this city, which Nebuchadrezzar the king of Babylon did not remove when he bore off to exile Jekoni'ah [[the son of Jehoiakim, king of Judah]] from Jerusalem [[to Babylon, with all the nobles of Judah and Jerusalem]], this is what the Lord [[of hosts, the God of Israel,]] says [[with regard to the vessels that remain in the temple of the Eternal, in the palace of the king of Judah, and in Jerusalem]]: "They shall be taken to Babylon [[and re-

main there till the day I remember them]], says the Eternal[; then I will bring them up and restore them to this place]].”

- 28** Hananiah the prophet, the son of Azzur, a Gibeonite, declared to me in presence of the priests and of all the people in the temple of the Eternal,
- 2 “This is what the Lord of hosts, the God of Israel, says: ‘I have broken the yoke of the king of
- 3 Babylon; within two years I will bring back to this place all the vessels of the Eternal’s temple that Nebuchadrezzar king of
- 4 Babylon took away from this place to Babylon; I will also bring back to this place Jekoniah the son of Jehoiakim, king of Judah, with all the exiles of Judah who have gone to Babylon, says the Eternal; for I will break the yoke of the king of Babylon!’”
- 5 Then the prophet Jeremiah addressed the prophet Hananiah in presence of the priests and of all the people who were standing in the temple
- 6 of the Eternal. “Amen,” said the prophet Jeremiah, “may the Eternal do so! May the Eternal fulfil your prophecy, by bringing back the vessels of the Eternal’s temple and all the exiles from Babylon to this
- 7 place! Only, I would have you listen to what I am going to say in your hearing and in the
- 8 hearing of all the people. The prophets of old, who lived before me and before you, prophesied war when they prophesied against many countries and
- 9 great kingdoms. When a prophet prophesies peace, it is only after his word comes true that he is known to have been really sent by the Eternal.”

Then the prophet Hananiah¹⁰ taking the yoke from the prophet Jeremiah’s neck, broke it and declared in presence of¹¹ all the people, “This is the Eternal’s word: ‘Thus will I break the yoke of the king of Babylon off the necks of all the nations.’” The prophet Jeremiah went away.

It was after the prophet Hananiah¹² had broken the yoke from the prophet Jeremiah’s neck, that this message came from the Eternal to Jeremiah: “Go and¹³ tell Hananiah that this is the Eternal’s message: ‘The wooden yoke you have broken, but I will replace it with an iron yoke. For this is what the¹⁴ Lord of hosts, the God of Israel, says: It will be an iron yoke that I lay on the necks of all these nations, a yoke of slavery to Nebuchadrezzar king of Babylon; serve him they shall.’” Then said the prophet¹⁵ Jeremiah to the prophet Hananiah, “Listen, Hananiah! The Eternal never sent you; you are making this people rely on what is false. Therefore the Eternal’s¹⁶ sentence is: ‘I will send you—off the face of the earth! This very year you are to die, for having taught disloyalty to the Eternal.’” And that very year,¹⁷ in the seventh month, the prophet Hananiah did die.

Here are the terms of the **29** letter sent from Jerusalem by the prophet Jeremiah to the sheikhs in exile, to the priests, the prophets, and all the laity who had been carried off from Jerusalem to exile at Babylon by Nebuchadrezzar (this was after² the surrender of king Jekoniah and the queen-mother, the eunuchs, the authorities of Judah

and Jerusalem, the craftsmen,
 3 and the joiners). The letter was
 conveyed by Eleasah the son of
 Shaphan, and by Gemariah the
 son of Hilkiah, who were sent
 on a mission to Babylon by
 Zedekiah king of Judah, to
 4 Nebuchadrezzar king of Baby-
 lon. "This is the message of
 the Lord of hosts, the God of
 Israel, to all the exiles whom I
 have deported from Jerusalem
 5 to Babylon: 'Build houses and
 live in them, plant gardens and
 6 eat their produce, marry wives
 and bring up families, get
 wives for your sons and hus-
 bands for your daughters, and
 multiply where you are—never
 7 let your numbers diminish. Do
 your best for the welfare of the
 country where I have sent you
 to be exiles; pray to the Eternal
 for it, since your welfare lies in
 8 its welfare.' This is the mes-
 sage of the Lord of hosts, the
 God of Israel: 'Never let your-
 selves be deceived by the proph-
 ets and the seers among you,
 9 never listen to their dreams; for
 they are prophesying falsely to
 you in my name—I never sent
 10 them,' says the Eternal. This
 is what the Eternal says: 'As
 soon as Babylon's seventy years
 are over, I will visit you and
 carry out my promise to you,
 11 by bringing you back here. For
 I keep in mind my purpose for
 you, a purpose of weal, not of
 woe, to let you have hope for
 12 the future; pray to me, and I
 13 will answer you; seek me, and
 you shall find me; when you
 seek for me with all your heart,
 14 I will reveal myself to you,'
 says the Eternal. [[And I will
 restore your fortunes and col-
 lect you from all the nations
 and countries where I have de-
 ported you, says the Eternal,

and bring you back to the place
 from which I carried you into
 exile.]] [[For this is the Eter- 16
 nal's sentence on the king who
 is seated upon David's throne
 and on all the people staying
 in this city—those kinsfolk of
 yours who have not accom-
 panied you into exile. This is 17
 what the Lord of hosts says: I
 will send the sword, famine, and
 pestilence among them, and
 make them like horrible figs, so
 bad that they are uneatable; I 18
 will hunt them down with
 sword, famine, and pestilence,
 and turn them into a horror
 among all the kingdoms of the
 world, to be execrated and
 stared at and hissed and de-
 rided among all the nations
 wherever I deport them, be- 19
 cause they would not listen to
 what I said (the Eternal de-
 clares), to the words I sent
 them earnestly and urgently by
 my servants the prophets—but
 listen they would not, says the
 Eternal! So listen you to what 20
 the Eternal says, all you exiles
 whom I have sent from Jerusa-
 lem to Babylon.]] But, you 15
 say, we have prophets of our own
 from the Eternal in Babylon?
 Well, here is what the Lord of 21
 hosts, the God of Israel, has to
 say about Ahab the son of
 Kolaiah and Zedekiah the son
 of Maaseiah, who are prophe-
 sying falsely to you in my
 name: 'I will hand them over
 to Nebuchadrezzar king of
 Babylon, to be slain before
 your eyes; and when any of 22
 the exiles of Judah in Babylon
 curse, it will be in terms of
 their doom, saying, "The Eter-
 nal treat you like Zedekiah and
 Ahab, whom the king of Baby-
 lon roasted alive in the fire!"
 —for behaving impiously in Is- 23

rael, debauching the wives of other men, and speaking falsely in my name, without any authority from me. I know it, the Eternal declares, I witnessed it.”

24 Shemaiah of Nehēlam also
25 sent a letter on his own account to Zephaniah the priest, the
26 son of Maaseiah. “The Eternal,” he wrote, “has made you priest in place of Jehoiada, to take charge of the Eternal’s temple, and you ought to put every madman who poses as a prophet into the stocks and the
27 iron collar. Why then have you not reprimanded Jeremiah of Anāthoth? He has been posing to you as a prophet. He
28 has sent word to me in Babylon that ‘the exile will be long,’ and that we are to ‘build houses and live in them, and plant gardens and eat their produce.’”
29 The priest Zephaniah read this
30 letter to Jeremiah. Then this word of the Eternal came to
31 Jeremiah: “Send all the exiles this sentence of the Eternal upon Shemaiah of Nehēlam. ‘Since Shemaiah has been prophesying to you, although I never sent him, and since he has led you to believe in a lie,
32 therefore (the Eternal declares) I will punish Shemaiah and his descendants; he shall have no descendant among you who lives to see the happiness I am about to bring to my people (says the Eternal), for he has spoken disloyally against the Eternal.’”

30 A message that came from the Eternal to Jeremiah.

2 “These are the orders of the Lord of hosts, the God of Israel: Write down in a book every
3 word I have spoken to you, for the day is coming, the Eternal

declares, when I will restore the fortunes of my people Israel and Judah, and bring them back to possess the land that I gave to their fathers.”

Here are the words spoken by 4 the Eternal with regard to Israel and Judah:

We have heard a scream of ter- 5
ror;

all is alarm and unrest.
Ask now and inquire, 6
if a man is ever with child;
for why do I see every man
pressing his hands on his
loins,
and why is every face
turned to a deadly pallor?
Ah, this is an awful Day! 7
what day is like it?—
an hour of anguish for Jacob;
but he shall come through it.

“For on this Day, says the 8
Lord of hosts,
I will break the yoke from
their neck,
and snap their thongs;
they shall serve foreigners no 9
more,
but serve their God, the
Eternal,
and their Davidic king,
whom I will raise up for them.

[[Fear not then, my servant 10
Jacob,

O Israel, be not dismayed;
I will bring you safe from afar,
and your race from the land
of their exile;
Jacob again shall have quiet and
ease,
with none to disturb him.

For I am with you, the Eternal 11
promises,
to succour you;
I will put an end to all the na-
tions,
where I scattered you,
but I will not put an end to you;

I will chastise you, but not
too hard,
though I must punish you.]]”

12 For this is the Eternal’s word:
“Your hurt is beyond healing,
your wound is sore;
13 there is none to bandage you,
no salve for your bruise;
14 all your allies have forgotten you,
they care nothing for you;
I wounded you as a foe wounds,
with cruel punishment.

15 Why wail over your hurt,
that your pain is past all
healing?

I did it all to you
for your guilt profound,
for your sins that so abound.

16 Yet all who devour you shall
be devoured,
your foes shall all be exiled,
those who despoil you shall
themselves be spoiled,
your plunderers—I will have
them plundered.

17 For I will give you health again,
and heal your wounds, the
Eternal promises—
you whom the hunters called an
outcast,
“Our quarry! No one cares
for her!”

18 This is the Eternal’s word:
“Jacob’s exiles I will restore,
I will take pity on his homes;
towns shall be built on their own
sites,
and buildings stand where
once they stood;

19 from them shall chants of praise
resound,
the songs of folk delighted.

I will increase them, and they
shall abound,
they shall be honoured and
not slighted;

20 their sons shall thrive as in the
days of old,

and I will care for their com-
munity,
punishing any who oppress
them.

Their prince shall be one of 21
themselves,
their ruler shall be native-
born;

I will grant him access to my-
self,
and he shall enter my pres-
ence—

for how else could one dare
to enter my presence?” says
the Eternal.

[[Here is the Eternal’s storm of 23
fury,
a sweeping cyclone,
bursting on sinful heads!

Till he has done what he de- 24
signed,
till he has carried out his
mind,
the Eternal calls not back his
anger fierce—
as, at the consummation, you
shall find.]]

“Then,” the Eternal prom- **31**
ises,

“I will be God to all the fam-
ilies of Israel,
and they shall be my people.”

For this is the Eternal’s promise: 2

“Those who survive the
sword
shall find grace in the dun-
geon.”

When Israel yearned for rest,
then in a far land the Eternal 3
appeared,

saying, “From of old I love you,
so now I draw you gently
home.

Once more I will settle you, 4
O maiden Israel;
once more you shall take the
tambourine
and dance merrily;

- 5 once more you shall plant vines
upon Samaria's slopes,
and those who plant shall enjoy
the grapes,
with praise to the Eternal."
- 6 [[Yes, the day will come when
vintagers
on the heights of Ephraim cry,
"Let us rise and go to Sion,
to the Eternal, our own
God!"]]
- 7 For this is the Eternal's word
to Jacob:
"Shout aloud on the hill-tops,
ring out your praises, cry,
"The Eternal has saved his peo-
ple,
the remnant of Israel!"
- 8 I am bringing them out of the
north-land,
gathering them from the ends
of the earth;
blind and lame are among them,
women with child and women
in travail—
they come back, a great com-
pany.
- 9 They went away in tears,
but I lead them back consoled.
I guide them to streams of
water,
by smooth roads where they
cannot stumble;
for to Israel I am a father,
and Ephraim is my first-born
son."
- 10 Listen to the Eternal's word, ye
nations,
spread the news to far-off isles;
"He who scattered Israel gathers
them,
and tends them as a shepherd
tends his flock.
- 11 For the Eternal has set Jacob
free,
and rescued him from a
stronger power.
- 12 So they shall gather singing on
the heights of Sion,
- all radiant over the Eternal's
bounty,
yearlings of sheep and cattle,
corn, oil, and wine;
for them life shall be like a
watered garden,
no longer shall they pine.
The girls shall delight in 13
dancing,
young men and old shall be
merry;
I will change their grief to glad-
ness,
consoling, cheering them after
their sorrow;
I will heap rich food on their 14
priests,
and satisfy my people with
my bounty.
- I have indeed heard Ephraim 18
bemoaning thus his plight:
'Under thy chastening I have
been chastened,
like an unbroken colt;
bring me back, let me return,
for thou art the Eternal, my
God.
- My exile led me to repent; 19
when I was chastened, I smote
my breast;
I sink in shame under the pen-
alty
for what I did in youth.'
- Is it because Ephraim is my 20
favourite son,
my darling child,
that whenever I must punish
him,
my heart dwells on him still?
Yes, my pity stirs for him—
I must have mercy on him!
- Put up waymarks, set up guide- 21
posts,
bethink you of the high road,
by which you travelled hence.
Come back by it, O maiden Is-
rael,
come back to your home towns
here.

22 How long will you hesitate,
O erring daughter?
Why, the Eternal makes a new
thing upon earth;
frail woman becomes manly!"

23 The Lord of hosts, the God of
Israel, says:

"When I restore their fortunes,
then in Judah's land and
towns

once more they shall use this
word,

'The Eternal bless you, Home
of goodness,
Sacred heights!'

24 There, in Judah and in all her
townships,

they shall live together,
the men who plough the land,
the herdsmen wandering with
their flocks;

25 for richly I refresh the weary
life

and I replenish everyone who
pines."

26 [[Here I awoke, I opened wide
my eyes—

this was a pretty dream!]]

27 "A day comes, the Eternal
promises,

when I sow Israel and Judah
with the seed of men and the
seed of cattle;

28 as once I was alert to tear them
up and harm them,

so I will be alert to set them
up and plant them.

29 Then they shall say no more,
'The fathers ate sour grapes,

and the children's teeth are on
edge';

30 but each shall die for his own sin,
and he who eats the sour

grapes,
his own teeth shall be set on
edge.

31 A day comes, the Eternal
promises,

when I make a fresh compact
with all the house of Israel—

not like the compact I once 32
made with their fathers,

the day I took them by the
hand

to bring them out of Egypt's
land,

the compact that they broke,
till I had to reject them.

No, this is the compact I make 33
with Israel in the end;

I will put my law within
them,

writing it on their hearts;

and I will be a God to them,

and they to me a people;

no longer shall they have to 34
teach

their fellows, each instructing
each,

how to know the Eternal; for
they all

shall know me, both the great
and small;

for I will pardon their offences,
their sin I never will recall.

This is the word of the Eter- 35
nal, who sets the sun to light

the day and the moon and stars
to light the night, who stirs

the sea up till its waters roar
(his name, the Lord of hosts):

only when this fixed order van- 36
ishes from my sight, says the

Eternal, shall the race of Israel
cease to be a nation before me

for all time. This is the Eter- 37
nal's word: only when heaven

above can be measured and the
foundations of the earth below

laid bare, will I ever cast off the
race of Israel for all that they

have done, says the Eternal.

A day comes, the Eternal de- 38
clares, when the Eternal will

have the city rebuilt from the
tower of Hananel to the gate

at the corner, when the line of 39

the wall shall run straight south to the hill of Gareb and then
 40 turn round to Goah. The very valley of the dead, where the altar-refuse is thrown, with the fields as far as the ravine of Kidron, as far as the corner of the Horse gate eastward, shall all be sacred to the Eternal; never again shall they be torn up or demolished."

32 A message that came from the Eternal to Jeremiah in the tenth year of Zedekiah king of Judah (the eighteenth year of
 2 Nebuchadrezzar), just when the king of Babylon's army was besieging Jerusalem. Jeremiah the prophet was a prisoner in the guard-house of the royal palace
 3 for Zedekiah king of Judah had imprisoned him, saying, "What do you mean by prophesying that the Eternal declares, 'I will hand over this city to the king of Babylon, and he shall capture
 4 it? Nor shall Zedekiah king of Judah make his escape from the Chaldeans; he shall certainly be given up to the king of Babylon, and speak to him personally and see him face to face;
 5 the king shall conduct Zedekiah to Babylon, and there he shall remain [till I remember him, says the Eternal; though you fight the Chaldeans, you shall
 6 not succeed]'"). This word from the Eternal came to Jeremiah:
 7 "Hanamêl the son of your uncle is coming to ask you to buy his land at Anâthoth, since you have a right to the
 8 first offer of it." So Hanamêl the son of my uncle came to me in the guard-house, as the Eternal had predicted. He said, "Pray buy my land at Anâthoth; you are the lawful heir, you have a right to the first

offer; buy it for yourself."
 (Then I realized that the word
 8 was really the Eternal's.) I
 9 bought the land at Anâthoth from Hanamêl the son of my uncle, paying him down two pounds seven shillings in silver. I signed the deed, sealed it, had
 10 it witnessed, and paid down the money in full. Then I took the
 11 purchase-deeds, the sealed document and the covering envelope, and handed them to Baruch the
 12 son of Neriah, the son of Mahseiah, in presence of Hanamêl the son of my uncle, in presence of the witnesses who had signed the purchase-deeds, and in presence of all the Jews who were seated in the guard-house. In
 13 their presence I gave this charge to Baruch: "These are the
 14 orders of the Lord of hosts, the God of Israel—take these purchase-deeds, the sealed document and the covering envelope, and place them in an earthen jar, that they may last
 15 for many a long day. For, says the Lord of hosts, the God of Israel, the time will come when houses and lands and vineyards shall again be bought in this country."

After I handed the purchase-
 16 deeds to Baruch the son of Neriah, I prayed thus to the Eternal: "[Ah! Lord Eter-
 17 nal, thou hast made heaven and earth by thy great power and outstretched arm—nothing is too hard for thee. Thou
 18 showest kindness to thousands, and thou bringest the guilt of fathers home to their children after them, thou great and mighty God, great in counsel
 19 and mighty in action, whose eyes are open to all the ways of men, rewarding every man as he has lived, and as his deeds de-

20 serve. In Egypt's land, as ever since, thou didst provide signal deeds of awe, both for Israel and for outsiders; thou didst make thyself a name that is still
 21 remembered. From Egypt's land thou didst bring out thy people Israel with signal deeds of awe, by might and main,
 22 spreading terror around: thou gavest them this land which thou hadst sworn to their fathers to give them, a land abounding in milk and honey;
 23 they entered in and took possession of it, but they would not listen to thy voice nor follow thy directions; they have not done a thing thou didst command them; and so thou hast made all this evil befall them.]]
 24 Here are siege-mounds for storming the city, and under the sword, the famine, and the pestilence, the city is sure to fall into the hands of the Chaldean besiegers! Thy threat has been
 25 fulfilled, as thou seest. And it was thou, O Lord Eternal, who didst tell me to buy the land for money: I had the deeds written and sealed and witnessed, and here is the city falling into the hands of the Chaldeans!"

26 Then this word from the Eternal came to me: "I am the
 27 Eternal, God over all men; is anything too hard for me? [[I am indeed handing this city over to the Chaldeans and to Nebuchadrezzar king of Babylon, who is to capture it.
 29 The Chaldean besiegers shall come and set fire to this city and burn it, burning up the houses on whose roofs sacrifice was offered to Baal and libations poured out in honour of foreign gods—in order to spite
 30 me! For ever since they were

young, the Israelites and the Judahites have done nothing but evil in my sight; ever since the 31 day it was built, down to this day, this city has been provoking me to remove it in anger and fury from my presence, for all 32 the evil that the Israelites and the Judahites have done to spite me—their selves, their kings, their authorities, their priests, their prophets, the men of Judah, and the citizens of Jerusalem. They have turned 33 their backs to me, not their faces; though I taught them earnestly and urgently, they would not listen and be instructed. They have defiled 34 the very house that belongs to me, by putting their detestable idols inside it; and they have 35 erected shrines to Baal, in the valley belonging to Ben-Hinnom, for burning alive their sons and daughters to Molek—a thing I never ordered, a thing that never entered my mind, this abominable practice that led Judah into crime!

"This therefore is the word of 36 the Eternal, the God of Israel, regarding this city. You say, it is falling into the hands of the king of Babylon, under the sword, the famine, and the pestilence? But the Eternal declares, as surely as I have brought all this grave evil on the people, so surely will I bring upon them all the good I promise. I will gather them from 37 all the countries where I drove them in my anger and fury and fierce wrath, and bring them back to this place, where I will let them live secure; they shall 38 be my people, and I will be their God. I will give them a dif- 39 ferent life, within and without, a life of lasting reverence for me,

to the good of themselves and of
 40 their children after them; I will
 make a lasting compact with
 them, never to leave off doing
 them good, and I will put reverence
 for myself in their hearts,
 that they may never swerve
 41 from me; yes, I will rejoice over
 them and settle them in this
 land faithfully, with all my
 43 heart and soul.]] In this country
 that you call desolate, stripped
 of men and cattle, handed over
 to the Chaldeans, lands shall
 44 again be bought; men shall buy
 lands for money, deeds shall be
 subscribed and sealed and witnessed,
 both in the district of
 Benjamin and in the neighbourhood
 of Jerusalem and in the
 townships of Judah, of the high-
 lands, of the lowlands, and of
 the south. For I will restore
 their fortunes, the Eternal
 promises.”

33 When Jeremiah was still a
 prisoner in the guard-house,
 a second message came to him
 2 from the Eternal. “[[This is the
 word of the Eternal who made
 the earth and formed it to stand
 fast—the Eternal is his name:
 3 Call to me, and I will answer by
 revealing what is hard and hidden,
 what you do not know!]]
 4 This is the word of the Eternal,
 the God of Israel, regarding the
 houses of this city and the royal
 palaces, which have been
 broken up to form a barricade
 against the siege-works and the
 5 sword. The Chaldeans are
 coming to fight and to fill them
 with the corpses of those whom
 I slay in my anger and fury,
 men whose wickedness has
 made me withdraw my favour
 6 from this city. Yet I will cure
 the city’s wounds, I will heal
 her, I will let the people see a
 7 rich and stable peace. I will

restore the fortunes of Judah
 and Israel, and set them up as
 they were at first. I will cleanse 8
 them from all the guilt of their
 sin against me, and forgive all
 the guilt of their sin and rebel-
 lion against me. The city shall 9
 bring me joy and praise and
 glory, while all nations of the
 world, when they hear of all
 the good I am doing her, shall
 tremble in awe at all the good
 and the welfare I provide for
 her.”

This is the Eternal’s word: 10
 “In this place that you call des-
 olate, stripped of men and cat-
 tle, in the townships of Judah
 and the streets of Jerusalem
 that lie desolate, stripped of
 men and cattle, the sound of 11
 mirth and gladness shall again
 be heard, the voice of bride-
 groom and bride, the voice of
 those who bring their thank-
 offerings into the Eternal’s
 temple, singing,

‘Give thanks to the Lord of
 hosts,

for the Eternal is good,
 for his kindness never fails.’

For I will restore the fortunes of
 the land, says the Eternal, as at
 the first. This is the word of 12
 the Lord of hosts: In this place
 so desolate, stripped of men and
 cattle, and in all its townships,
 there shall again be homesteads
 of shepherds, with flocks re-
 clining beside them; in the town- 13
 ships of the highlands, the low-
 lands, and the south, in the dis-
 trict of Benjamin, in the neigh-
 bourhood of Jerusalem, and in
 the townships of Judah, flocks
 shall once more file past to be
 counted up, the Eternal
 promises.

A day comes, the Eternal 14
 promises, when I shall carry out
 my gracious purpose for the

house of Israel and the house
15 of Judah. In those days and at
that time,

I raise up a true scion of
David,

to enforce law and justice in
the land;

16 in those days Judah shall be
safe,

and Jerusalem live secure,

and this shall be her title,

'The Eternal our champion.'

17 For this is the Eternal's
promise: A Davidic king shall
never be lacking to sit upon the
18 throne of Israel, nor shall the
Levitical priests ever lack a man
to offer burnt-offerings in my
presence or to burn oblations or
to offer sacrifice."

19 This message also came from
20 the Eternal to Jeremiah: "This
is what the Eternal says: If you
could break my compact with
day and night, so that day and
night should not come round in
21 their appointed order, then my
compact could be broken with
my servant David, and a son of
his might fail to sit upon his
throne; or my compact with the
Levitical priests my ministers
22 might be broken. I will make the
race of my servant David and of
the Levites who minister to me
as numberless as the stars in
heaven, as measureless as the
sands of the sea."

23 This message also came from
24 the Eternal to Jeremiah: "Have
you not noticed what this people
are saying? They say that the
Eternal has cast off his two
chosen families; they say, he so
despises his people that he no
longer counts it a nation at all.

25 What the Eternal says is this:
'As surely as I created day and
night and fixed the frame of
26 heaven and earth, so surely will
I never cast off the race of my

servant David, or fail to choose
descendants of his to rule the
race of Abraham, Isaac, and
Jacob; for I will restore their
fortunes, in pity for them.'"

This message came from **34**
the Eternal to Jeremiah,
when Nebuchadrezzar the king
of Babylon and all his army,
with all the realms and races of
the world under his sway, were
attacking Jerusalem and all the
towns of Judah. "This is what ²
the Eternal, the God of Israel,
says: Go to Zedekiah the king
of Judah and tell him that this
is the Eternal's word: 'I am
handing this city over to the
king of Babylon, who shall
burn it up; you cannot make ³
your escape from him, you will
certainly be captured and put
into his hands; you will have to
face the king of Babylon and
speak to him in person, and to
Babylon you must go. But ⁴
listen to what the Eternal says,
O Zedekiah king of Judah. This
is what the Eternal says regard-
ing yourself: you are not to die ⁵
by the sword, you are to die a
peaceful death; and as spices
were burned at the burial of
your forefathers, the kings be-
fore you, so shall they be burned
for you, and the lament—"Alas
for my lord!"—shall rise for
you. I have said the word, the
Eternal declares.'" So Jere- ⁶
miah gave this message to Zede-
kiah the king of Judah in Jeru-
salem, when the king of Baby- ⁷
lon's army was attacking Jeru-
salem, Lakhish, and Azekah—
the only fortified towns of Judah
that were left.

A message that came from ⁸
the Eternal to Jeremiah, after
king Zedekiah had made a com-

pact with all the people in Jerusalem that freedom was to be
 9 proclaimed—every man to set free his Hebrew slaves, male or female, so that no Jew or Jewess should be a slave any longer.
 10 But although all the authorities and all the people agreed to the compact that everyone should set free his male and female
 11 slaves, they afterwards forced back into slavery the male and female slaves whom they had liberated.
 12 So this message came from the Eternal to Jeremiah:
 13 “Here is what the Eternal, the God of Israel, says: ‘Whereas on the day that I brought your fathers out of Egypt’s land, from that slave-pen, I made this compact with them that at the end
 14 of six years they were to release any fellow Hebrew who had been sold to them—at the end of six years’ service they were to set him free (a compact of mine that your fathers would not
 15 obey or observe); and whereas you on the other hand have now done what I consider right, by proclaiming a general freedom, making a compact in my presence, within the temple that
 16 belongs to me, and have then turned round and sullied my honour by forcing back into slavery, every one of you, the very male and female slaves whom you had liberated to go
 17 where they pleased; therefore, the Eternal declares, since you would not obey me and proclaim freedom, each to his brother and fellow, I now proclaim you free, says the Eternal—free to fall under the sword, the pestilence, and the famine! I will make your fate a terror to every king-
 18 dom upon earth. And as for the men who broke my compact, who did not carry out the terms

of the compact that they made in my presence when they passed between the pieces of the calf that they had cut in two, as for the authorities of Judah
 19 and the authorities of Jerusalem, the eunuchs, the priests, and all the laity, who passed between the pieces of the calf that they had cut in two, I will
 20 hand them over to their enemies, and their dead bodies shall be devoured by wild birds and wild beasts. Zedekiah king of Judah
 21 and his leading men I will hand over to their enemies, to the army of the king of Babylon which has retired from besieging you; at my word of com-
 22 mand, says the Eternal, they shall return to this city, attack it and capture it and burn it up, and the towns of Judah I will make desolate and uninhabited.”

A message that came **35**
 from the Eternal to Jeremiah during the reign of Jehoiakim the son of Josiah, king of Judah: “Go to the clan of the
 2 Rechabites, speak to them, and bring them into one of the side-rooms in the temple of the Eternal; then offer them wine to drink.”

So I took Jaazaniah, the son 3
 of Jeremiah and the grandson of Habazziniah, with his brothers and all his sons and the whole clan of the Rechabites; I brought 4
 them into the temple of the Eternal, into the side-room belonging to the sons of Hanan the son of Gedaliah, a man of God; it was near the side-room of the authorities and above the side-room belonging to Maaseiah the son of Shallum, the warden of the Threshold. Then I put 5
 bowls full of wine and cups in

front of the Rechabite clan, and
 6 told them to drink. But they
 said, "We will drink no wine, for
 our ancestor Jonadab the son of
 Rechab gave us this order:
 7 'Never drink any wine, neither
 you nor your sons; never build
 a house, never sow seed, never
 plant, never own a vineyard;
 live in tents all your days, so
 that you may live long on the
 earth where you are but pass-
 8 ing guests.' And we have obeyed
 our ancestor Jonadab the son
 of Rechab in every whit; we
 have drunk no wine, neither we
 nor our wives nor our sons nor
 9 our daughters; we have built
 no houses to dwell in; we have
 neither vineyard nor field nor
 10 seed; we have lived in tents,
 obeying our ancestor Jonadab
 11 in every whit. It was only when
 Nebuchadrezzar king of Babylon
 invaded the land, that we
 thought we had better go to Je-
 rusalem in order to escape the
 Babylonian and the Aramæan
 armies. That is why we are in-
 side Jerusalem."

12 Then the word of the Eternal
 13 came to Jeremiah. "This is
 what the Lord of hosts says:
 Go and say to the men of Judah
 and the citizens of Jerusalem,
 'Will this not teach you to obey
 my words?' says the Eternal.
 14 What Jonadab the son of Re-
 chab told his followers, his com-
 mand to drink no wine, has
 been kept; to this day they
 drink no wine, in obedience to
 their ancestor's command. But
 you have not listened to me,
 though I spoke to you earnestly
 15 and urgently. I sent all my
 servants the prophets to tell
 you that if you gave up your
 evil courses, every man of you,
 and mended your ways, and
 ceased to follow foreign gods in

worship, then you would remain
 in the land that I have given to
 you and to your fathers. But
 you would not attend, you
 would not listen to me. So, as
 16 the followers of Jonadab the
 son of Rechab have kept the
 command given them by their
 ancestors, while this people has
 not listened to me, the Eternal, 17
 the God of hosts, the God of
 Israel, declares: Now am I
 about to bring upon Judah and
 all the citizens of Jerusalem all
 the misery with which I threat-
 ened them; for I spoke to them
 but they would not listen, I
 called to them but they would
 not answer.'" But to the 18
 clan of the Rechabites Jeremiah
 said, "This is what the Lord of
 hosts, the God of Israel, says:
 'Since you have kept the com-
 mand of your ancestor Jonadab
 and carried out all his injunc-
 tions and done all that he or-
 dered you, the Lord of hosts, 19
 the God of Israel, promises that
 Jonadab the son of Rechab shall
 never lack a man to serve me
 in my ministry.'"

In the fourth year of Je- **36**
 hoiakim the son of Josiah, king
 of Judah, this message came
 to Jeremiah from the Eternal:
 "Take a scroll and write upon 2
 it all that I have ever said to
 you against Jerusalem and Ju-
 dah and all the nations, from the
 day when I first spoke to you in
 Josiah's reign down to this day.
 It may be that when the house 3
 of Judah hear all the evil that
 I intend for them, they will all
 give up their evil life and re-
 ceive my pardon for their sin
 and guilt." So Jeremiah sum- 4
 moned Baruch the son of Neriah,
 and Baruch wrote upon a scroll,
 while Jeremiah dictated all that
 the Eternal had said to him.

5 Then Jeremiah told Baruch, "I
 6 am debarred from entering the
 temple; so you must go and
 read aloud on a fast-day in the
 temple the words of the Eternal
 which you have written, to my
 dictation, on the scroll; the
 people are to hear them, and
 you must also read them aloud
 to the Judæans who come in
 7 from the country towns. It
 may be that, with humble en-
 treaties to the Eternal, they
 will give up their evil life, each
 one of them; for fierce is the
 anger and fury with which the
 Eternal has threatened this
 people."

45 This is what the prophet
 Jeremiah told Baruch the
 son of Neriah, after he had writ-
 ten on the scroll what Jeremiah
 dictated to him, in the fourth
 year of Jehoiakim king of Judah:
 2 "Here is what the Eternal, the
 God of Israel, says to you,
 Baruch:

3 You say, 'Alas now, the Eter-
 nal adds anguish to my
 pain;
 I am wearied out with moan-
 ing, rest I cannot!'

4 But the Eternal says, 'When I
 have to demolish what I
 built,
 when I have to uproot what
 once I planted,

5 do you expect smooth fortunes
 for yourself?

Never expect that! Only, I
 promise you,
 as I bring doom now upon all
 mankind,

I will let you escape with your
 own life,
 wherever you must go.'"

8 36 Then Baruch the son of
 Neriah did all that the
 prophet Jeremiah had told him;
 he read the words of the Eternal
 from the scroll within the tem-

ple. For when all the citizens of 9
 Jerusalem and all who came in
 to Jerusalem from the country
 towns of Judah were summoned
 to a fast before the Eternal in
 the ninth month of the fifth
 year of Jehoiakim the son of
 Josiah, king of Judah, Baruch 10
 read aloud Jeremiah's message
 in the scroll to all the people,
 from the window of the side-
 room belonging to Gemariah
 the son of the secretary Sha-
 phan, which was inside the upper
 court at the entrance to the new
 gate of the temple.

Now when Micaiah the son of 11
 Gemariah, the son of Shaphan,
 heard all the words of the Eter-
 nal read from the scroll, he 12
 walked down to the palace,
 where he found all the authori-
 ties seated in the secretary's
 room—Elishama the secretary,
 Delaiah the son of Shemaiah,
 Elnathan the son of Achbor,
 Gemariah the son of Shaphan,
 Zedekiah the son of Hananiah,
 and all the others. After Mi- 13
 caiah had told them all the
 words that he had heard Ba-
 ruch read aloud from the scroll
 to the people, the authorities all 14
 sent Jehudi the son of Ne-
 thaniah, the son of Shelemiah,
 the son of Kushi, to tell Baruch
 to bring the scroll from which he
 had been reading aloud to the
 people. When Baruch ap-
 peared, scroll in hand, they told 15
 him to sit down and read it
 aloud. So Baruch read it to
 them. When they had heard it 16
 all, they turned to one another in
 alarm, whispering, "We must in-
 form the king of all this." They 17
 asked Baruch, "How did you
 come to write all this?" Baruch 18
 answered "Jeremiah dictated it
 all to me, and I wrote it down in
 ink upon the scroll." So the au- 19

thorities said to Baruch, "Go into hiding, you and Jeremiah; let no man know where you are."
 20 Then, after depositing the scroll in the room of Elishama the secretary, they went to the king's private cabinet and told the king everything. The king sent
 21 Jehudi for the scroll; and when he brought it from the room of Elishama the secretary, he read it aloud to the king and all the
 22 authorities in attendance. The king was in his winter apartments, with a brazier burning in
 23 front of him. Whenever Jehudi read three or four leaves, the king would slash them off with a penknife and fling them into the fire burning upon the brazier,
 24 till the whole of the scroll was consumed in the fire burning upon the brazier. There was no sense of horror, no tearing of clothes, on the part of the king
 25 or of any of his ministers who heard all these words, although
 Elnathan, Delaiah, and Gemariah besought the king not to burn the scroll. However, he
 26 would not listen to them; he ordered the royal prince Jerahmeël, Seraiah the son of Azriel, and Shelemiah the son of Abdeël, to fetch Baruch the scribe and Jeremiah the prophet. But the Eternal hid them safe.
 27 After the king had burned the scroll containing the words which Baruch had written at Jeremiah's dictation, this word of the Eternal came to Jeremiah:
 28 "Take once more another scroll, and write upon it all the words that were on the former scroll, which Jehoiakim the
 29 king of Judah burned. And give Jehoiakim king of Judah this message from the Eternal: 'You burned the scroll and asked me why I had written in

it that the king of Babylon was coming to destroy this land and clear it of man and beast. Well, 30 here is what the Eternal has to say about Jehoiakim king of Judah: No descendant of his shall ever sit upon the throne of David, and his own corpse shall be flung out, exposed to the day's heat and to the frost by night. I will punish him, his 31 offspring, and his ministers, for their evil doing; I will bring upon them and the citizens of Jerusalem all the miseries with which I have threatened them in vain.'" So Jeremiah took an- 32 other scroll, and gave it to Baruch the scribe, the son of Neriah, who wrote upon it, to Jeremiah's dictation, all the words of the book that Jehoiakim king of Judah had burned, besides many other words of the same nature.

Zedekiah the son of 37 Josiah was reigning in place of Koniah the son of Jehoiakim, having been set upon the throne of Judah by Nebuchadrezzar king of Babylon. Neither he nor 2 his ministers nor the people of the country paid any heed to messages of the Eternal delivered by the prophet Jeremiah. However, when the Pharaoh's 5 army had set out from Egypt, and when news of this led the Chaldeans to abandon their siege of Jerusalem, king Zedekiah 3 sent Jehukal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to ask Jeremiah if he would pray for them to the Eternal their God. (Jere- 4 miah was moving in and out among the people; he had not yet been imprisoned.) Then this 6 word came from the Eternal to Jeremiah: "The Eternal, the 7

God of Israel, bids you say this to the king of Judah who sent you to consult me: 'This army of the Pharaoh, advancing to relieve you, shall retreat to Egypt, its own country, and the Chaldeans shall come back to assault this city, capturing it and burning it in flames. Do not delude yourselves, says the Eternal, with the notion that the Chaldeans will leave you alone; they will not leave you alone. Though you were to defeat the whole of this Chaldean host arrayed against you, till none were left but wounded men, one to a tent, they would start up to burn this city in the flames.'

When the Chaldean forces had abandoned the siege of Jerusalem, in fear of the Pharaoh's army, Jeremiah started from Jerusalem for the district of Benjamin, to take over some property among his own people. But just as he reached the Benjamin-gate of the city, he was arrested by a sentry called Irijah, the son of Shelemiah and the grandson of Hananiah, who shouted to the prophet Jeremiah, "You are deserting to the Chaldeans!" "It is a lie," said Jeremiah, "I am not deserting to the Chaldeans." However, Irijah would not listen to him; he arrested Jeremiah and took him to the authorities, who in anger had Jeremiah flogged and confined in the house of the secretary Jonathan, which had been turned into a prison. So Jeremiah found himself in the dungeon cells, where for some time he had to stay.

Then king Zedekiah sent for him privately, and interviewed him in the palace. "Is there any word from the Eternal?" he asked. "There is," said Jere-

miah, adding, "word that you are to be handed over to the king of Babylon!" Jeremiah then asked king Zedekiah, "For what crime against yourself or your ministers or this nation have you put me in prison? Pray where have you put your prophets, who assured you that the king of Babylon would never attack you or this country? Listen, my lord king, be gracious to my plea; let me not be taken back to the house of the secretary Jonathan, or I shall die there." So king Zedekiah gave orders for Jeremiah to be placed in the guard-house, where he got a loaf from the bakers' bazaar every day, so long as any bread was left within the city.

Jeremiah lay in the guard-house. But Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jehukal the son of Shelemiah, and Pashhur the son of Malchiah, had heard Jeremiah declaring in public that the Eternal said, "Anyone who remains in the city shall die by the sword or by famine or by plague, but anyone who surrenders to the Chaldeans shall live, escaping with his life," or that the Eternal said, "This city shall certainly be handed over to the army of the king of Babylon and captured." So these authorities said to the king, "Pray have this fellow put to death; he takes the heart out of all the citizens and soldiers left within the city, by talking like this! The fellow is out to ruin the city, not to help it!" "Well," said king Zedekiah, "he is in your hands"—for the king was powerless against them. So they took Jeremiah and put him into an underground cistern belonging

to the royal prince Malchiah, below the guard-house, lowering him down with ropes; the cistern held no water, only mud, and Jeremiah sank in the mud.

- 7 However, an Ethiopian eunuch called Ebedmelek, belonging to the royal household, heard that they had put Jeremiah in the
8 cistern. So Ebedmelek left the palace to find the king who was then seated as judge at the Benjamin-gate. "Your majesty,"
9 he said, "these men have treated the prophet Jeremiah foully; they have put him into a cistern, and he will die on the spot from starvation, for there is no food
10 left in the city." Then the king ordered Ebedmelek to take three men and pull Jeremiah out of the cistern before he died.
11 Ebedmelek took the men with him and went to the palace, where he got some torn, tattered rags out of a lumber-room below the treasury; these he lowered by ropes to Jeremiah in
12 the cistern, saying, "Put them between your armpits and the
13 ropes." Jeremiah did so. And they pulled him up by the ropes out of the cistern.
14 Jeremiah then stayed in the guard-house. King Zedekiah sent for the prophet Jeremiah to the guards' entrance into the temple. The king said, "I ask you a question which you must
15 answer frankly." Jeremiah said to king Zedekiah, "But if I tell you the truth, you will certainly put me to death, will you not? Besides, you will not listen
16 to any advice from me." So the king swore this oath in secret to Jeremiah: "As the Eternal lives, who made this life of ours, I will not put you to death, nor will I hand you over to these murderous men."

Then Jeremiah said to Zede- 17
kiah, "This is what the Eternal says, the God of hosts, the God of Israel: 'If you surrender to the king of Babylon's officers, then you save your life, and this city shall not be burned in flames; you and your household will be spared. But if you will not sur- 18
render to the king of Babylon's officers, then this city shall be handed over to the Chaldeans to be burned in flames, and you cannot escape from their hands.'" King Zedekiah said to Jeremiah, 19
"But I am afraid the Chaldeans may hand me over to the Jews who have deserted to them, and they may ill-treat me." "They 20
shall not hand you over," Jeremiah answered; "do listen to what I say—it is the voice of the Eternal—and then all will go well with you, and you shall live. But if you refuse to sur- 21
render, then I have this vision for you from the Eternal: I saw 22
all the women who are left within the palace of the king of Judah, led away to the officers of the king of Babylon, and chanting as they went, 'Your bosom friends have been too much for you and led you far astray; they got your feet deep in the mud, then turned away.'

All your wives and children 23
shall be led away to the Chaldeans, and you yourself cannot escape from their hands; you shall be captured by the king of Babylon, and this city burned in flames."

Then Zedekiah said to Jere- 24
miah, "Keep this interview a secret, and your life is safe. If the 25
authorities hear that I have been talking to you, and if they come and ask you to tell them what

you said to the king and what the king said to you, on pain of death if you will not disclose it, then you must tell them that you were petitioning the king not to be sent back to die at Jonathan's house." The authorities did all come and question Jeremiah, and he answered them just as the king had told him; so they said no more, for the interview had been quite private. Jeremiah then remained within the guard-house till the day Jerusalem fell.

39 It was during Jeremiah's detention in the guard-house that this message came to him from the Eternal, "Go and tell Ebedmelek the Ethiopian that the Lord of hosts, the God of Israel, declares: 'Though I am bringing evil and not good upon this city, as I said I would, yet I will preserve you on that day—so the Eternal promises; you shall not be handed over to the men you are afraid of. I will certainly rescue you; you shall not fall by the sword, but you shall escape with your life, because you have put your trust in me—the Eternal promises.'"

38 When Jerusalem fell, the officers of the king of Babylon all came and held a council at the middle gate of the city—Nergalsarezer the cavalry commander, Nebushazban the field-marshal, and all the other officers of the king of Babylon; they sent for Jeremiah from the guard-house and entrusted him to Gedaliah the son of Ahikam and the grandson of Shaphan, who was to take him to his own house. So Jeremiah stayed among the people.

39 [In the tenth month of the ninth year of the reign of

Zedekiah king of Judah, Nebuchadrezzar king of Babylon with all his army attacked Jerusalem and besieged it; on the ninth day of the fourth month of the eleventh year of the reign of Zedekiah, a breach was made in the walls of the city, and when Zedekiah king of Judah and the garrison saw this, they all took to flight, leaving the city during the night, through the royal gardens, by the gate between the two walls. They made for the Jordan valley. However, the Chaldean army went in pursuit of them and overtook Zedekiah in the steppes of Jericho; they caught him and carried him to Nebuchadrezzar king of Babylon, at Riblah in the district of Hamath, where sentence was passed upon the prisoners. At Riblah the king of Babylon slew the sons of Zedekiah before their father's eyes; the king of Babylon also slew all the officials of Judæa; he then put out the eyes of Zedekiah and chained him fast, to carry him to Babylon.

The Chaldeans burned down the royal palace and the houses of the common people, and they demolished the walls of Jerusalem. Nebuzaradan the commander-in-chief carried off to exile in Babylon the citizens who remained in the city, and those who had deserted to him, with all the craftsmen who were left. However, he did leave in the land of Judah some poor people who were penniless, allotting them vineyards and fields.

As for Jeremiah, Nebuchadrezzar king of Babylon issued these orders to Nebuzaradan the commander-in-chief: "Take good care of him; do him no harm, but treat him as he wishes." So a message to this effect was for-

warded by Nebuzaradan the commander-in-chief to Nebushazban the field-marshal, and Nergalsarezer the cavalry commander, and the other principal officers of the king of Babylon.]]

40 A message that came from the Eternal to Jeremiah.

1 after he had been released from Ramah by Nebuzaradan the commander-in-chief, who had found him there, chained among the prisoners who were all being carried from Jerusalem and Judæa into exile at Babylon:

31 "Here is what the Eternal says:

15 'A sound is heard at Ramah,
a wail, a passion of tears—
'tis Rachel sobbing for her children,
sobbing for her children gone,
refusing to be comforted.

16 But cease your sobbing,
stay your eyes from tears;
your labour for the children is
not lost,
they shall return from the
land of their foes;

17 there is hope for you in days to
come,
your children shall return—
the Eternal promises.' "

40 The commander-in-chief took Jeremiah and said to
2 him, "The Eternal your God pronounced this sentence of doom upon this place, and he has kept
3 his word; it is because you sinned against the Eternal and would not listen to him, that this has
4 happened to you. Well now, I am releasing you to-day from the chains upon your hands. If you care to come with me to Babylon, I will take good care of you. If not, then never mind; all the land lies open to you, go wherever you think right and good.
5 Go back to Gedaliah the son of Ahikam and the grandson of

Shaphan, whom the king of Babylon has appointed governor of the towns of Judah; stay with him, or go wherever else you choose." Then the commander-in-chief sent him off with some food and a present; Jeremiah did go to Gedaliah **6** the son of Ahikam at Mizpah, and stayed with him among the people who were left in the land.

When the leaders of the Jewish forces throughout the country heard that the king of Babylon had appointed Gedaliah the son of Ahikam as governor of the land, in charge of the destitute men, women, and children who had not been carried off to exile in Babylon, they and their men **8** all went to Gedaliah at Mizpah; there were Ishmael the son of Nethaniah, Johanan and Jonathan the sons of Karêah, Seraiah the son of Tanhumeth, the sons of Ephai from Netophah, and Jezaniah the son of a man from Maakah. Gedaliah pledged his word to them and to their men, swearing that they need not fear to serve the Chaldeans; "stay on in the country," he said, "serve the king of Babylon, and all will go well with you. For my **10** part I reside at Mizpah in order to represent your interests whenever Chaldean officials arrive upon the scene; but you can gather and store up wine, fruit, and oil; you can live in any towns you care to occupy."

When all the Jews in Moab, **11** Ammon, Edom, and elsewhere, heard that the king of Babylon had allowed some Jews to stay on in Judah and had appointed Gedaliah the son of Ahikam as governor, they too returned to Judah from the countries to **12** which they had been driven;

they went to Gedaliah at Mizpah, and gathered large stores of wine and fruit.

- 13 Now Johanan the son of Karêah went with all the other leaders of the Jewish forces to Gedaliah at Mizpah and asked
14 him, "Are you aware that Baalis king of the Ammonites has sent Ishmael the son of Nethaniah to murder you?" Gedaliah the son of Ahikam would not
15 believe it. Johanan the son of Karêah then had a private interview with him at Mizpah; he asked him, "Do let me go and kill Ishmael. No one need know about it. Why should he murder you? It will mean the dispersal of all the Jews who have rallied round you, and the ruin of all who are left in
16 Judah." "No," said Gedaliah to Johanan, "you must not do that; what you say about Ishmael is not true."

- 41** But in the seventh month, Ishmael the son of Nethaniah and the grandson of Elishama, a member of the royal family, came with ten men to Gedaliah the son of Ahikam at Mizpah; as they dined together,
2 Ishmael and his ten companions drew their swords and murdered Gedaliah the son of Ahikam and the grandson of Shaphan, whom the king of Babylon had appointed as governor of the
3 country. Ishmael also killed all the Jews who were with Gedaliah at Mizpah, and all the Chaldean soldiers who happened to be there.

- 4 Next day, before any one knew
5 about Gedaliah's murder, eighty pilgrims arrived from Shechem, Shilo, and Samaria, their beards shaved off, their bodies gashed, and their clothes torn, bringing vegetables and frankincense to

be offered at the temple. Ishmael 6 the son of Nethaniah went out from Mizpah to meet them, as they marched along wailing. When he met them, he said to them, "Come to Gedaliah the son of Ahikam." But as soon as they 7 were inside the town, Ishmael the son of Nethaniah and his companions murdered them and flung their bodies into an underground cistern. Ten men 8 among them, however, said to Ishmael, "Do not kill us; we have stores hidden in the fields, wheat, barley, oil, and honey." So he let them alone and did not murder them along with their fellows. (The cistern into 9 which Ishmael flung all the corpses of the men he murdered, was the large cistern constructed by king Asa during his campaign against Baasha king of Israel; the men whom Ishmael murdered filled it full.) Ishmael then 10 carried off as prisoners all the rest of the people at Mizpah, and the princesses whom Nebuzaradan the commander-in-chief had left in charge of Gedaliah the son of Ahikam.

He started across country for Ammon. But as soon as Johanan 11 the son of Karêah and the other leaders of the Jewish forces heard of all the crimes committed by Ishmael the son of Nethaniah, they mustered all 12 their men and set out to attack him. They came upon Ishmael the son of Nethaniah at the large pool of Gibeon. When the prisoners whom Ishmael had carried off from Mizpah saw Johanan the son of Karêah and the other leaders of the forces with him, they all rejoiced and broke 14 away to join Johanan. Ishmael 15 escaped with eight of his men, and got away to the Ammonites,

16 while Johanan the son of Karêah and the other leaders of the forces with him took charge of all the people whom Ishmael the son of Nethaniah had carried off as prisoners from Mizpah after his murder of Gedaliah the son of Ahikam, men, women, children, and eunuchs.
 17 They travelled on, stopping for a while at the sheepfolds of Kimham near Bethlehem, whence they intended to move on to
 18 Egypt; for they were terrified of the Chaldeans, because Ishmael the son of Nethaniah had murdered Gedaliah the son of Ahikam, whom the king of Babylon had appointed as governor of the country.

42 Then all the leaders of the Jewish forces, with Johanan the son of Karêah, Azariah the son of Maaseiah, and all the people high and low, said to the prophet Jeremiah, "Let us entreat you to favour us by praying for us to the Eternal your God, a mere remnant as we are. We are but a few left out of many, as you can see for yourself; let the Eternal your God direct us where to go and what to do." "I hear you," said Jeremiah; "I will indeed pray to the Eternal your God, as you desire, and I will tell you whatever the Eternal's answer may be, keeping nothing back." Then they said to Jeremiah, "The Eternal be our true and faithful witness that we will follow any instructions which the Eternal sends to us through you. Whether it be welcome or unwelcome, we will obey the word of the Eternal our God to whom we send you, and so obeying prosper."

7 Ten days later, the Eternal's
 8 word came to Jeremiah. He summoned Johanan the son of

Karêah and all the other leaders of the Jewish forces, along with all the people high and low, and said to them, "Here is the word of the Eternal, the God of Israel, to whom you sent me with your humble petition: If only
 10 you remain in this country, I will build you up, instead of pulling you down; I will plant you, instead of uprooting you; for I am sorry about the misery I have inflicted on you. You
 11 are terrified of the king of Babylon? Never fear him, never fear him, the Eternal says, for I will be with you to rescue you from his hands. I will have
 12 pity on you, and move him to have pity on you and allow you to remain in your own country. But if you say, 'We will not
 13 remain in this country,' if you disobey the Eternal your God and say, 'No, we will go to
 14 Egypt and make our home in a land where we shall see no more war and hear no blare of trumpets and never starve,' then
 15 listen to what the Eternal says, O survivors of Judah; the Lord of hosts, the God of Israel, declares, 'If you are bent on going to Egypt and if you really settle there, then the sword you dread
 16 shall overtake you there in the land of Egypt, the hunger that you fear shall pursue you into Egypt, and you shall die there; all who are bent on going to
 17 settle in Egypt shall die by the sword, by famine, or by plague, not one of them shall survive or escape the fate that I inflict upon them. Here is what the
 18 Lord of hosts, the God of Israel, declares: As my fury and anger have been poured out on the citizens of Jerusalem, so shall my fury be poured out upon you, when you enter Egypt;

you shall become an object of execration and horror, accursed and derided, and you shall never see this place again!"

19 O survivors of Judah, this is the Eternal's word to you, 'Do not go to Egypt.' You will go? Then be sure of this, you have

20 ruined yourselves. I testify against you for sending me to the Eternal our God, asking me to pray for you to the Eternal our God, promising to do whatever I told you was the will of

21 the Eternal our God, and then, after I told you to-day, refusing to listen to any orders which the Eternal sends you by me.

22 For that, be sure, you are doomed to die by the sword, or by famine, or by the plague in the land where you choose to go and settle."

43 When Jeremiah had finished telling all the people all the words that the Eternal their God had sent him to deliver to them, Azariah the son of Maaseiah and Johanan the son of Karêah and the rest of that insolent group, said to Jeremiah, "You are a liar; the Eternal our God never sent you to forbid us

3 to go and settle in Egypt; it is Baruch the son of Neriah who is setting you against us! He would have us handed over to the Chaldeans to be killed or carried prisoners to Babylon."

4 So Johanan the son of Karêah, with all the other leaders of the Jewish forces and all the people, refused to obey the Eternal's order to remain in the country

5 of Judah; Johanan the son of Karêah and all the other leaders took the survivors in Judah, who had come back to

6 settle in the country, men, women, and children, princesses, every person who had been

entrusted by Nebuzaradan the commander-in-chief to Gedaliah the son of Ahikam and the grandson of Shaphan, took them all, including the prophet Jeremiah and Baruch the son of Neriah; heedless of what the 7 Eternal said, they entered the land of Egypt and reached Daphne.

At Daphne this message from 8 the Eternal came to Jeremiah: "Take some large stones in your 9 hand, let some of the Jews see you hiding them secretly under the paved court in front of the entry to the Pharaoh's house at Daphne, and tell them that this 10 is what the Lord of hosts, the God of Israel, says: 'I am sending for my servant Nebuchadrezzar, king of Babylon, who shall erect his throne over these stones that you have buried, spreading his state carpet on the top of them. He shall come to ravage 11 the land of Egypt, inflicting death on those who are doomed to die, capturing those doomed to be imprisoned, and putting to the sword those who are doomed to the sword; he shall set fire to 12 the temples of the gods in Egypt, burning them and carrying off the idols; he shall scour the land of Egypt as a shepherd picks vermin out of his plaid; he shall demolish the obelisks of 13 Beth-shemesh, and then leave unmolested.'"

Here is the message that 44 came to Jeremiah about all the Jews who were living in Egypt, at Migdol, Daphne, Memphis, and in Upper Egypt: "The Lord of hosts, the God of 2 Israel, declares: 'You have seen all the misery I have inflicted on Jerusalem and all the towns of Judah. There they lie to-day, empty and desolate, for their 3

wicked practices that angered me! They took to offering sacrifices in the service of foreign gods, unknown to them or to yourselves or to your fathers.

4 I sent you all my servants the prophets, earnestly and urgently, to forbid this abomination which

5 I hated; but they would not listen or obey, they would not give up their wicked practice of

6 sacrificing to foreign gods. So my fury and my anger broke out blazing through the towns of Judah and the streets of Jerusalem, laying them waste and desolate, as they lie to-

7 day. Now then, says the Eternal, the God of hosts, the God of Israel, why will you ruin yourselves and put an end to Judah, man, woman, child,

8 and babe? Why anger me with your practices, sacrificing to foreign gods in the land of Egypt where you have gone to settle? It will mean the end of you; all nations upon earth will

9 curse and taunt you. Have you forgotten the crimes of your fathers, and of the kings and leaders of Judah, ay and the crimes of your own wives in the country of Judah and in the

10 streets of Jerusalem? It has not made them humble or afraid, not to this day; they have not followed my directions nor have they lived by the rules I gave to you and to your

11 fathers. Therefore, says the Lord of hosts, the God of Israel, I have determined on evil against you, to make an end of

12 Judah; as for the survivors of Judah who made up their minds to go and settle in the land of Egypt, in the land of Egypt shall they all perish, all of them, falling by the sword and famine, dying young and old by sword

and famine, and becoming an object of horror and execration, accursed and derided. For, as

13 I punished Jerusalem, so will I punish all who have settled in the land of Egypt, by sword, by famine, and by plague, till not a

14 single Jewish settler in the land of Egypt shall escape or survive to make his way back to the longed-for land of Judah; only a fugitive or two shall ever get back."

Then all the men who knew

15 that their wives sacrificed to foreign gods, and all the women who were standing by, shouted loudly to Jeremiah, "We will not

16 listen to this word of yours that you have uttered as from the Eternal. No, we mean to keep

17 without fail this oath of ours to offer sacrifices to the Queen of heaven, and pour libations in her honour, as we used to do, we and our fathers, our kings and leaders, in the towns of Judah and on the streets of Jerusalem. Then we had plenty of food, we prospered and came to no harm. But ever since we gave up sac-

18 rificing to the Queen of heaven and pouring out libations in her honour, we have been in utter need and at the mercy of the sword and famine." "Yes,"

19 cried the women, "and had we not the consent of our husbands when we sacrificed to the Queen of heaven and poured libations in her honour and made cakes in the shape of her?" [[Then

20 Jeremiah said to all the people, to the men and women who had given this answer: "You offered

21 these sacrifices in the towns of Judah and on the streets of Jerusalem, you and your fathers, your kings and leaders and the commons? Yes, and did the

22 Eternal forget it? Did it not

rankle in his mind, till he could bear your wicked practices and abominable crimes no longer? That is why your land lies desolate and empty, horrible and accursed, to-day. This doom is yours to-day, because you offered these sacrifices, because you sinned against the Eternal and would not obey him, because you would not follow his directions and orders and injunctions.”]

24 Then Jeremiah said to all the people and to all the women: “Listen to the word of the
25 Eternal. The Lord of hosts, the God of Israel, declares: You women have done all you swore to do, saying, ‘We will perform our vows without fail, sacrificing to the Queen of heaven and pouring libations in her honour.’ Well, keep your
26 word, carry out your vows! But listen to the Eternal’s word, you Jews in Egypt: ‘I swear by my great name that my name shall never be heard on the lips of any Jew who has gone to
28 settle in Egypt. Then the survivors of the Jews in Egypt will find out whose word stands,
29 mine or theirs. And here is the sign that I will punish you in this country, the Eternal says, to teach you that my threat of doom will stand against you:
30 I will deliver the Pharaoh Hophra, king of Egypt, into the hands of his enemies and murderers, as I put Zedekiah king of Judah into the hands of Nebuchadrezzar king of Babylon, his enemy and murderer.’”

* * *

46 Messages from the Eternal to the prophet Jeremiah about the nations.

2 On Egypt: about the army of

Pharaoh-necho king of Egypt at Karkēmish on the river Euphrates, where it was defeated by Nebuchadrezzar king of Babylon, in the fourth year of Jehoiakim the son of Josiah, king of Judah:

Ready with your shields and 3
targes,
forward to the fray!
Harness horses, mount your 4
chargers,
on with helmets, swing your
spears,
don your coats of mail!

What! routed, in a panic! 5
Their braves are beaten,
they fly, never rally,
beset by terror;
but no speed saves them, 6
no hero escapes,
in the north, by the Euphrates,
they collapse.

What is this, rising like the Nile, 7
with tossing floods?
’Tis Egypt shouting, “I will en- 8
gulf the world,
I rise to sweep off its inhabi-
tants!”

Prance on, horses, rage away, 9
chariots,
charge on, warriors,
men with shields from Kush and
Punt,
bowmen from Libya!

But this is Lord Eternal’s day, 10
a day for vengeance on his
foes,
a day when the sword devours
with a vengeance,
drinking its fill of blood;
for the Lord of hosts is sacri-
ficing victims
in the north, by the Eu-
phrates.

You may get balsam from 11
Gilead,
my lady Egypt,
but all your salves are vain,

for you there is no healing.
 12 The whole world hears you
 wailing,
 your crying rings around,
 for one brave falls over another,
 and both drop to the ground.
 13 The Eternal's prediction to
 the prophet Jeremiah that Neb-
 uchadrezzar king of Babylon
 would come and ravage the
 land of Egypt:
 14 Tell it in Migdol,
 proclaim it at Memphis;
 “To your feet, be all ready,
 the sword sweeps all round
 you!”
 15 Why has Apis run away?
 That Bull-god could not
 stand,
 for the Eternal laid him low.
 16 Your foreign traders fall away,
 they fall and to themselves
 they say,
 “Let us begone to the land of
 our birth,
 back home again,
 away from the sweep of the
 sword.”
 17 (Call the Pharaoh “Fatality,”
 for he has let his chance go
 by!)

18 By my life, says the King, the
 Lord of hosts,
 here comes an invader,
 towering like mount Tabor,
 like Karmel by the sea!
 19 Get ready for your exile,
 my lady Egypt;
 for Memphis empty lies and
 desolate,
 burned to the very ground.
 20 Egypt is a handsome heifer,
 but herdsmen from the north
 shall master her;
 her day of doom has dawned,
 21 her punishing hour is upon
 her;
 the soldiers that she hired
 have proved like pampered
 kine,

they scampered off in flight,
 they made no stand.
 She can but draw back hissing 22
 like a snake before her foes;
 for they outnumber locusts, 23
 past all counting,
 they come at her with axes, 22
 like woodmen hewing a tree,
 while the Eternal cries out, “Fell 23
 her forest,
 dense though it be.”
 My lady Egypt is dishonoured, 24
 in the hands of the north-
 men.
 The Lord of hosts, the God 25
 of Israel, declares: “I will pun-
 ish Amon the god of Thebes,
 and also the Pharaoh with any
 who rely on him; I will hand 26
 them over to their murderers,
 to Nebuchadrezzar king of
 Babylon and his officers.
 Though in after days Egypt
 shall be inhabited as it was in
 the days of old (so the Eternal
 promises).”

A message from the 47
 Eternal that came to the
 prophet Jeremiah about the Phil-
 istines, before the Pharaoh
 stormed Gaza. The Eternal de-
 clares:
 “Floods are gathering there, in 2
 the north,
 they swell into a torrent,
 to flood the land and all it
 holds,
 the capital and all its citizens!
 At the thunder of hoofs in the 3
 cavalry charge,
 at the rush and roar of the
 chariot wheels,
 fathers fear to turn and save
 their children—
 so unmanned are the Philis-
 tines!
 The day of havoc strips from 4
 Tyre and Sidon
 any support still left them;
 for the Eternal will make havoc

- of all left upon the coast.
 5 Gaza mourns with shaven head,
 Ashkelon is overwhelmed;
 Poor Ekron—all that is left of
 you!—
 long will you gash yourself in
 grief.”
 6 “Sword of the Eternal,” you
 cry,
 “will you never be quiet?
 Sheathe yourself and give
 o’er!”
 7 But how can it be quiet,
 when it has the Eternal’s
 orders
 to execute on Ashkelon and
 the shore?

48 On Moab.

- The Lord of hosts, the God
 of Israel, declares:
 “Alas for Nebo, it is sacked!
 Kureyat captured, to its
 shame,
 and Moab’s bulwark stormed!
 2 Moab now has lost its fame;
 from Heshbon foes have
 planned
 to blot the nation out of being,
 to press upon it, sword in
 hand,
 to leave it not a sound of life.
 3 Hark! a howl from Horonaim,
 for the havoc and the slaugh-
 ter;
 4 Moab is shattered,
 and her cry rings even to
 Zoar.
 5 Moabites climb up to Luhith,
 weeping as they go;
 for, hurrying down from Horo-
 naim,
 they heard shrieks of slaugh-
 ter.
 6 Run for your lives, get away
 like a wild ass to the wold!
 7 You put faith in your for-
 tresses;
 so you are captured!

Kemôsh your god shall be de-
 ported,
 with his priests and princes;
 every town shall be despoiled, 8
 not one escapes;
 valleys shall be raided,
 and plains ruined—
 so the Eternal orders.

Give Moab wings? 9
 She fain would fly away
 from towns laid waste,
 all emptied!
 No, a curse on him who slackens 10
 in this work of the Eternal!
 A curse on any who will stint
 their swords of blood!

Moab from the first has lain at 11
 ease,
 never known exile afar,
 lain like wine left on the lees,
 never poured from jar to jar,
 that tastes the same as ever,
 and its scent mellows never.
 But the day comes, says the 12
 Eternal,
 when I send men to move
 him,
 tilting him up and over,
 emptying out his casks,
 and breaking up his flasks.
 Then Moab shall find Kemôsh 13
 fail him,
 like Israel when it trusted
 Bethel.

‘You boast yourselves brave he- 14
 roes
 you are warriors bold,
 and here is your Moab invaded, 15
 and the flower of his youth
 mowed down!’—
 says the King called the
 Lord of hosts.
 Moab’s calamity closes upon 16
 him,
 and fast his fate comes on.
 Bemoan him, all ye neighbour- 17
 ing folk,
 all ye who know his fame;

cry, 'Ah, his sceptre strong is
snapped,
his splendid sway has gone!'
18 O dwellers in Dibon, down from
your height,
and cower in the mire;
for Moab's invader attacks
you,
and storms your stronghold!
19 O dwellers in Arôer,
stand on the road, look out,
ask news from men in flight
and women who escape.
20 'Moab is broken, to his shame,'
they sigh,
'Wail for it, cry.'"

21 [[Tell the news upon the
banks of Arnon, that Moab is
devastated, that doom has
reached the plains, reached Ho-
22 lon, Jahzah, Mephaath, Dibon,
23 Nebo, Beth-diblathaim, Kure-
yat, Beth-gamul, Beth-mëon,
24 Keriyyoth, Bezer, and all the
towns of Moab, far and near.]]

25 Moab's strength is lopped off,
Moab's mighty arm is broken;
26 make him drunk and help-
less,
for his insolence to the Eter-
nal.

Loud was Moab in derision;
so let him be derided.
27 For Israel you did deride;
you tossed your head in scorn,
whenever you talked of him,
as of one caught in a thieves'
gang.

28 Leave your towns, take to the
cliffs,
you folk of Moab;
make your nests like doves
in crevices of crags.

29 We have heard of Moab's pride,
his lordly pride,
his airs and arrogance,
and haughty heart.

The Eternal says, "I know his 30
rage,
his hollow vaunts, his hollow
deeds."

So I must wail for Moab, 31
lamenting for all Moab,
bemoaning what befalls Kir-
heres.

O vine of Sibmah, I join Jazer 32
in bewailing you;
for once your branches stretched
across
as far as Jazer,
and now your gathered grapes
are being ravaged,
now Moab's garden-land is all 33
bereft

of joy and gladness,
no wine is trodden out from
grapes,
no liting at the vintage!
Heshbon and Elealeh wail, 34
from Zoar to Jahaz goes the
cry,

Horonaim and Eglath-the-third
call out,
for even Nimrim's streams
are dry.

[[I also abolish in Moab, says 35
the Eternal,
all worshippers at shrines,
all those who sacrifice to
idols.]]

So my heart thrills with pity 36
for poor Moab,
thrills for the fate of Kir-heres,
losing all his gains.

Heads are shaven, beards cut 37
close,
hands are gashed, and sack-
cloth worn,
on all the roofs of Moab, in its 38
streets,

men moan and mourn;
for I have shattered Moab
like a discarded dish.
How shattered! (ah, bewail it!) 39
defeated and disgraced!
All around are over-awed,
and yet mock at Moab.

40 For (this is the Eternal's word)
here is an eagle swooping
with a dash on Moab!

41 Towns are taken,
fortresses surprised;
the heart of Moab's heroes on
that day
is weak as any woman's in her
pangs.

42 Moab no more is a nation,
for its insolence to the Eternal.

43 Panic and pitfall and snares
await you,
O inhabitants of Moab;

44 fly from the panic, you are in a
pitfall—
crawl out, you are caught in
a snare!

For I am bringing upon Moab
(the Eternal says)
its year of punishment.

45 Fugitives cower for shelter at
Heshbon,
all in vain;

for a blaze began at Heshbon,
flaming out from Sihon's pal-
ace,

till Ar of Moab was consumed,
and Arnon's heights devoured.

46 Poor Moabites!
O forlorn folk of Kemôsh!

The god has left your sons to
flight,
your daughters to a prisoner's
plight.

47 [[Though in the latter days—
so the Eternal promises—I will
restore the fortunes of Moab.]]

[[Here ends the sentence
passed on Moab.]]

49 On the Ammonites.

Here is the Eternal's word:
Has Israel no sons, no heir?

Why, then, is Gad claimed
by god Milkom?

Why do his people tenant
towns of Gad?

2 Therefore a day comes (the
Eternal declares)

when I will send the war-cry
against Rabbah of the Am-
monites,

till it is left a desolate heap,
its townships in the flames.
Then shall Israel come to hold
those who now hold her.

Howl, O palace of Rabbah, 3
at the sack of the city!

Scream, ye women of Rabbah,
gird yourselves with sack-
cloth,

wail and run about in mourn-
ing:

for Milkom is deported
with his priests and princes.

Why vaunt your valleys, 4
you careless creature,

so proud of your resources,
so sure you are beyond at-
tack?

I will put you in terror 5
of all who are around you,

says the Lord, the Lord of
hosts,

till you are routed headlong,
past all rallying.

[[Though later on, so the 6
Eternal promises, I will restore
the fortunes of the Ammon-
ites.]]

On Edom. 7

Here is the word from the Lord
of hosts:

Teman is no longer shrewd;
wary men have lost their wits,
their shrewdness has failed
them.

So turn and fly to your re- 8
treats,

ye dwellers in Dedan;

for I bring upon Esau his
doom,

his hour of punishment.

If gatherers of grapes came 9
upon you,

would they leave any grapes
to glean?

If robbers in the night came on
you,

would they not steal more
than they need?
10 So I strip Esau clean and bare,
I have laid open his retreats,
till he cannot conceal himself—
he is stamped out to a man.
11 Yet leave to me your orphans,
I will save them;
let your widows trust to me.
12 Here is the Eternal's sen-
tence: "If those who did not
deserve to drink the cup of the
divine anger have to drink it
notwithstanding, are you to go
unpunished? No, you shall not
13 get off; drink it you must. For
I have sworn by my own life,
that Busaireh shall be waste
and cursed, desolate and de-
rided, with all its hamlets laid
in ruin for all time."
14 The Eternal sends me news
of an envoy sent to the na-
tions,
bidding them muster against
Edom,
to make war upon her.
15 "For I will make you least
among the nations,
despised in the world of
men.
16 How you will shudder then!
Your pride of heart has
played you false,
perched in your fastness of the
rocks,
ensconced upon your preci-
pices!
Nest high as any eagle,
but I will pull you down, says
the Eternal,
17 till Edom is a shocking deso-
lation,
till passers-by whistle in sur-
prise
and horror at its ruin;
18 as when Sodom and Gomorrah
fell,
with the towns around them,
not a soul shall live there,
not a man shall dwell there.

Like shepherds when the lion 19
leaves
the jungle of Jordan for the
pasture,
I will chase them away sud-
denly,
and seize their rarest rams.
Who can match me? Who dare
challenge me?
What shepherd can face me?
Hear, then, the Eternal's plan 20
against Edom,
his purpose for the Teman-
ites:
their shepherd lads shall be
dragged away,
and the farm appalled at
their fate!

Earth trembles at the crash of 21
Edom's fall;
the noise resounds to the
Reed Sea.
Here is an eagle swooping 22
with a dash upon Busaireh!
The heart of Edom's warriors on
that day
is weak as any woman's in
her pangs."

On Damascus. 23
Hamath and Arpad are dumb-
founded,
when the bad news comes;
they surge uneasy as the sea,
restless in their anxiety.
Damascus has collapsed, 24
and turned to fly,
seized suddenly with shuddering,
caught by sharp anguish,
like a woman in her pangs.
Woe to her, a famous city, 25
a gay city, now forlorn!
I will fling fires of war upon 27
Damascus' walls,
to burn up all Benhadad's
palaces.

On Kedar and the realm of 28
Hazor, conquered by Nebuchad-
rezzar king of Babylon.

- Here is the Eternal's word:
 "Up against Kedar,
 ravage the Arabs!
- 29 The foe shall seize their tents
 and flocks,
 their wares, their curtains,
 and their camels,
 yelling fiercely at them,
 scaring them on every side.
- 30 Turn and fly far to your re-
 treats,
 inhabitants of Hazor;
 for Nebuchadrezzar king of
 Babylon
 has planned and purposed to
 attack you."
- 31 The Eternal's word is:
 "Up and attack them,
 a people at their ease, un-
 troubled,
 with neither gate nor bar,
 living remote from men;
- 32 their camels shall be your
 booty,
 their vast herds fall to you.
 I scatter to the winds
 the crop-haired folk,
 raining ruin upon them
 from every side,
- 33 till Hazor is a heap of ruins,
 a mere haunt of jackals;
 not a soul shall live there,
 not a man shall dwell there."
- 34 The Eternal's message to the
 prophet Jeremiah about Elam,
 at the beginning of the reign of
 Zedekiah king of Judah.
- 35 The Lord of hosts declares:
 "I will break the bow of Elam,
 their mainstay;
- 36 [[hurl against Elam the four
 winds of the world
 and scatter them to the
 winds,
 till there is not a nation
 where no waifs from Elam
 come;]]
- 37 I will make Elam quail before
 their foes,

before their murderers;
 raining ruin upon them,
 my fierce heat of anger;
 sending the sword after them,
 till they are all consumed;
 to pass sentence of doom, out of 38
 Elam,
 on its king and on its chiefs.
 [[Though in the latter days 39
 —so the Eternal promises—I
 will restore the fortunes of
 Elam.]]"

The Eternal's message **50**
 for the prophet Jeremiah
 about Babylon and the land of
 the Chaldeans:
 Tell the nations and proclaim 2
 it,
 let the news go free,
 that Babylon is captured,
 her idols are disgraced,
 her blocks of gods are in dis-
 may,
 Bèl in disgrace and Marduk
 in dismay!
 A foe from the north has at- 3
 tacked her,
 to lay waste her land,
 till not a man dwells there,
 till man and beast are gone.

And then, says the Eternal, at 4
 that hour
 the Israelites return,
 they and the men of Judah,
 wending their way weeping
 in search of the Eternal their
 God,
 asking the way to Sion, 5
 their faces turned to it,
 calling each other to join the
 Eternal
 in a lasting compact,
 never to be forgotten.

My people have been lost sheep, 6
 for their shepherds led them
 astray,
 and turned them loose on the
 bare hills;

- where up and down they wandered,
all forgetful of the fold.
- 7 Those who caught them all devoured them;
" 'Tis no sin," said their foes,
"for they have offended the
Eternal One,
their true Fold and their
father's Hope."
- 8 Fly now from Babylon, leave
Chaldea,
lead those who leave, like he-
goats.
- 9 For here am I rousing against
Babylon
a horde of nations from the
north,
to battle with her mightily
until they master her,
shooting like expert archers,
who never go empty-handed;
- 10 no, Chaldea, shall be their
booty,
her plunderers shall all get
their fill.
- 11 Though you rejoice now and
exult,
you Babylonians, plundering
my own people,
though you wanton like calves
at the grass,
and neigh like lusty stal-
lions,
- 12 your mother-city shall be sore
disgraced,
and she who bore you shall be
shamed—
left in the rear of all the na-
tions,
a land deserted, desolate, and
dry;
an empty ruin shall she lie,
- 13 under the wrath of the Eter-
nal,
till all whistle in horror, passing
by,
appalled at all the blows that
beat down Babylon.
- Set upon Babylon, all round, 14
all ye who bend the bow;
spare not your arrows, shoot at
her—
she has offended the Eternal.
Raise the war-cry round her— 15
she gives way,
her bastions are stormed,
her walls are down!
'Tis the Eternal's vengeance on
her;
take your revenge,
treat her as she treated
others!
- Tear from Babylon every sower, 16
every reaper with his sickle;
let her foreigners all flee,
each scurrying home to his
own land,
to escape the sweep of the
sword.
- A scattered flock is Israel, 17
harried by lions,
mauled first by the Assyrian
king,
now gnawed by Nebuchad-
rezzar,
by the king of Babylon.
- Therefore, the Lord of hosts de- 18
clares,
the God of Israel,
I punish Babylon, king and land,
as I punished the Assyrian
king;
I bring back Israel to his home- 19
stead,
to pasture on Karmel and
Bashan,
till he can eat his fill
in Gilead and on Ephraim's
hill.
- Then, the Eternal promises, at 20
that hour,
no guilt in Israel shall be dis-
covered,
nor any sin detected within
Judah;
for whom I spare, I pardon.
- Move against Merathaim, 21

- press hard the men of Pekod,
slay them, devastate their
land—
so carrying out the Eternal's
own command.
- 22 Listen, there is the war-cry!
Chaldea crashes!
- 23 What a hammering and shat-
tering
for the Hammer of the world!
What a spectacle of horror
has Babylon become!
- 24 Aha! I have trapped you,
Babylon,
taken you unawares!
I have tracked you, I have
caught you,
for defying the Eternal!
- 25 The Eternal has opened his
arsenal
and brought out his arms of
wrath;
for the Lord, the Lord of
hosts,
has work before him in Chal-
dea.
- 26 Rush at her from every quarter,
rifle her granaries,
pile up her stores of grain,
and devastate all of her,
leaving no trace of her.
- 27 Slay her bulls of warriors,
butcher every one of them!
Woe betide them, their hour
has come,
their day of doom!
- 28 Listen to the waifs escaping
from the land of Babylon,
to tell in Zion how our God,
how the Eternal has avenged
his temple.
- 29 Summon archers against Baby-
lon,
all who bend the bow;
beleaguer her,
let not a man escape.
Requite her for her crimes,
treat her as she treated
others—
- she and her insolence to the
Eternal,
the Majestic One of Israel!
So shall her youth fall in the 30
open street,
and all her warriors in death
be silenced.
- I am attacking you, Queen In- 31
solence,
says the Lord, the Lord of
hosts;
your hour has come,
the day for me to doom you.
Queen Insolence falls down, 32
and her no one shall raise;
I set her forest ablaze,
till the flames shall burn her
thickets.
- The Lord of hosts proclaims: 33
"Israelites and men of Judah
are trampled down together;
their captors hold them fast,
and will not let them go.
But theirs is a strong champion, 34
his name the Lord of hosts;
he will take their part,
and daunt the Babylonians,
that the world may live at
peace."
- Sword, strike the Chaldeans 35
(the Eternal orders),
strike all the folk of Babylon,
her nobles and her sages!
- Sword, strike the soothsayers, 36
and they shall play the fool!
Sword, strike her soldiers,
and they shall be in terror!
Sword, strike her chariots and 37
horses,
and all her foreign crowd,
and they shall be weak as
women!
- Sword, strike her treasures,
and they shall be robbed!
Sword, strike her streams, 38
and they shall be dried up!
- For it is a land of images,
and the folk boast of their
idols;

39 so wolves and wildcats shall live
 there,
 ostriches shall quarter there;
 never shall it be tenanted,
 forlorn from age to age.
 40 It shall be as when God once
 overthrew
 Sodom, Gomorrah, and the
 towns around;
 not a soul shall live there,
 not a man shall dwell there.
 41 A people is coming,
 out of the north-land,
 a power is stirring, a host of
 kings,
 from the far ends of earth!
 42 Bow and javelin they seize,
 they are cruel, pitiless;
 their din is like the roaring sea,
 they ride on horses,
 mustering like one man
 to fight you, maiden Babylon.
 43 The king of Babylon hears the
 news,
 his hands are limp,
 panic seizes him,
 pain like a woman's in
 travail.
 44 Like shepherds when the lion
 leaves
 the jungle of Jordan for the
 pasture,
 I will chase them away sud-
 denly,
 and seize their rarest rams.
 Who can match me? Who dare
 challenge me?
 What shepherd can face me?
 45 Hear, then, the Eternal's plan
 against Babylon,
 his purpose for the Chal-
 deans:
 their shepherd lads shall be
 dragged away,
 and the farm appalled at
 their fate!
 46 Earth trembles at the crash of
 Babylon's capture,

 the noise resounds all through
 the nations.
 The Eternal declares: **51**
 I am stirring up destroyers
 against Babylon, against the
 dwellers in Chaldea;
 I am sending winnowers on 2
 Babylon,
 to winnow her and leave her
 bare.
 Woe betide her everywhere,
 on her day of doom!
 Let the archer bend his bow, 3
 let him stand up in his ar-
 mour;
 spare none of her soldiers,
 annihilate her army;
 strike them down within Chal- 4
 dea,
 stab them in her streets;
 for their land is full of guilt 5
 against His Majesty of Is-
 rael.
 (But Israel and Judah are not
 bereft
 of their God, of the Lord of
 hosts.)
 Fly from Babylon, every man 6
 of you;
 save your lives, share not her
 doom;
 'tis the hour of the Eternal's
 vengeance,
 he is rendering her due pun-
 ishment.
 Once Babylon was a golden cup, 7
 that made the whole world
 drunk;
 the nations drank her wine,
 and lay before her helpless.
 Suddenly Babylon falls and 8
 breaks!
 Wail for the creature?
 Get balsam for her wounds—
 perhaps she can be cured?
 “No,” you answer, “we would 9
 fain have healed her,
 but there is no curing Babylon;
 we must leave her to her fate,
 and all go home,

- for her doom rises up to heaven,
reaches the very skies.
- 10 The Eternal has made good our
cause;
come, let us tell in Sion
what the Eternal, our own
God, has done."
- 11 Polish your arrows,
scour your armour—
the Eternal is stirring up Media's
king,
planning to ruin Babylon.
This is the Eternal's vengeance,
vengeance for his temple.
- 12 Raise your standards against
Babylon,
blockade it round and round;
post your sentries,
lay your ambushes;
for the Eternal executes his aim,
his sentence upon Babylon.
- 13 Throned upon many a stream,
with treasures that teem,
your end has come,
your web is spun!
- 14 The Lord of hosts has sworn by
his own life,
"I fill you full of foes,
that swarm like locusts,
and shout in triumph over
you."
- 20 You have been my battle-axe;
by you I shattered nations,
by you I have ruined realms,
- 21 by you I shattered horse and
rider,
chariots and charioteers,
- 22 by you I shattered man and
woman,
old and young, maidens and
boys,
- 23 by you I shattered flock and
shepherd,
ploughmen and their teams,
by you I shattered satraps and
regents—
- 24 yes, and (the Eternal prom-
ises)
I will let Sion see how I repay
- both Babylon and the Chal-
deans all,
for all the wrongs they did her.
I strike at you, says the Eternal, 25
you volcano, ruining the
world!
I will lay hands on you and
level you,
and leave you all extinct;
men will never get from you 26
any stones for building;
you shall be a desolation for all
time.
- Raise your standard on the 27
earth,
blow the trumpet among the
nations,
open the campaign against her,
summon the realms—Ar-
menia, Mannai, Ashkēnaz;
muster your troops against her,
cavalry swarming like locusts.
Open the campaign against her, 28
with Media's king, his satraps
and his regents,
and all his domain.
- All the world is trembling, 29
for the Eternal's purpose
against Babylon holds—
to lay the land empty and
desolate.
- Babylon's soldiers cease to fight, 30
they stay inside their forts;
their strength has gone from
them,
they are weak as women.
Couriers meet, messengers meet, 31
running to tell the king of
Babylon
his city is stormed on every
side,
its houses all ablaze, 30
the gates burst open;
the ferries have been seized, 32
the bastions burned,
the troops are scared.
For this is the sentence of the 33
Lord of hosts,
the God of Israel:

- Babylon to be trampled like a
 threshing-floor,
 then trampled like the grain
 upon the floor!
- 34 "Nebuchadrezzar king of Baby-
 lon
 has been devouring us;
 he set us down like an empty
 cup,
 he swallowed us like a mon-
 ster,
 he gorged himself with our de-
 lights,
 and then he threw us aside.
- 35 My torn flesh be avenged on
 Babylon!"—
 let those who dwell in Sion
 cry;
 "My blood be avenged on the
 Chaldeans!"—
 let Jerusalem cry.
- 36 And here is the Eternal's an-
 swer:
 "I will take your part, I will
 avenge you,
 I will dry up her lake
 and drain her springs.
- 37 Babylon shall lie in ruins,
 a mere haunt of jackals,
 a horror and a scorn,
 where no man lives."
- 38 The Babylonians all roar like
 lions,
 growling like lion-cubs over
 their prey?
- 39 I will feast them in my fury,
 make them drunk and stupe-
 fied,
 till they sleep the sleep that
 knows no waking;
- 40 I will drive them to the sham-
 bles,
 like sheep, like rains and
 goats.
- 41 What a downfall for Babylon!
 The Splendour of the world
 surprised!
 What horror in the world
 at Babylon's fate!
- A sea has burst on Babylon, 42
 she sinks below the roaring
 tides of war;
 her towns lie desolate, 43
 unpeopled, waterless,
 a waste where no man lives,
 none passes through.
 And I will punish Bêl in Baby- 44
 lon,
 forcing him to disgorge his
 plunder;
 prisoners shall stream to him
 no more,
 for Babylon's walls are down.
- Come out of her, my people, 45
 save your lives, every man of
 you,
 from the Eternal's burning
 wrath.
- Never be daunted or dismayed 46
 by rumours that you hear,
 when rumours rise, year after
 year,
 and tyrants lord it in the
 land.
- For, mark this, the day comes 47
 when I shall punish the idols
 of Babylon,
 when all her country is con-
 founded,
 and her inhabitants drop dead.
- Then heaven and earth and all 48
 their host
 shall exult over Babylon;
 for invaders from the north-
 land
 shall reach her, the Eternal
 promises.
- Yes, Babylon shall fall, O slain 49
 of Israel,
 as slain men have fallen
 everywhere for Babylon.
- You who have escaped the 50
 sword,
 stay not, get away;
 remember the Eternal yonder,
 bethink you of Jerusalem.
- "We are ashamed," you say, 51
 "at hearing of this outrage;

foreigners entering the sacred temple!—

it covers us with shame.”

52 But, mark this, a day comes, the
Eternal answers,
when I punish the idols of
Babylon,
till wounded men groan over
all the land.

53 Though Babylon mounted to
the sky,
though she entrenched her-
self on high,
yet I would speed invaders to
assail her,
the Eternal answers.

54 Hark! shrieks from Babylon,
a mighty crashing in Chal-
dea!

55 'Tis the Eternal battering down
Babylon,
stilling the din of her city-life!
The enemy surge in like the
roaring tides,
shouting aloud;

56 for the invader has reached
Babylon,
her soldiers are captured,
their bows all shattered.

For the Eternal is a God of
retribution,
he never fails to punish.

57 “I will make her nobles and
her sages drunk,
satraps and regents and sol-
diers,
till they sleep the sleep that
knows no waking,”
says the King called the
Lord of hosts.

58 Here is the Eternal's sentence:
“Babylon's broad wall shall be
razed,
and her high gates burned
with fire.
So ends the toil of nations, ends
in smoke,
and pagans waste their pains.”

Instructions given by the 59
prophet Jeremiah to Seraiah the
son of Neriah, the grandson of
Mahseiah, the quartermaster
who accompanied Zedekiah king
of Judah to Babylon in the
fourth year of his reign. Jere- 60
miah had written on a scroll
all the evils that were to befall
Babylon, and he said to Se- 61
raiah, “When you reach Baby-
lon, be sure to read this all
over; when you have finished, 63
tie a stone to the scroll and
throw it into the Euphrates,
saying, ‘So shall Babylon sink
and never rise again, for the
Eternal dooms it.’”

Here end the words of Jere-
miah.

Zedekiah was twenty-one **52**
years old when he began to
reign, and he reigned in Jeru-
salem for eleven years; his 2
mother's name was Hamutal, a
daughter of Jeremiah from Lib-
nah. He did what was evil in
the sight of the Eternal, exactly
as Jehoiakim had done. The 3
Eternal was so wroth that he
let Jerusalem go from bad to
worse, till he would have no
more to do with them.

And then Zedekiah rebelled
against the king of Babylon. On 4
the tenth day of the tenth month
of the ninth year of his reign
Nebuchadrezzar king of Baby-
lon attacked Jerusalem with all
his army; they pitched camp,
and ran a wall round it, be- 5
sieging the city till the eleventh
year of king Zedekiah. By the 6
ninth day of the fourth month
(and by this time the famine in
the city was so severe that the
people had no food), a breach 7
was made in the walls of the
city. Seeing this, the whole
garrison took to flight, leaving

the city during the night, by the gate beside the royal garden, between the two walls, making their way along the Arábah, as the Chaldeans had invested the city on all sides. They made for the Jordan valley. However, the Chaldean army went in pursuit of the king and overtook Zedekiah in the steppes of Jericho, his own army having all scattered and left him. The king was captured and carried off to the king of Babylon at Riblah in the district of Hamath, where sentence was passed upon him. At Riblah the king of Babylon slew Zedekiah's sons before their father's eyes, and also all the authorities of Judah; he then put out the eyes of Zedekiah, chained him fast, and carried him away to Babylon, where he lay in prison till the day of his death.

On the tenth day of the fifth month, in the nineteenth year of the reign of Nebuchadrezzar king of Babylon, Nebuzaradan the commander of the body-guard, an officer of the king of Babylon, went to Jerusalem and set fire to the temple of the Eternal, as well as the royal palace and indeed all the principal buildings in the country. The Chaldean troops who were with him demolished the walls of Jerusalem all round. Any people left in the city, together with those who had already surrendered to the king of Babylon, and any craftsmen who were left, Nebuzaradan the commander of the body-guard carried away prisoners, though he left some of the very poorest people of the land to be vine-dressers and ploughmen. The bronze columns, the trolleys,

and the bronze tank that were in the temple, were broken up by the Chaldeans, who took all the bronze away to Babylon; they also removed the pots, the shovels, the snuffers, the basins, the saucers, and any bronze article used in the temple service; while the commander removed any gold and silver goblets, fire-pans, basins, pots, lampstands, saucers, and bowls. (The bronze was past weighing, the bronze from the two columns, the tank, the twelve bulls supporting the tank, and the ten trolleys which king Solomon had made for the temple. Each column was twenty-seven feet high, eighteen feet round, and four inches thick—hollow inside, with a bronze capital on the top, seven and a half feet high, surrounded by a network and pomegranates in bronze, ninety-six out of a hundred pomegranates in the network being visible.)

The commander of the body-guard carried off Seraiah the chief priest, Zephaniah the vice-priest, and the three wardens, along with a eunuch in charge of the army, seven privy counsellors who were found in the city, the secretary of the commander, who kept the army registers, and sixty country folk whom he found within the city. Nebuzaradan the commander of the body-guard took them away to the king of Babylon at Riblah. And there, at Riblah in the district of Hamath, the king of Babylon slew them all.

Thus was Judah carried from its land into exile. The number of prisoners carried off to exile by Nebuchadrezzar was as follows: in the seventeenth year of his reign, three thou-

sand and twenty-three Jews;
29 in the eighteenth year of Nebuchadrezzar, eight hundred and
30 thirty-two from Jerusalem; in the twenty-third year of Nebuchadrezzar, seven hundred and forty-five Jews, carried captive by Nebuzaradan the commander of the body-guard; in all, four thousand six hundred.

31 In the thirty-seventh year of the exile of Jehoiakin king of Judah, on the twenty-fifth day of the twelfth month, Evil-

merôdak king of Babylon—it was the first year of his reign—took Jehoiakin king of Judah out of prison; he was civil to 32 Jehoiakin and treated him better than his fellow-monarchs in captivity at Babylon; he 33 changed his prison dress, and Jehoiakin dined with the king every day of his life. Also an 34 allowance was made for him, daily by the king of Babylon, to maintain him, as long as ever he lived.

LAMENTATIONS

- 1 Ah, how lonely lies the city,
 once so full of folk,
 once a power among the na-
 tions,
 now like a poor widow!
 Once she queened it over towns,
 and is now a thrall!—
- 2 sobbing sorely in the night,
 tears upon her cheek;
 of all her allies there is none
 to aid her;
 her friends have all betrayed her
 and turned foes.
- 3 To an exile of sad slavery
 has Judah departed,
 to settle among pagans,
 with no peace;
 and in her anguish her pursuers
 overtook her.
- 4 The paths to Sion are woebe-
 gone,
 bereft of pilgrims;
 her gates are all deserted,
 and her priests despair,
 her maidens have been dragged
 away—
 ah, bitter is her lot!
- 5 Her foes have now the upper
 hand,
 her enemies exult—
 it is her punishment from the
 Eternal
 for her many sins.
 Foes force her children into
 exile
 in front of them;
- 6 from Sion all her splendour
 has departed;
 her leaders are like harts that
 find
 no pasture,
 the pursuer drives them feebly
 in front of him.
- 7 Jerusalem recalls
 her stress and scattering,
- when helpless her folk fell
 into the foeman's hand,
 and the foe gazed gloating
 on her downfall.
 Jerusalem, for her dire sins, 8
 is flung aside;
 all who honoured her despise
 her—
 they have seen her naked
 shame;
 she moans the while,
 and turns her face away.
- Her filth clung to her skirts, 9
 she was a fetid rag;
 she never thought of what
 would follow,
 and so her fall was tragic.
 "How insolent is the foe, O thou
 Eternal!
 See what I suffer!"
- The foe has laid his hands 10
 on all her treasures;
 she has seen pagans pushing
 into her shrine,
 men thou didst forbid to enter
 thy community.
- All her folk are moaning 11
 in the search for food,
 bartering their treasures
 for bare sustenance.
 "Behold, O thou Eternal,
 how I am abased!
 And you who pass by, look, 12
 look all of you and see
 if there is any agony like this
 dealt out to me,
 by the Eternal in his anger fierce
 afflicting me.
- He sent a fever down 13
 to waste my limbs;
 he spread a net to catch my
 feet;
 he thwarted me;
 faint he left me and forlorn,
 all day long.

14 He singled out my sins,
 then twisted them together,
 and bound them as a yoke upon
 my neck,
 till I am worn;
 the Lord has consigned me to a
 foe
 whom I cannot withstand.

15 My Lord himself has flouted
 all my heroes,
 summoning a triumphant host
 to shatter my warriors;
 in the winepress the Lord has
 been trampling
 upon Judah.

16 For all this I weep,
 tears stream from my eyes;
 none beside me to relieve me,
 none to revive me;
 my children lie forlorn,
 for the foe has prevailed."

17 Zion is stretching her hands
 out,
 but none relieves her;
 for the Eternal has ordered all
 around
 to oppose Jacob,
 and Jerusalem is but to them
 a fetid rag.

18 "The Eternal is right,
 for I did rebel!
 But listen, O peoples, all of
 you,
 look at my agony;
 my maidens and my youth
 are in captivity.

19 I called to my allies,
 and they failed me;
 in the city my priests and
 sheikhs
 are dying of hunger,
 searching for bare sustenance,
 and searching all in vain.

20 O thou Eternal, consider my
 anguish,
 my soul is wretched,
 my heart writhing,
 and my vitals burn;

outside, the sword is slaying,
 and inside, the plague.

Listen to my moaning, 21
 with none to relieve me.
 My foes have all heard of my
 plight—
 and they are glad of it,
 glad thou hast punished me, as
 thou didst threaten,
 for my sins.
 But let their evil hour arrive, 22
 let them fare as I fare;
 as thou hast done to me,
 so do to them—
 give them as many groans as
 mine,
 a heart as sore!"

How the Lord has shamed in **2**
 his anger
 maiden Sion,
 hurling from heaven to earth
 the splendour of Israel,
 remembering not, on the day of
 his fury,
 his Footstool!
 The Lord has ruined ruthlessly **2**
 the homesteads of Jacob,
 lowering and levelling
 the strongholds of Judah,
 degrading in his wrath
 her king and nobles.

He has shattered in fierce anger **3**
 all the force of Israel,
 withdrawing his right hand from
 them
 as they faced the foe.

He has burned in Jacob like a
 fire,
 devouring all around.

Like a foe he has bent his **4**
 bow,
 and fitted his arrows;
 he slaughters and kills the chil-
 dren,
 the delight of our eyes,
 in the tent of maiden Sion he
 pours out
 like fire his fury.

- 5 The Lord has become our enemy,
ruining Israel,
ruining all her citadels
and shattering her strongholds,
heaping upon maiden Sion
wails and woe.
- 6 He has torn the fence down like
a robber,
demolished his own shrine,
abolished within Sion
feast and sabbath,
spurned aside in indignation
king and priest alike.
- 7 The Lord has discarded his own
altar,
scorned his sanctuary,
and let the foe lay hands upon
the ark of the compact.
What shouts they raised in the
Eternal's house,
as in an orgy!
- 8 The Eternal was determined to
destroy
the walls of maiden Sion;
he planned it all,
his hand was in the havoc;
rampart and wall—he made
them all
lament and totter.
- 9 Her gates have sunk to the
ground,
her bars are broken.
Her king and nobles are exiled;
there is no law;
her very prophets are without
a vision from the Eternal;
- 10 they sit in silence on the ground,
the sheikhs of maiden Sion;
and, with dust flung on their
heads,
with sackcloth round their
loins,
with head bowed to the ground,
there sit the maids of Jerusalem!
- 11 My eyes are worn with tears,
- my soul is wretched,
my heart is melting
for the wreck of my people,
for babies and infants swooning
in the city-streets,
crying to their mothers 12
for their food,
swooning like men wounded
in the city-streets,
gasping out their lives
in their mothers' bosom.
- To what can I compare you, 13
dear Jerusalem?
To what can I liken you, for
your comfort,
O maiden Sion?
Your wreck is vast as the ocean;
who can repair you?
Your prophets? ah, their 14
dreams for you
were false and flattering;
they never made you see your sin,
to save you from captivity—
all the dreams they had for
you
deceived you and misled you.
- Now all who pass 15
clap their hands over you,
hissing and tossing their heads
over maiden Jerusalem;
"So this is the peerless Beauty,
the Joy of all the earth?"
Your foes, they are all yelling 16
against you,
hissing with clenched teeth,
"We have done for her!
This is the day we longed for!
It has come, we see it at
last!"
- The Eternal has done as he 17
planned,
has carried out his word,
as he fixed long ago;
he wrecks you ruthlessly,
makes foemen rejoice over you,
and swells their forces.
Cry aloud to the Lord, 18
O maiden Sion!

- let your tears stream down
by day and night,
give yourself no respite,
give your eyes no rest.
- 19 Rise and cry in the night,
as the night-watches come
round,
pour out your heart like water
before the Lord,
lift hands of prayer to him
over what he has done to you:
- 20 "Consider, O Eternal,
whom thou art handling thus!
Are women to eat their children,
the babes they have fondled?
Are priests and prophets to be
murdered
in thy sanctuary?
- 21 All over the street they lie,
both young and old,
my maidens and my youth
killed without quarter,
slain by thee, on thy day of anger,
slaughtered without pity;
- 22 thou hast summoned the ter-
rors of war all around
to a triumph,
till all whom I nursed and nur-
tured
the foe has destroyed;
not a soul escaped, not one sur-
vived,
on the day of thine anger."
- 3** I am the man who has suf-
fered
under the rod of his anger;
- 2 I am the man he has been lead-
ing
on a dark, unlighted road;
- 3 he has baffled me over and
again,
all the day long;
- 4 he has worn away my skin and
flesh,
and broken my bones;
- 5 he has piled troubles up against
me,
right round my head;
- he has made me dwell in the 6
dark,
like men long dead;
he has walled me round, till I 7
cannot go out,
he has loaded me with chains;
and when I fain would cry for 8
help,
he stops my prayer;
he blocks my way with boul- 9
ders,
till my course is twisted;
he lurks for me like a bear, 10
like a lion in ambush;
he has chased me, mangled me 11
and left me all forlorn;
he has bent his bow and made 12
me
a target for his arrows;
he has driven his shafts home, 13
right into me;
- I am the butt of all nations, 14
the burden of their satire all
day long.
- He has filled me up with bitter 15
herbs,
and sated me with worm-
wood;
- he has broken my teeth with 16
gravel,
and covered me with ashes.
- He has bereft me of all bliss, 17
I forget what it is to prosper;
- I said, "My strength is gone, 18
and my hope in the Eter-
nal!"
- The thought of my stress and 19
scattering
is bitterness, bitter to me;
my soul is always thinking of it, 20
and is crushed within me.
- But I will call to mind, 21
to give me hope,
that the Eternal's love is last- 22
ing,
and will never fail.
- "Fresh every morning is thy 23
kindness,
great is thy faithfulness!"

- 24 The Eternal is my allotted
 share, I say;
 therefore I will hope in him.
 25 The Eternal is good to those
 who wait for him,
 to a soul that seeks him.
 26 It is good to wait in silence
 for the help of the Eternal;
 27 it is good to bear without a word
 the rebuke of the Eternal;
 28 let a man sit alone in silence,
 since it is the Eternal's hand;
 29 let him lay his lips to the dust—
 there may be hope for him;
 30 let him offer his cheek to the
 striker,
 and suffer all man's taunts.
 31 For the Lord will not always
 discard life;
 32 he wounds, but he has pity,
 so rich is his love;
 33 he is loth to pain or grieve
 the sons of men.
 34 When a whole people is taken
 prisoner
 and downtrodden,
 35 when a man is deprived of his
 rights,
 under the eyes of the Most
 High,
 36 when a man does not get jus-
 tice—
 does the Lord not see it?
 37 Who can carry out his will,
 unless it is the Lord's order?
 38 Are not weal and woe alike
 decreed by the Most High?
 39 Then why should mortal men
 complain,
 when they are punished for
 their sins?
 40 Let us scan and search our lives,
 let us return to the Eternal,
 41 lifting our hearts up with our
 hands
 to God in heaven;
 42 "The sin is ours, we have rebelled,
 and thou—thou hast not par-
 doned;
 thou hast veiled thy face in
 anger,
 pursuing us without pity;
 thou hast covered thyself with
 a cloud
 no prayer can pierce;
 thou hast made us mere scum
 and refuse
 in the world;
 our foes, they are all yelling
 against us;
 dismay and destruction befall
 us,
 ravage and ruin."
 Tears are flooding from my eyes
 for the ruin of my people;
 my eyes are sore with sorrow
 for all the woes of my city;
 my eyes stream without ceasing,
 without rest,
 till the Eternal will look down
 from heaven above.
 They have chased me like a
 bird,
 with no reason for their hate;
 they dropped me to die in a
 dungeon,
 flinging stones at me;
 waters flowed over my head,
 "I am lost," I said.
 From the depth of the dungeon
 I called,
 O Eternal, to thee;
 thou didst hear me crying,
 "Give ear to my plea";
 thou camest at my call,
 bidding me, "Fear not."
 O Lord, thou didst take my
 part
 and save my life.
 And now thou seest my wrongs;
 oh vindicate me!
 Thou hast seen all the revenge
 they plotted against me,
 hast heard all the insults
 they plotted against me,
 the talk of the men who attack
 me,
 their muttering all day long.

63 Look at them, sitting or rising—
I am the burden of their
satire!

64 Thou wilt requite them, O Eter-
nal,
for what they have done;

65 thou wilt blind their vision—
thy curse be upon them!—

66 thou wilt chase them angrily,
and crush them out of life.

4 Ah! how the gold is dimmed,
the gold so pure!
the sacred gems are scattered
over every street;

2 the priceless sons of Sion,
worth their weight in gold,
count no more than crockery,
mere pots of clay!

3 Even jackals give the breast,
their whelps they suckle;
but cruel are the women of my
people
as the ostrich wild;

4 for the tongue of the nursling
cleaves for thirst
to the roof of its mouth,
the children beg for food,
and no one gives it.

5 Those who fared on dainties
rot upon the street;
those who lay on scarlet rugs
huddle on an ash-heap.

6 The guilt of my people was
greater
than even the sin of Sodom—
Sodom that fell in a flash,
ere any could wring his hands.

7 Her headmen were brighter than
snow,
and whiter than milk,
ruddier than rubies,
their bodies veined like sap-
phires;

8 and now they look more dark-
some than the night—
none knows them as they
pass—

their skin drawn tight over the
bone,
dry as a stick.

Better to die by the sword 9
than by starving,

stabbed to death by hunger
suddenly in the field!

The hands of tender women 10
have sodden their own chil-
dren—

making that their food,
amid the wreck.

The Eternal has carried out his 11
fury,

venting his hot anger;

he has lit a fire in Sion
that burns her to the base.

None could believe, no king, 12
no man in all the world,
that foe or enemy could ever en-
ter
inside Jerusalem.

It was all for the sin of her 13
prophets,

for the crime of her priests,
who shed in her
the blood of the just.

Now, stained with blood, they 14
wander

blindly about the streets,
brushing against men
they once avoided.

Men shout to them, "Begone! 15
you are unclean!
begone! avoid us!"

So they stagger and wander
abroad,

finding no shelter;

the Eternal himself has scat- 16
tered them,

caring nothing for them,
regardless of the priests,
and heedless of the prophets.

Our eyes are strained and fail- 17
ing,
as we look for aid unavailing;

- we are watching for a nation
that has never brought salva-
tion.
- 18 Foes dog our steps,
we dare not walk abroad;
our days are numbered and
over,
for our end has come.
- 19 More swift were our pursuers
than eagles of the air,
hunting us over the hills,
ambushing us on the wolds;
20 they trapped the king, the Eter-
nal's choice,
the very breath of our lives,
of whom we said, "Under his
reign
we shall hold out, among the
nations!"
- 21 Rejoice and be glad in your
home-land,
O maiden Edom!
But the cup will come round to
you,
and leave you drunk and dis-
hevelled.
- 22 Sion, your guilt is over and
gone—
no more exile for you!
But, Edom, your guilt shall be
punished,
your sins laid bare!
- 5 Consider our plight, O Eter-
nal,
ah, look at our disgrace—
2 our heritage handed to foreign-
ers,
our homes to aliens;
3 fatherless orphans are we,
our mothers are like widows;
4 we must buy our own water,
our wood has to be paid
for;
6 we surrendered to the foe,
thinking to get food enough;
- but they have borne hard on us, 5
we toil and get no rest.
Our fathers sinned; they are no 7
more,
but we must bear their guilt.
Slaves now lord it over us, 8
with none to rescue us;
we get in our corn at the risk 9
of our lives
from Arabs of the desert;
our skin glows like an oven, 10
with the fever heat of famine.
Women are ravished in Sion, 11
and girls in the towns of Judah;
nobles hung up by the hand, 12
and sheikhs outraged.
Nobles stoop to grind at the 13
mill,
lords stagger with loads of
logs;
no sheikhs now sit at the city- 14
gates,
no young men at their music!
Gone all that gave our hearts 15
delight,
our dancing turned to mourn-
ing;
the crown has fallen from our 16
head!
Ah, woe to us, for we have
sinned!
And this makes our heart faint, 17
and this makes our eyes dim,
that Sion hill lies desolate, 18
with jackals roaming over it.
- Thou art enthroned for ever, O 19
Eternal,
reigning from age to age.
Why wilt thou never remember 20
us,
forsaking us all these years?
Restore us, O Eternal, let us 21
return;
renew our days as of yore—
unless thou hast utterly dis- 22
carded us
in anger all too sore!

EZEKIEL

1 It was in the thirtieth year,
on the fifth day of the fourth
month, as I was among the
exiles at the river Kēbar, that
heaven opened and I saw visions
2 of God. [[It was on the fifth
day of the month, in the fifth
year of king Jehoiakin's exile,
3 that the word of the Eternal
came to the priest Ezekiel the
son of Buzi, in the land of the
Chaldeans, at the river Kēbar.]]
The hand of the Eternal was on
4 me in a trance, and as I gazed,
there was a storm-wind blowing
from the north!—a huge cloud
with fire flashing out of it, and
with a sheen encircling it and
5 amber. Out of it appeared the
forms of four Creatures, and this
was their appearance: they had
6 the same form, each with four
7 faces and four wings, with limbs
straight and gleaming like bur-
nished bronze, and with the
soles of their feet rounded like
8 the feet of calves. Under their
wings, on the four sides of them,
were human hands. As for their
9 four faces and wings—their
wings touched one another, and
their faces never turned as they
moved; each moved straight
10 forward. As for the likeness of
their faces—all four had in front
the face of a man, on the right
the face of a lion, on the left
the face of a bull, and the face
11 of an eagle at the back. Their
wings were stretched out, one
pair to touch the next Creature,
the other pair to cover the body.
12 Each moved straight forward;
wherever the Spirit impelled
them to go they went, never
13 turning as they moved. Also,
in the middle of the Creatures

there was Something moving to
and fro, like glowing coals, like
torches, a fire that gleamed and 14
flashed out lightning.

As I gazed, there was a wheel 15
on the ground beside each of the
four Creatures! The wheels were 16
the colour of a topaz, and all four
had the same shape, arranged as
if one wheel were inside the
other. When they moved, they 17
moved in any direction that
their four sides faced, never
turning as they moved. The 18
felloes and spokes of the four, I
saw, were full of eyes all round.
Whenever the Creatures moved, 19
the wheels moved with them,
and whenever the Creatures
rose from the earth, the wheels
rose with them; wherever the 20
Spirit impelled them to go they
went, for a living Spirit was in
the wheels. When the Crea- 21
tures moved, they moved; when
the Creatures stood still, they
stood still; when the Creatures
rose from earth, they rose; for
a living Spirit was in these
wheels.

Above the Creatures there 22
was the semblance of a vault,
which looked like crystal,
stretching over their heads, and 23
under the vault their wings
were level, each with one pair
touching the next Creature and
one pair covering its body.
Whenever they moved, I heard 24
their wings sound like the sound
of many waters, like the thunder
of the Almighty, the sound of a
tumult like the sound of a host;
when they stood still, they
dropped their wings.

Above the vault over their 25
heads was the semblance of a 26
throne, blue like a sapphire, and

on the throne-like appearance there was the semblance of a human form; from the waist upwards I saw Something glowing like amber or fire, from the waist downwards there was Something resembling fire, while all around there was a bright halo like the rainbow that appears in the clouds after rain. Such was the appearance of what resembled the Splendour of the Eternal.

When I saw it, I fell on my face; then I heard the voice of **2** one speaking; he said to me, **2** "Son of man, stand up and I will speak to you." As he spoke, the Spirit entered me and made me stand upon my feet. I heard **3** him address me. "Son of man," he said, "I am sending you to the Israelites, to a rebellious race who have rebelled against me; they and their fathers have sinned against me down to this **4** day. I am sending you to them, impudent and obstinate as they are, and you must tell them **5** what the Eternal says. Whether they will listen or refuse to listen (for they are a rebellious folk), they shall learn that there is a **6** prophet among them. Son of man, fear them not, fear not what they say, although they cut and wound you, these scorpions round you with their sting—fear not what they say, dread not their scowls (for they are a **7** rebellious folk). Tell them what I say, whether they will listen or refuse to listen (for they are a **8** rebellious folk). Son of man, listen to what I say; be not rebellious like this rebellious folk; open your mouth and eat what I am giving you." **9** Then I looked, and there was a hand stretched out to me, holding a written scroll! When he

unrolled it before me, it was written all over, outside as well as inside, with laments and dirges and woes. "Son of man," he **3** said, "eat this scroll, then go and speak to Israel." So I **2** opened my mouth and he made me eat the scroll, telling me, **3** "Son of man, swallow and digest this scroll I am giving you." When I ate it, the scroll tasted sweet as honey in my mouth.

"Son of man," he said to me, **4** "go to Israel and speak my words to them. It is to no people of a **5** foreign tongue or a difficult language that you are sent, but to Israel. It is to no foreign **6** nations whose language you could not understand. No, if I sent you to them, they would listen to you! But Israel will **7** not listen to you, for they will not listen to me. Defiant and stubborn are they, every one of them. But I will make you as **8** defiant and as stubborn, I will **9** make your temper unyielding as adamant, harder than flint; fear them not, dread not their scowls (for they are a rebellious folk). Son of man," he added, **10** "attend and listen to all I tell you; then go to the exiles, to the **11** members of your race, and tell them what the Eternal says, whether they will listen or refuse to listen."

Then the Spirit picked me up **12** (I heard behind me a loud sound of rustling, as the Splendour of the Eternal rose from its place; it was the noise made by the **13** wings of the Creatures touching one another and by the wheels beside them)—the Spirit picked **14** me up and carried me away; I went away hot and indignant (for the hand of the Eternal pressed hard upon me), and **15** reached the exiles living at Tel-

abib by the river Kēbar. There
 I sat for seven days among
 16 them, overwhelmed. At the
 end of seven days this word
 from the Eternal came to me:
 17 "Son of man, I appoint you a
 sentinel to Israel; whenever you
 hear a word from me, you must
 18 give them my warning. When
 I tell the wicked, 'You must
 die,' if you do not warn him, if
 you say nothing to warn the
 wicked from his wicked course,
 in order to save his life, then
 that wicked man shall die for
 his iniquity, but I will hold you
 19 responsible for his death. If
 you do warn the wicked, and if
 he will not give up his wicked-
 ness and wicked course, he shall
 die for his iniquity, but you have
 20 saved yourself. Again, if a good
 man gives up his goodness to
 commit iniquity, when I put
 temptation before him, he shall
 die, because you have not given
 him warning—he shall die of his
 sin, for the good deeds he has
 done shall not be remembered;
 only, I will hold you responsible
 21 for his death. But if you warn
 the good man not to sin, and if
 he does not sin, he shall live,
 because he took warning; and
 you have saved yourself."
 22 The hand of the Eternal was
 upon me in a trance. He said to
 me, "Move away to the valley,
 and I will talk to you there."
 23 So I started off to the valley,
 and there stood the Splendour
 of the Eternal, like the Splen-
 dour I had seen beside the river
 24 Kēbar! I fell on my face. But
 the Spirit entered me and set
 me on my feet; then he spoke
 to me, saying, "Go and shut
 yourself up inside your house.
 25 Son of man, you are to be roped
 and bound, and never to go out
 26 to them; I will make your

tongue cleave to your palate, till
 you cannot talk or censure them
 (for they are a rebellious folk).
 But when I talk to you, I will 27
 open your mouth, and you must
 tell them what the Lord the
 Eternal says, whether they listen
 or refuse to listen (for they are a
 rebellious folk).

Son of man, take a brick and 4
 put it in front of you; trace
 upon it a city, the city of Jerusa-
 lem, and lay siege to it, run 2
 trenches, raise a mound against
 it, pitch troops against it, and
 place battering rams round it.
 Also take an iron plate and place 3
 it as an iron wall between your-
 self and the city, turning your
 face to it, to make it besieged
 and lay siege to the city. This is
 an omen for Israel. Then lie on 4
 your left side. I am making you
 bear the punishment of Israel;
 you must bear it for the number
 of days you lie upon your side.
 I assign you for the years of 5
 their punishment an equal num-
 ber of days, one hundred and
 ninety; so shall you bear the
 punishment of Israel. And, 6
 when you have completed this,
 you must lie on your right side
 and bear the punishment of
 Judah for forty days; a day for
 a year I assign you. As for 7
 the siege of Jerusalem, you must
 turn your face and bare your
 arm and prophesy against the
 city. And I fasten you with 8
 cords that you may not turn
 from one side to the other till
 you complete the days of your 9
 siege. During the days you are
 lying on your side . . . you 10
 must ration your food, eating
 only eight ounces a day and
 eating at fixed intervals, and 11
 you must ration your water,
 drinking only two pints and at

16 fixed intervals. Son of man,"
 he added, "I will break the sup-
 port of their life in Jerusalem;
 they will have to ration their
 bread with anxious faces and
 ration their water in dismay,
 17 till they lack bread and water
 and are all dismayed and waste
 away under their punishment.
 9 But take wheat and barley,
 beans and lentils, millet and
 spelt, put them into a single
 vessel and make some food for
 12 yourself; eat it cooked like bar-
 ley-cakes, and bake it before
 13 their eyes on human dung, tell-
 ing them this from the Eternal,
 the God of Israel, 'So shall the
 Israelites have to eat impure
 food among the nations.'"
 14 "But, O Lord the Eternal," I
 said, "never from my boyhood
 have I defiled myself, never have
 I eaten anything that died a
 natural death or was torn to
 pieces, never have I touched a
 15 morsel of carrion!" "Well,"
 he said to me, "I will let you
 have cows' dung instead of
 human dung, to prepare your
 food.

5 Son of man, take a sharp
 sword and ply it like a bar-
 ber's razor, running it over your
 head and beard. Then take a
 pair of scales and divide the hair;
 2 burn a third of it in the fire that
 is blazing inside the city after
 the siege is over, strike a third
 of it with the sword all round the
 city, and scatter a third of it to
 3 the winds. [[However, take a
 few hairs and wrap them in the
 4 fold of your robe; of these again
 take and burn some in the fire.]]
 5 Then give this message from
 the Lord the Eternal to the
 whole community of Israel: This
 Jerusalem! I placed her in the
 centre of the nations, with the
 lands of the world around her,

and she has rebelled against my 6
 laws and orders, sinning worse
 than the nations and the lands
 around her; for her folk have
 set aside my orders and they
 have not lived by my laws.
 This therefore is the sentence 7
 of the Lord the Eternal: Be-
 cause you have been worse reb-
 els than the nations around
 you, because you have not lived
 by my laws nor followed my
 orders but have followed the
 practices of the nations around
 you, therefore—it is the sen- 8
 tence of the Lord the Eternal—
 I am against you, I am; I will
 inflict punishment upon you
 before the eyes of the nations,
 and do to you what I have never 9
 done before, a thing that I will
 never do again, owing to all your
 detestable deeds. Within you, 10
 fathers shall eat their sons, and
 sons shall eat their fathers! I
 will inflict punishment upon you,
 and scatter all your survivors
 to the winds. By my life! 11
 —it is the sentence of the Lord
 the Eternal—as you have pol-
 luted my sanctuary with all your
 loathsome and detestable impie-
 ties, I am going to cut you down,
 I will have neither mercy nor
 pity; a third of your folk shall 12
 die within your walls of pesti-
 lence and famine, a third shall
 fall by the sword around your
 walls, and a third I will scatter
 to the four winds and pursue
 them with a sword. Thus my 13
 anger shall be visited on them
 and my fury appeased; it will
 ease my mind, and it will let
 them know that I the Eternal
 spoke in just resentment when
 I visited my fury upon them.
 I will turn you into a desolate 14
 ruin, an object of scorn to every
 passer-by; you shall be scorned 15
 and derided, a warning and a

wonder to the nations around you, when I inflict punishment upon you in anger and fury and
 16 my furious rebukes, when I hurl at you my deadly arrows to destroy you, when I send famine after you and break the support
 17 of your life, when I send wild beasts to prey upon you, when pestilence and bloodshed sweep across you, and I send the sword against you. I the Eternal have passed sentence."

6 This word from the Eternal came to me: "Son of man, turn to the mountains of Israel
 3 and prophesy thus to them: O mountains of Israel, listen to the word of doom from the Lord the Eternal. The Lord the Eternal declares to the mountains, the hills, the ravines, and the valleys: I bring a sword against you, I will destroy your shrines,
 4 your altars shall be demolished,
 5 your sun-pillars shattered, your corpses laid low in front of your idols, and your bones scattered
 6 about your altars. Wherever people dwell, the villages shall be laid waste and the shrines ruined, that your altars may be waste and desolate, that your idols may be shattered to nothing, that your sun-pillars may be cut down, and all you have
 7 constructed blotted out; men shall fall slain among you, and you shall learn that I am the
 8 Eternal. But when some of you escape the sword and are
 9 scattered in foreign lands, then those of you who escape will remember me amid the nations where you lie in exile, remembering how I crush the hearts that break their troth with me and the eyes that turn lustfully to their idols; they shall loathe themselves for the wickedness

they have committed, for all their detestable ways, and learn
 10 that I am the Eternal—it was not in vain that I said I would bring this evil upon them.

Clap your hands, says the
 11 Lord the Eternal, stamp your feet, and shout 'Aha! for all the detestable deeds of Israel'; for they shall fall by the sword, by famine, and by pestilence. He
 12 who is far away shall die of pestilence, he who is near shall fall by the sword, and he who is besieged shall die of famine; so will I glut my fury upon them. They shall learn that I
 13 am the Eternal, when their slain men lie among their idols round about their altars, at every shrine on the top of every hill, and under every green tree and below every leafy terebinth, where they used to offer fragrant smoke to their idols. I
 14 will strike at them and lay the land waste and desolate, wherever they dwell, from the south desert up to Riblah; it will teach them that I am the Eternal."

* * *

This word from the Eternal
 7 also came to me: "Son of man, here is the Lord the Eternal's message for the land of Israel. 'The hour has come, the hour has come, on the four quarters of the land! The hour has come
 3 for you; I will hurl my wrath upon you and punish you for your conduct and requite you for all your detestable doings; I will have neither mercy nor
 4 pity, I will requite you for your conduct and confront you with your detestable doings; it will teach you that I am the Eternal.

[[Evil on evil! says the Lord
 5 the Eternal—it is coming, the
 6 hour has come, the hour is striking, and striking at you,

7 the hour and the end! Your doom has come, O dweller in the land! The time draws on, the day is near, a day with panic, no merry shouts upon the hills! Soon will I vent my fury on you and execute my anger against you, I will punish you for your conduct and requite you for all your detestable doings; I will have neither mercy nor pity; I will visit your doings on your head, and confront you with your detestable deeds; it will teach you that I, the Eternal, can strike.]]

10 Here is the day! It has dawned! Your doom appears; your sin has blossomed, your pride has budded . . . The time has come, the day draws near! The buyer need not rejoice, and the seller need not lament, for wrath falls upon the entire city. Never, so long as they live, shall the sellers get back to their estates, and none shall prosper by iniquitous dealing.

14 The trumpet is sounded, and all is prepared; but none marches out to the fight, for my wrath falls upon the entire city.

15 Outside, the sword; inside, pestilence and famine! A man in the open country falls by the sword, a man inside the city is consumed by famine and by pestilence; and if any survivors escape, they shall all be hiding in the hills, mourning over their sins, moaning like doves of the valley. Their hands shall all be limp, their knees as weak as water; they shall put sackcloth round their waist and shave their heads, they shall be covered with terror, their faces with shame; they shall fling their silver into the streets and loathe their gold with disgust; for on

the day of the Eternal's anger no silver or gold can save them or satisfy their appetite. Money has been their ruin and their sin; they prided themselves upon the beauty of their silver and their gold, and made out of them detestable and loathsome idols; therefore I will make their temple a disgust to them, handing it over to foreigners as plunder and to knaves of the world as booty, to profane it; I will turn my face away and let these creatures profane my precious place; robbers shall invade it and profane it and disorder it. For the land is full of bloody crimes, the city is filled with violence. So I will bring in the worst of pagans to take possession of the houses, and I will put an end to the strength on which the land prided itself, and let their sanctuaries be profaned. When anguish comes, they shall seek peace, and peace there shall be none. Disaster on disaster, rumour upon rumour! The prophet is deprived of vision, the priest is bereft of instruction, and aged counsellors have not a word to say; the authorities shall be wrapt in dismay, and the common folk shall be a-tremble. I will treat them as they have behaved, and punish them for their practices—to teach them that I am the Eternal.'”

* * *

In the sixth year, on the fifth day of the sixth month, **8** as I was sitting in my house, with the sheikhs of Judah sitting in front of me, the hand of the Lord the Eternal fell upon me in a trance. As I gazed, there was a form resembling a man!—from the waist downwards, like fire, and from the

waist upwards, glowing like am-
 3 ber. He put out the form of a
 hand and caught me by a lock of
 my head; then the Spirit lifted
 me between earth and heaven
 and brought me, in visions of
 God, to Jerusalem, to the door
 of the north gateway into the
 inner court where the idol stood
 which provoked the Eternal to
 4 resentment. There stood the
 Splendour of the God of Israel,
 as I had seen it in the valley!
 5 "Son of man," he said to me,
 "turn your eyes to the north."
 So I turned my eyes to the
 north, and there, north of the
 gate, opposite the altar, stood
 this idol which he resented!
 6 "Son of man," he said, "do you
 see what they are doing? Do
 you see the horrible impieties
 that the Israelites are practising
 here, forcing me to leave my
 sanctuary? You shall see worse
 than that."

7 He took me to the door of the
 court. As I looked, I saw a hole
 8 in the wall. "Son of man," he
 said, "break through the wall."
 So I broke through, and there
 9 was a door! "Go inside," he
 said, "look at the detestable im-
 pieties they are practising here."

10 So I went and looked; there,
 pictured all round the wall,
 were all kinds of vermin and
 reptiles, loathsome representa-
 tions, and all the idols of Israel!
 11 In front of them stood seventy
 of the sheikhs of Israel, with
 Jaazaniah the son of Shaphan,
 every man holding a censer,
 from which rose the scent of in-
 12 cense in clouds. "Son of man,"
 he said, "do you see what the
 sheikhs of Israel are doing in the
 dark, each offering incense to his
 idol? They think, 'The Eternal
 cannot see us, the Eternal has
 left the land.'" Then he added,

"You shall see still worse"; 13
 and he took me to the outer door 14
 of the north gateway into the
 Eternal's temple, where I saw
 women waiting for Tammuz.
 "Son of man," he said, "do you 15
 see that? You shall see even
 worse."

And he took me back into 16
 the inner court of the Eter-
 nal's temple, where, at the
 very door of the temple of the
 Eternal, between the porch and
 the altar, I saw about twenty-
 five men, with their backs to
 the temple of the Eternal and
 their faces turned to the east,
 worshipping the sun in the east.
 "Do you see that, O son of 17
 man?" he asked. "And is it too
 slight a thing for Judah to prac-
 tise these detestable impieties
 of theirs here? Must they also
 fill the land with violence and
 anger me still further? They
 are filling my nostrils with their
 stench! But I will take action 18
 in my fury, I will have neither
 mercy nor pity upon them [[I
 will not listen to them, even
 if they call to me at the pitch of
 their voices]]."

Then I heard him shouting 9
 at the pitch of his voice,
 "Come here, you executioners of
 the city, each with his deadly
 weapon!" And six men came 2
 from the direction of the upper
 gate that faces north, each
 holding a battle-axe, and accom-
 panied by another man in linen
 dress, with a writer's ink-horn
 at his side. They passed in-
 side the temple, and stood at
 the bronze altar. Now the 3
 Splendour of the God of Israel
 had ascended from the kherubs
 on which it rested and gone to
 the threshold of the temple. He
 called to the man in linen, with
 the writer's ink-horn, and said 4

to him, "Go through the city of Jerusalem and put a mark upon the foreheads of the men who bewail and bemoan all the detestable impieties that are being practised here." And I heard him say to the others, "Follow him through the city and strike, without mercy or pity, kill old men, young men, maidens, children, women—kill them, kill, but never touch anyone with the mark; and begin at my sanctuary." So they began with the sheikhs in front of the temple. "Pollute the temple," he cried, "fill the temple-courts with corpses; then out to the city!" So they went off to kill throughout the city.

While they were killing, I was left alone; and I fell on my face, crying, "Ah, Lord Eternal! wilt thou destroy all that is left of Israel, in this outburst of thy fury against Jerusalem?" He answered, "The iniquity of Israel and Judah is enormous, the land is full of bloodshed, the city is full of rampant injustice; for men think that the Eternal has left the land, the Eternal will never see them. No, I will have neither mercy nor pity upon them, I will make them suffer for their conduct."

The man in linen with the ink-horn made his report: "I have obeyed thine orders."

10 He said to the man in linen, "Go in between the whirling wheels under the kherubs, fill your hands with blazing coals from the fire between the kherubs, and scatter the coals over the city." I saw him go in. When he went in, the kherubs were standing on the south side of the temple; a cloud filled the inner court. When the Splendour of the Eternal ascended from the

kherubs and went to the threshold of the temple, the temple was filled with the cloud, and the inner court was filled with radiance from the Splendour of the Eternal. The noise made by the wings of the kherubs was heard even in the outer court, loud as the thunder of God Almighty when he speaks. So, when he told the man in linen to take some fire from between the whirling wheels, between the kherubs, he put his hand into the fire between the kherubs and took some; then he went out.

As I gazed, I saw four wheels beside the kherubs, one beside each of the kherubs; they resembled a topaz in colour; all four had the same shape, and they were arranged as if one wheel were inside the other. When they moved, they moved in the direction of any of their four sides, never turning as they moved, but following their front wherever it faced. The fellows and spokes of the four wheels were full of eyes all round, and I myself heard the wheels called "the whirling wheels." Whenever the kherubs moved, the wheels moved with them; whenever the kherubs spread their wings to rise from the earth, the wheels never left them; when the kherubs stood still, the wheels stood still, and when the kherubs rose, they rose along with them—for a living Spirit was in the wheels.

Then the Splendour of the Eternal left the threshold of the temple and stood over the kherubs; I saw the kherubs spread their wings and rise from the earth as they withdrew, accompanied by the wheels; they stood outside the door of the

east gateway into the Eternal's temple, and over them was the Splendour of the God of Israel.

20 These were the Creatures I had seen at the river Kēbar under the God of Israel; I recognized
21 them as kherubs. Each had four faces and four wings, and under their wings the semblance of human hands. As for the semblance of their faces, they were the faces I had seen at the river Kēbar.

11 The Spirit lifted me up and brought me to the eastern gateway of the Eternal's temple; and there, at the door of the gateway, I saw twenty-five men, among whom I noticed Jaazaniah the son of Azzur and Pelatiah the son of Benaiah, the
2 popular leaders! "Son of man," he said to me, "these are the men who make wicked plans and offer evil counsel in this
3 city; they argue, 'Houses have been recently rebuilding; all is well! The city is a cauldron, and we are the flesh, safe inside
4 it!' So prophesy against them, prophesy, O son of man."
5 Then the Spirit of the Eternal seized me; he said to me, "Utter this word from the Eternal: 'So you think, O Israel! I know what
6 occurs to your mind! But it is the many men you have murdered in this city, heaping the
7 streets with their corpses, it is these murdered men, laid low by you, it is they—says the Lord Eternal—they who are to be the flesh inside this cauldron of a city; as for you, I will drag you
8 out of it. You are in terror of the sword, and I will bring the sword upon you—says the Lord
9 the Eternal. Out of the city I will drag you, and hand you over to foreigners; I will inflict

punishment upon you, as by the 10 sword you fall, and I punish you at the far borders of Israel—to teach you that I am the Eternal. This city shall be no cauldron 11 for you; you shall not be the flesh inside it, safe and sound! At the far borders of Israel I will punish you—to teach you that I 12 am the Eternal; for you have not lived by my laws, you have not carried out my orders, you have followed the practices of the nations around you.'"

As I was delivering this pre- 13 diction, Pelatiah the son of Benaiah died. Then I fell on my face and cried aloud, "Alas, O Lord Eternal, wilt thou wipe out the survivors of Israel?" Then 14 this word from the Eternal came to me, "Son of man, the citizens 15 of Jerusalem say of your kinsmen, your fellow-exiles, the entire community of Israel, 'You are far away from the Eternal; this land belongs to us.' Say 16 this therefore: The Lord the Eternal declares, 'True, I have sent them afar among the nations and scattered them over foreign lands; but I will be a sanctuary for them in their place of exile for a while, and then— 17 says the Lord the Eternal—I will gather them from the nations and collect them from the countries where they have been scattered and give them the land of Israel; they shall come back 18 and clear it of all its loathsome and detestable impieties. And I 19 will give them a new nature and put a new spirit into them, I will remove their hard nature and give them a nature that can be touched, that they may live by 20 my laws and observe and obey my orders; so they shall be my own people, and I will be their God. But as for these others, 21

who are devoted to their loathsome practices and detestable impieties, I will make them suffer for their conduct, says the Lord the Eternal.”

22 Then the kherubs spread their wings, with the wheels beside them, and the Splendour of the God of Israel over them both; 23 and the Splendour of the Eternal ascended from the midst of the city and stood upon the mountains to the east of the 24 city. The Spirit lifted me and brought me in the vision back to the exiles in Chaldea; the vision I saw departed from me, 25 and I told the exiles all that the Eternal had shown me.

2 **12** This word from the Eternal came to me: “Son of man, you are living among rebellious folk who have eyes and will not see, who have ears and will not listen—a rebellious folk. 3 Son of man, prepare your outfit for exile; let them see you moving in broad daylight, let them see you removing out of your house; perhaps they will understand, though they are a rebellious folk. 4 Let them see you moving your stuff by day, as though for exile; then let them see you leaving yourself in the 5 evening, as exiles leave. Let them see you breaking through the town wall and passing out; 6 let them see you carrying your belongings on your shoulders in the dark; cover up your face, that you may not see the ground—for I have made you an omen for Israel.”

7 I did as I was told; I carried out my belongings in open daylight, like an outfit for exile; at night I broke through the town-wall, bearing my belongings on

my shoulder in the dark. I let 8 them see me.

Then in the morning this word from the Eternal came to me: “Son of man, has that rebellious 9 folk Israel never asked you what you were doing? Give them this 10 message from the Lord the Eternal: ‘This bearing of a burden applies to the prince and all the Israelites in Jerusalem.’ Tell 11 them:

I am an omen for you; as with me, so with you—to exile, to captivity, you go. The prince among you, 12 he shall go out in the dark, by the way he has broken, shouldering his burden, covering up his face, not to see the ground.

I will fling my net over him, 13 and he shall be caught in my toils;

I will take him to Babylon in Chaldea

[[he will never see it, though he shall die there]], and his attendants, 14 his retinue and all his regiments, I will scatter to the winds, and pursue them with the sword.

When I disperse them among 15 the nations and scatter them over foreign lands, then shall they realize that I am the Eternal. A few of them I will save 16 from the sword, from famine, and from pestilence, that they may confess all their detestable impieties among the nations of their exile. So shall they learn that I am the Eternal.”

This word from the Eternal 17 came to me: “Son of man, 18 quake as you eat your bread, tremble anxiously as you drink your water, and tell your coun- 19 trymen that the Lord the Eternal has this word for the citizens

of Jerusalem in the land of Israel: 'They shall be anxious as they eat their bread and dismayed as they drink their water, for the land is to be stripped of all that it contains, owing to the violence done by all its inhabitants; the peopled towns shall be emptied and the land laid desolate. It will teach you that I am the Eternal.'

This word from the Eternal came to me: "Son of man, what is this proverb that you have in the land of Israel, 'Time passes, but no vision ever comes to anything'? Tell them this from the Lord the Eternal: 'I will put an end to this proverb, it shall never be repeated in Israel.' Tell them, 'The time is coming for the truth of every vision. No more vain visions and smooth oracles in Israel! For I the Eternal will speak a word, and my word shall be fulfilled; it shall not be delayed, for in your own day, O rebellious folk, I will both speak the word and fulfil it, says the Lord the Eternal.'" This word from the Eternal also came to me: "Son of man, the Israelites are saying, 'The vision he sees is for a long time ahead; he is predicting about a far-off age.' Tell them this word from the Lord the Eternal: 'None of my words shall be delayed, but what I say shall be done, says the Lord the Eternal.'"

13 This word from the Eternal came to me: "Son of man, prophesy against the prophets of Israel, and give them this prophetic word from the Eternal. The Lord the Eternal declares: Woe to the fools of prophets who only prophesy from what they feel, without a

real vision! O Israel, your prophets are like jackals burrowing among the ruins! You prophets never man the breach, you never build walls for the folk of Israel, to make a stand upon the day when the Eternal summons to the fray. Yours are false visions, lying oracles! You give 'the word of the Eternal,' and the Eternal never sent you! And you expect your words to be fulfilled! To cry 'the word of the Eternal,' when the Eternal has not spoken, is this not a vain vision, a lying oracle of yours? Therefore the Lord the Eternal proclaims: because your words are vain, your visions false, I am against you, says the Lord the Eternal; my hand shall be against the prophets who see false visions and utter lying oracles. They shall have no place in the council of my people, they shall not be on the register of Israel, they shall not be allowed inside the land of Israel—it will teach you that I am the Eternal.

Since they mislead my people by saying 'All is well,' when all is not well, since these daubers whitewash any flimsy wall run up to safe-guard the people, tell such daubers that a deluge of rain is coming, huge hail-stones shall come down, and a stormy blast shall break out, till down falls the flimsy wall; and then you will be asked, will you not, 'What about your whitewash?' The Lord the Eternal proclaims: I will let loose a stormy blast in my wrath, a deluge of rain in my anger, and hail-stones in my fury, destroying the wall you daubed with your whitewash, demolishing it till its very foundations are laid bare; the wall shall fall, and crush you

under it—to let you know that
 15 I am the Eternal. This will
 satisfy my wrath against the
 wall and those who daubed it
 with their whitewash. You
 will be asked, ‘Where is the
 wall? Where are those who
 16 daubed it?—these prophets of
 Israel who prophesy about Jeru-
 salem with their visions of “All
 is well” for her, when all is not
 well!’ The Lord the Eternal has
 spoken.

17 Son of man, face the women
 of your country who only proph-
 18 esy from what they feel; give
 them this prophetic word from
 the Lord Eternal: ‘Woe to the
 women who tie amulets on
 anyone’s wrist and mantle
 folk of every height in veils, to
 get hold of human souls! You
 would get hold of human souls
 among my people, to make a
 19 profit from your trade? You
 are degrading me among my
 people for a handful of barley
 and some bread from your
 clients; you cheat my people,
 and they believe your cheats—
 your spells invoking death on
 honest folk and promising life
 20 to the dishonest! Therefore

the Lord the Eternal declares: I
 am against these amulets you
 use to snare poor human souls;
 I will strip them off and let the
 souls go free whom you would
 21 fain control; I will tear off your
 veils and rescue my people from
 your sway—to let you know
 22 that I am the Eternal. Since
 your cheats and spells have dis-
 mayed honest folk whom I
 never dismayed, and encouraged
 the dishonest, till they would
 not give up their evil life and be
 23 saved, there shall be an end to
 your vain visions and incan-
 tations; I will rescue my people

from your sway—to let you
 know that I am the Eternal.’”

When some sheikhs of 14
 Israel came and sat down
 in front of me, this word from 2
 the Eternal came to me: “Son of 3
 man, these men have taken their
 idols to their very hearts, they
 are bent upon the sin that trips
 them up; am I to answer their in-
 quiries? Give them this message 4
 from the Lord the Eternal: ‘Any
 man of Israel who takes his
 idols to his very heart and is
 bent upon the sin that trips him
 up, and who consults a prophet,
 he shall get an answer from
 myself as heavy as all his idols;
 for I would ruin Israel with 5
 their heart’s desire, since they
 have abandoned me for all their
 idols.’ So give Israel this mes- 6
 sage from the Lord the Eternal:
 ‘Turn away, turn away from
 your idols, turn your face from
 all your detestable impieties!
 For anyone belonging to Israel 7
 or any alien resident in Israel
 who abandons me, taking his
 idols to his very heart and bent
 upon the sin that trips him up,
 any such man who consults a
 prophet in order that the
 prophet may consult me on his
 behalf, shall get his answer from
 myself; I will set my face against 8
 that man, I will make an ex-
 ample of him, I will make him
 a byword and exterminate him
 from my people—to let you
 know that I am the Eternal.’”

When a prophet is beguiled 9
 into some prophetic utterance,
 it is I, the Eternal, who have
 beguiled him; I will strike at
 that prophet and destroy him
 out of my people Israel. They 10
 shall both suffer punishment;
 the punishment of the prophet
 shall be like the punishment of

11 the man who consults him—so that Israel may no longer go astray from me, nor pollute themselves any longer with all their transgressions; they are to be my own people, and I am to be their God. The Lord the Eternal has said it.”

12 This word from the Eternal
13 came to me: “Son of man,

when a land sins against me by unfaithfulness,

and I strike a blow at it,
when I send famine on it, to cut off man and beast,

14 then, even were these three men within it, Noah, Daniel, and Eyob,

they would save only themselves by their goodness—the Lord the Eternal declares.

15 Were I to send wild beasts over the land, man-eaters,

till the land lay waste and empty, after the beasts,

16 then, even were these three men within it—

by my life! declares the Lord the Eternal—

they would not save their sons and daughters,

they alone would be saved, and the land lie waste.

17 Were I to send a sword upon that land,

saying, ‘Sword, sweep through the land!’

and were I to cut off man and beast,

18 then, even were these three men within it—

by my life! declares the Lord the Eternal—

they would not save their sons and daughters,

they alone would be saved.

19 Were I to send pestilence upon that land,

venting my deadly rage upon it, cutting off man and beast,

even were Noah, Daniel, and 20 Eyob within it—

by my life! declares the Lord the Eternal—

they would not save their sons and daughters,

they would save only themselves by their goodness.

And how much more, says the 21

Lord the Eternal,

when I send my four fatal judgments,

sword, famine, evil beasts, and pestilence,

to cut off man and beast from Jerusalem?

Should any survive and escape, 22

any sons and daughters, and make their way to you in Babylon,

you will be consoled for the evil I have brought on Jerusalem,

consoled for all I have inflicted, when you see their life and ways!—

yes, it will console you to see 23

their life and ways, you will see I had good cause for all I did,

says the Lord the Eternal.”

This word from the Eternal 15 2

came to me: “Son of man, what use is the wood of the

vine, compared with wood from any tree in the forest? Is it used 3

to make anything? Is even a peg cut from it, to hang a vessel on?

Why, it is flung into the fire for 4

fuel; the fire consumes its two ends, and the middle is burned up; is it fit then for anything?

Even when it is whole, it is never 5

used for anything; much less, when the fire has consumed it,

6 and it is burned up. Well, then, says the Lord the Eternal, as the wood of the vine is flung into the fire as fuel, so I hand over the citizens of Jerusalem; 7 I set my face against them. They have been taken out of the flames already, but fire shall consume them; they shall learn that I am the Eternal, when I 8 set my face against them and lay the land desolate for their unfaithfulness to me. The Lord the Eternal has said it."

16 This word from the Eternal also came to me: "Son of man, put the loathsomeness of 2 Jerusalem before her, and proclaim this word of the Lord the Eternal to Jerusalem: 3

Your origin and birth are from the land of Canaanites; your father was an Amorite, your 4 mother a Hittite. As for your birth, on the day you were born no one cut your navel-string, no one washed you clean with water, no one rubbed salt 5 on you or swaddled you, none looked with pity on you to do any such service to you; you were thrown out on the open field, a loathed object, on the day that 6 you were born. But as I passed and saw you weltering in your own blood, I said to you, as you lay thus weltering in your blood, 7 'Live!' I brought you up, till you throve like a plant, growing tall and strong; you came to womanhood, your breasts were formed, your hair grew long. But you 8 were bare and naked. Then, as I passed, I saw you were ripe for love; so I spread my robe over you, to cover your nakedness, and pledged myself to you in marriage, making a compact with you—says the Lord the Eternal. Thus did you become 9 my own. I bathed you in water,

I washed all the blood off you, and anointed you with oil; I 10 decked you with embroidered robes, I shod you with Egyptian leather, I swathed you in fine linen, I clothed you in silk; I 11 adorned you with finery, bracelets on your arms, a necklace round your throat, a ring on 12 your nose, ear-rings in your ears, and a lovely crown upon your head. You were adorned with 13 silver and gold, robed in fine linen and silk and embroidered robes; your food was fine flour, honey, and oil. You blossomed into a great beauty, and the 14 fame of your beauty went over the world; your beauty was perfect, through the splendour of my endowment—says the Lord the Eternal.

But, trusting to your beauty, 15 in the fame of it you played the harlot; you lavished your favours upon any passer-by. You 16 took your robes to make gay tents of love, where you played the harlot's trade. You took 17 the fine jewels of gold and silver that I had given to you, and made yourself human figures, with which you played the harlot; you covered these idols 18 with my embroidered robes, you offered them my oil and incense: the food I gave you, 19 my fine flour and oil and honey, that I fed you with, you burned for them as fragrant smoke—says the Lord the Eternal. The 20 sons and daughters that you bore me, these you took and burned to them in sacrifice. Was your harlotry not enough, 21 that you must murder my children and burn them alive for these idols of yours? And 22 amid all your loathsomeness and harlotry you never remembered your own early days, when you

lay bare and naked, when you were weltering in your blood.

23 And now, to crown your vice (woe betide you! woe betide you! says the Lord the Eternal),

24 you have raised a shrine for yourself, a resort in every street;

25 you have raised your shrines at every street corner, prostituting your beauty, offering your body to any passer-by, in

26 many an act of harlotry. You have played the harlot with your neighbours, the sensual Egyptians; over and over again have you done it, to provoke

27 my anger. [[So I struck at you, I cut down your rations and handed you over to the will of your foes, the Philistine towns, themselves ashamed of your

28 lascivious life.]] You have played the harlot with the Assyrians, so insatiable was your lust; and even then you were

29 not satisfied. You repeated your harlotry over and again with Chaldea, the traders' land; but even that left you unsatis-

30 fied. What a passion consumes you, says the Lord the Eternal, to act like this!—to live

31 like an abandoned harlot, raising your shrine at every street corner, with a resort in every street. True, you were no har-

32 lot! You scorned to be paid for your favours! [[O adulterous wife, taking strangers instead of

33 your husband!]] No, harlots receive presents, but you gave presents to all your lovers; you bribed them to come from all

34 quarters to your embraces! You were the opposite of other harlots; no man had to solicit you, and no man had to pay you; this made you the opposite of other harlots!

35 You harlot, listen to what the
36 Eternal has to say. The Lord

the Eternal declares: For the lavishing of your favours, for the unbarring of your body in your harlot's play with your lovers, for all your detestable idols, and for the murder of your children whom you gave up to them, I will gather all the lovers 37 with whom you have lain, all you loved and all you did not love, I will gather them all round you and expose you to their gaze, baring your nakedness to them; I will punish you 38 as women are punished for unfaithfulness and for child-murder, I will let my fury and jealousy work on you their bloody doom; I will leave you to 39 your lovers, and they shall pull down your shrines and break down your resorts, stripping you of your clothes, robbing you of your fine jewels, and leaving you bare and naked; they shall collect a crowd, to 40 stone you and cut you to pieces with their swords; they shall 41 let many a woman witness your punishment by burning your houses. So will I put a stop to your harlotry; no more bribes from you! It will appease 42 my fury, I will cease being jealous of you, I will be quiet, and angry no more. It is be- 43 cause you never remembered your early days, but roused me to rage with all your doings, that I will make you suffer for your conduct, says the Lord the Eternal. Oh that you had not been foully unfaithful!

Everyone who quotes prov- 44 erbs will quote this proverb against you, 'Like mother, like daughter!' You are the daugh- 45 ter of a mother who scorned her husband and her children. And you are the sister of women who scorned their husbands and their

children. Your mother was a Hittite, your father was an Amorite. Your elder sister is Samaria, with her daughters, to the north; your younger sister is Sodom, with her daughters, to the south. You did not live as they lived, you did not follow their detestable ways? No, that would not have been enough! You lived a life still more depraved than theirs. By my life! says the Lord Eternal, your sister Sodom and her daughters have not been so bad as you and your daughters. This was your sister Sodom's crime: she and her daughters lived in pride, in plenty, and in careless ease; she never lent a hand to the weak and wretched. Haughty they grew, and they committed detestable impieties before my face. So I swept them off, when I noticed it. Nor has Samaria committed half your sins. No, you have committed more detestable impieties than they have; yours serve to palliate your sisters' crimes, and that is some consolation to them; you must endure the shame of lessening your sisters' guilt by your far more abominable life; you make them out better than yourself—take the shame and the disgrace of that to yourself!

I will restore their fortunes, the fortunes of Sodom and her daughters and the fortunes of Samaria and her daughters, and your fortunes along with theirs—to make you feel the shame and the disgrace of having been some consolation to them. When Sodom and Samaria, your sisters, and their daughters, regain their former state, you and your daughters also shall regain your former state. Yet was not Sodom a byword in your mouth,

during your days of pride, before your nakedness was exposed? And now you are, like her, the scorn of the daughters of Edom and the malignant daughters of the Philistines around. You bear the penalty of your lasciviousness and your abominable life, says the Lord the Eternal. For this is the Lord the Eternal's decision: I will repay you for your conduct, for scorning the marriage-oath by breaking our compact. Yet I will remember my compact with you in the days of your youth; I will ratify a lasting compact with you; then you will remember how you have lived and be ashamed as you receive your sisters, the elder and the younger, when I give them to you as daughters. It shall not be through your compact with me; no, I will ratify my own compact with you, that you may learn that I am the Eternal, that you may remember and be ashamed and be silent under your disgrace, when I forgive you for all you have done. The Lord the Eternal has spoken."

This word from the Eternal came to me: "Son of 17 man, propound a riddle, put a parable before Israel, and tell them this from the Lord the Eternal:

'A huge speckled eagle, with broad wings and long pinions in full plumage, flew to Lebânon and tore off the tip of a cedar; he plucked the young twig on the very top of the branch, and carried it to the land of traffic, setting it in a city of merchants. He also took some seed from the land of Judah and planted it in fertile soil . . . to sprout like

a slip beside brimming streams
 6 and turn into a spreading vine
 of low size, whose branches
 might turn towards him, whose
 roots might be under him—a
 vine bearing branches and put-
 7 ting out boughs. But there was
 another huge eagle, with broad
 wings and thick plumage; and
 the vine actually bent its roots
 towards him and stretched its
 branches towards him, away
 from the bed where it was plant-
 8 ed! It would have him to water
 it, though it was planted beside
 brimming streams in a rich soil
 to bear its branches and yield
 fruit and prove a noble vine!
 9 Now ask them, from the Lord
 the Eternal: 'Can it prosper?
 Shall it not be torn up by the
 roots? Shall not its fruit be
 plucked, till all its sprouting
 leaves shall wither? Will it re-
 quire much power or many a
 10 hand to uproot it? It is planted,
 but shall it prosper? Shall it
 not wither when the east wind
 strikes it, wither in the bed
 where it is growing?' "

11 Then this word from the Eter-
 12 nal came to me: "Ask that re-
 bellious folk, 'Do you not know
 what all this means?' Tell
 them, the king of Babylon came
 to Jerusalem and took away
 her king and leaders, carrying
 13 them home to Babylon. He
 also took one of the royal family
 and made a compact with him;
 14 the nobles he removed, that the
 realm might be submissive and
 not ambitious, serving him in
 15 terms of his compact. But this
 prince rebelled against him,
 sending envoys to Egypt for
 horses and a large army. Shall
 he prosper? Can a man like
 that escape? Can he break a
 16 compact and escape? By my
 life! declares the Lord the Eter-

nal, he shall die, die where the
 king lives to whom he owed his
 realm, whose oath he spurned,
 whose compact he broke, die
 beside him in Babylon. The 17
 Pharaoh's great army and huge
 host can do nothing for him in
 the struggle, though mounds are
 thrown up and forts built to cut
 off many a life. The man 18
 spurned his oath by breaking
 his compact. He pledged his
 word, and yet he did all this!
 Escape he cannot! Therefore 19
 the Lord the Eternal decrees:
 By my life! I will punish him
 for my oath that he spurned
 and my compact that he broke;
 I will fling my net over him and
 20 catch him in my toils, carrying
 him to Babylon, where I will
 deal with him for his treason to
 me; all the picked men in his 21
 regiment shall fall by the sword,
 and the survivors shall be scat-
 tered to the four winds—to
 teach you that I the Eternal
 have decreed this."

The Lord the Eternal de- 22
 clares: "I too will take a branch
 from the top of the high cedar;
 I will pluck from its topmost
 twigs a tender one and plant
 it on a high, conspicuous hill,
 on Israel's lofty mountain, 23
 where it shall put out boughs,
 bear fruit, and grow into a noble
 cedar, with birds of every
 feather living under it, in the
 shadow of its branches. Then 24
 all the trees of the country shall
 learn that I the Eternal lower
 the high tree, raise the low tree,
 dry up the green tree, and make
 the dry tree flourish. I the Eter-
 nal have said it, and I will do it."

This word from the Eter- 18
 nal came to me: "What do 2
 you mean by quoting this prov-
 erb in the land of Israel, 'The

fathers eat sour grapes, and the children's teeth are set on edge?

3 By my life! says the Lord the
 4 Eternal, you must never quote
 4 that proverb again in Israel. All
 souls are mine, the soul of the
 father as well as the soul of the
 son; the soul that sins, that soul
 5 shall die. If anyone is a good
 man, doing what is right and
 6 honest, if he does not eat meat
 with the blood in it, if he does
 not adore the idols of Israel, if
 he does not seduce his neigh-
 7 bour's wife nor touch a men-
 struous woman, if he oppresses
 no one but returns what his
 debtor pledged, if he robs no
 one, if he feeds the hungry and
 8 clothes the naked, if he takes no
 interest on a loan, if he abstains
 from crime and decides fairly
 9 between man and man, if he
 lives by my laws, if he observes
 and obeys my rules, then he is
 good, he shall live, says the
 10 Lord the Eternal. If he has
 a son who is a brigand, given to
 11 bloodshed, who does none of
 these duties, but eats meat with
 the blood in it, seduces his neigh-
 12 bour's wife, oppresses the poor
 and needy, commits robbery,
 refuses to restore a pledge,
 adores idols, commits detestable
 13 impieties, and takes interest
 upon a loan—is he to live? He
 shall not live; he has done all
 these abominable things, and
 he must die; he is responsible for
 14 his own death. If he in turn
 has a son who, seeing all the sins
 done by his father, avoids them
 15 in fear, eats no meat with the
 blood in it, adores no idols of
 Israel, seduces no man's wife,
 16 oppresses no one, exacts no
 pledge, commits no robbery, but
 feeds the hungry, clothes the
 naked, abstains from crime,
 17 refuses to take interest on a loan,

and carries out my orders, lives
 by my laws—he shall not die for
 the iniquity of his father, he
 shall live. His father died for 18
 his own iniquity, because he
 practised oppression and out-
 rage and wrongdoing among
 his fellows. You ask, 'Why 19
 should the son not suffer for his
 father's iniquity?' If the son does
 what is right and honest, if he
 observes and obeys all my
 orders, he shall live. The person 20
 who sins shall die. A son is not
 to suffer for his father's iniquity,
 nor a father for his son's in-
 iquity; the good man shall be
 credited with his own goodness,
 and the wicked man with his
 own wickedness.

But if a wicked man gives up 21
 all his sinful practices to follow
 all my orders and to do what is
 right and honest, he shall live—
 he shall not die. None of the 22
 transgressions he has committed
 shall be remembered against
 him; he shall live by the good-
 ness of his life. Have I any 23
 desire for the death of the
 wicked? says the Lord the
 Eternal. If he gives up his evil
 life, shall he not live? Again, 24
 when a good man gives up being
 good and practises iniquity,
 doing every abominable thing
 that a wicked man does, none
 of his good deeds shall be re-
 membered; for the treason he
 has committed and for the sin of
 which he is guilty he shall die.
 And yet you complain, 'The 25
 Lord is not acting fairly!' Lis-
 ten, O Israel; my methods not
 fair! Is it not rather your
 methods that are not fair and
 right? If a good man gives up 26
 being good to commit iniquity,
 he shall die, and die for the in-
 iquities he has done. If a wicked 27
 man gives up being wicked and

does what is lawful and right, he
 28 shall save his life; as he fears
 and gives up all his transgres-
 sions, he shall live, he shall not
 29 die. And yet Israel complains,
 'The Lord is not acting fairly!'
 My methods not fair, O Israel!
 Is it not rather your methods
 that are not fair and right?

30 O Israel, I will deal with every
 one of you as he has lived, says
 the Lord the Eternal. Repent
 and give up all your transgres-
 sions, or iniquity will be your
 31 ruin; have done with all your
 transgressions against me, and
 get a new nature, a new spirit,
 for yourselves. O Israel, why
 32 will you die? I have no desire
 for anyone to die, says the Lord
 the Eternal. So repent and
 live."

* * *

19 Raise this dirge over the
 prince of Israel.

2 How like a lioness among lions
 was your mother!

She crouched among young
 lions
 as she reared her whelps;

3 one whelp she brought up,
 a lion young;
 he learned to seize his prey,
 men he devoured;

4 the nations raised a hue and
 cry,
 they caught him in their pit,
 and dragged him off with hooks
 into the land of Egypt.

5 She saw he had been reft from
 her,
 her hope had vanished;
 she took and reared another
 whelp,
 a lion young,

6 who lived among the lions,
 and grew up a young lion;

he learned to seize his prey—
 men he devoured,

ravaging their palaces, 7
 and wasting their towns,
 till all in the land were a-dread
 at his roar.

Then the nations raised a hue 8
 and cry
 from the realms around,
 spread nets for him,
 and caught him in their pit,

dragged him off with hooks, a 9
 captive,
 to the king of Babylon,
 that no more his voice might
 sound
 on the uplands of Israel.

Your mother was like a vine in 10
 a vineyard,
 planted beside streams,
 fruitful, rich in branches,
 thanks to the wealth of water;

she had a great branch that grew 11
 into a royal sceptre,
 soaring to the clouds,
 seen afar amid a mass of
 boughs.

But in wrath the vine was torn 12
 up,
 flung to the ground;
 the east wind withered up its
 fruit,

and its great branch was
 broken off;
 now it is planted in a desert, 13
 in a waterless land.

Fire spread from the branch, 14
 and burned the boughs,
 and now the vine has no great
 branch,
 no royal sceptre.

This is a dirge, and current
 as a dirge.

* * *

20 In the seventh year, on the tenth day of the fifth month, some sheikhs of Israel came to consult the Eternal, and **2** sat down in front of me. Then this word from the Eternal came **3** to me: "Son of man, give the sheikhs of Israel this message from the Lord the Eternal. 'You come to consult me? By my life! says the Lord the Eternal, I will not be consulted by you.' **4** Arraign them, son of man, arraign them; let them hear the detestable impieties of their **5** fathers, and tell them this from the Lord the Eternal: 'On the day when I chose Israel and swore to the descendants of the household of Jacob, revealing myself to them in the land of Egypt and swearing to them that I was the Eternal their **6** God, on that day I swore to them that I would bring them from the land of Egypt to a land that I had assigned them, a land abounding in milk and **7** honey, the glory of all lands. I said to them, "Let every man of you put aside the detestable impieties you love, befoul not yourselves with the idols of Egypt; I am the Eternal your **8** God." But they rebelled against me, they would not listen to me; they would not put aside the detestable impieties they loved, they would not abandon the idols of Egypt. So I resolved to vent my fury upon them and to execute my anger against them within the land of **9** Egypt. Only, in dealing with them, I had regard to my own honour, lest it should be sullied in the sight of the nations among whom they lived, the nations who had seen me revealing myself to them by bringing them **10** out of the land of Egypt. From

the land of Egypt I brought them, I took them into the desert, I gave them my rules **11** and showed them my regulations, obeying which a man shall live; I gave them my sabbath, to mark the tie between me and them, to teach them that it is I, the Eternal, who sets them apart. But Israel rebelled against me in the desert; they would not follow my rules, and they spurned my regulations, obeying which a man shall live, and they desecrated my sabbath deeply. So I resolved to vent my fury upon them in the desert and destroy them. Only, in dealing with **14** them, I had regard to my own honour, lest it should be sullied in the sight of the nations who had seen me bring them out. I did swear to them in the desert **15** that I would not bring them to the land I had assigned them, a land abounding in milk and honey, the glory of all lands, since they had spurned my regulations and refused to live by my rules, desecrating my sabbaths (their hearts set upon their idols); but I pitied them **17** and spared them, I did not destroy them in the desert. I **18** said to their children in the desert, "Live not by your fathers' rules, follow not their regulations, do not befoul yourselves with their idols: I am **19** the Eternal your God, live by my rules, observe and obey my regulations, keep my sabbath **20** sacred and let it mark the tie between us—to teach you that I am the Eternal your God." In spite of this, the children **21** rebelled against me; they would not live by my rules, they would not observe and obey my regulations, obeying which a

man shall live, and they desecrated my sabbath. So I resolved to vent my fury upon them, to execute my anger against them in the desert.

22 However, I withheld my hand, out of regard for my own honour, lest it should be sullied in the sight of the nations who had seen me bring them out.

23 But I swore to them in the desert that I would scatter them among the nations and disperse

24 them over foreign countries, because they had not carried out my orders but had spurned my laws and desecrated my sabbath, in their passion for the

25 idols of their fathers. I let them have laws that were evil and customs that could not

26 bring them life, and I made their very sacrifices befool them, as they burned their first-born children alive—that I might destroy them. It was to teach them that I am the Eternal.’

27 Son of man, give Israel this message from the Lord the Eternal: ‘Your fathers further blasphemed me by this act of

28 treason. After I had brought them to the land I had sworn to assign them, whenever they saw a high hill or a leafy tree, there did they offer sacrifice, there did they exasperate me with their oblations, offering their fragrant smoke and pouring out their libations. I asked

29 them, “What is the high place you hie to?” And to this day it is called ‘high place.’ So tell

30 Israel this from the Lord Eternal: You befoul yourselves like your fathers, you break your

31 troth with me for their detestable impieties, and you befoul yourselves with all your sacrifices to idols—burning your sons alive—down to this very day!

And I am to be consulted by you, O Israel? By my life! says the Lord the Eternal, no!

You must never dream of resembling the pagans, the natives, by worshipping things of wood and stone. By my life!

33 the Lord the Eternal swears, I will be your king, with a strong hand, with arm outstretched, in overflowing fury; I will bring

34 you from the nations, I will gather you out of the lands of your dispersion, with a strong hand, with arm outstretched,

35 and in overflowing fury; I will take you into the great desert, and deal with you there face to

36 face. As I dealt with your fathers in the Egyptian desert, so will I deal with you, says the

37 Lord the Eternal; I will count you one by one and number

38 you, purging out the rebels and the traitors—they shall be brought out of the land where

they were living, but they shall never enter the land of Israel. It will teach you that I am the

39 Eternal. As for the rest of you, O Israel, this is what the

Lord the Eternal has to say: Go and worship your idols, all of you! Later on you will listen to

me and cease to sully my sacred honour with your sacrifices and

40 idols! On my sacred hill, on the high mountain of Israel, the Lord the Eternal predicts, the

whole community of Israel, every man of them, shall worship me; there I will accept

41 them, there I will require your offerings and the very choicest of your sacred dues; I will accept

you when I smell this fragrant smoke, after I have brought you from the nations and gathered you out of the lands where you were scattered. So the nations shall see what a

42 deity I am, as I deal with you, and you yourselves shall learn that I am the Eternal, after I have brought you to the land of Israel, the country I swore that I would give to your fathers.

43 There you shall remember how you lived and all you did, as you befouled yourselves, and you shall loathe yourselves for all the evil you committed. O Israel, you shall learn that I am the Eternal, when I have dealt with you for the sake of my own honour, not as your evil life deserved, not as your corrupt practices deserved"—says the Lord the Eternal."

45 This word from the Eternal
46 came to me: "Son of man, turn to the south, declaim against the south, prophesy against the
47 forest-land in the south, and tell the forest in the south this message from the Eternal. 'The Lord the Eternal declares, I will kindle a fire within you, to burn up every green tree and every dry tree in you; there will be no quenching of the blaze, and every face from south
48 to north shall be scorched. The whole world shall see that I, the Eternal, kindled the fire; it never shall be quenched.'"

49 "Ah, Lord Eternal!" I said, "they say of me, 'Is he not a story-teller?'"

21 Then this word from the
2 Eternal came to me: "Son of man, turn to Jerusalem, declaim against her sanctuaries, prophesy against the land of
3 Israel, and tell the land of Israel this message from the Eternal: 'I am against you, I will unsheathe my sword and slay both good and bad within you;
4 and because I will slay both good and bad within you, my

sword shall be unsheathed against all the world, from south to north; the world shall
5 know that I the Eternal have unsheathed my sword—not to be sheathed again.' Sigh then, O
6 son of man, sigh before them a heart-breaking, bitter sigh. And
7 when they ask you why you are sighing, answer, 'For bad news! Evil is coming; every heart shall tremble, every hand shall be limp, every spirit shall faint, and all knees shall be weak as water. Evil is coming—the Lord the Eternal has declared it.'"

This word from the Eternal
8 came to me: "Son of man, utter
9 this prophetic word from the Eternal. Say:
A sword, a sword,
whetted and polished,
whetted to slay, 10
polished to flash like lightning . . .
handed to slayers 11
to wield,
whetted and polished
for slayers to handle!
Shriek, son of man, and howl; 12
'tis drawn against my people,
against all Israel's leaders—
they and my people
surrendered to the sword!
Smite your breast despairingly,
for I spurn them in my wrath, 13
says the Lord the Eternal.

Prophecy, then, son of man, 14
call the doom down,
swing the sword twice, thrice,
the sword of mortal wounds,
the huge sword of mortal
wounds,
that hems them in.

Scare them till their hearts are 15
trembling,
and the dead lie heaped at every
gate.
They are abandoned to the
slaughtering sword,

flashing like lightning,
whetted for slaughter.

- 16 Whirl to the rear, sword,
right, front, left—
wherever your edge must whirl;
17 and I will clap you on,
I will glut my fury—
I, the Eternal, have said it!"

- 18 This word from the Eternal
19 came to me: "Son of man, trace
two roads for the sword of the
king of Babylon to take, both
20 from the same land; draw a
hand to mark out the path of
the sword to each city, to Rab-
bah of the Ammonites and to
21 Jerusalem inside Judah. For
the king of Babylon is standing
at the cross-roads, where the
two paths fork, to practise divi-
nation; he is shaking the two
arrows, consulting the oracle,
and inspecting a beast's liver.
22 To his right hand comes the lot
against Jerusalem, for cries of
havoc, for battle-shouts, for bat-
tering-rams against the gates,
for raising ramparts, for erecting
23 forts. Jerusalem thinks it is a
lot cast in vain; but it recalls to
me their guilt, and for their guilt
24 they shall be captured. Here,
then, is the Lord the Eternal's
word: 'Since you recall to me
your guilt, by your open trans-
gressions and all the deeds that
bring your sins to light, since
you remind me of yourselves,
25 you shall be captured.' And
you, you knave, O prince of
Israel to be slain, for whom the
hour of sin's full punishment
26 brings doom—'Off with his dia-
dem, away with his crown!'—
says the Lord the Eternal; 'turn
things upside down, up with the
27 low, down with the high! I lay
all in ruins, ruins, ruins; every-
thing shall be overturned, till

the rightful man arrives—and I
will give him everything.'

Son of man, deliver this pro- 28
phetic word also from the Lord
the Eternal about the Ammon-
ites and their deriding. Say, 'A
sword, a sword is drawn for
slaughter, polished to flash
lightning! In false visions, by 29
a lying oracle, you were told
that you would wield it on the
necks of the wicked, the doomed,
whose end comes in the hour of
sin's full punishment. Back 30
with it into the scabbard! I
will punish you yourself in the
land of your origin, the land of
your birth; I will vent my anger 31
upon you, blow the flames of my
wrath on you, and hand you over
to savage agents of destruction.
You shall be fuel to the fire, 32
your blood shall fill the land,
and you shall be forgotten—for
I the Eternal have decreed it.'"

This word from the Eter- **22** 2
nal came to me: "Son of
man, arraign, arraign the bloody
city; then let her hear all her de-
testable impieties, and tell her 3
this from the Lord the Eternal:
'O city, shedding blood to draw
your doom upon you, making
idols for yourself that you may
be befouled! You are guilty of 4
the blood you shed, befouled by
the idols you have made; you
have brought on your own hour
of doom, your day of reckoning.
So I leave you to the scorn of
the nations and the mockery of
all the world. Far and near 5
they shall mock you, you in-
famous thing, seething with dis-
order! The leaders of Israel 6
within you have been overbear-
ing, bent on bloodshed; within 7
you fathers and mothers are de-
spised, foreigners are oppressed,
orphans and widows wronged.

8 You scorn what is sacred to me, you desecrate my sabbath.
 9 You harbour men who murder their fellows by false evidence. Within you flesh is eaten with
 10 the blood in it. Within you men live lasciviously; they take their fathers' concubines, they lie
 11 with menstruous women; one does the act of shame with his neighbour's wife, another lewdly couples with his daughter-in-law, another weds his sister, the
 12 daughter of his father. Within you, bribes are taken to shed blood; you take interest on loans, you oppress your neighbour by extortion—and you forget me, says the Lord the
 13 Eternal. I shake my hand in horror at your extortion and
 14 your bloodshed. Will you keep a stout heart, will you be undaunted, when I come to deal with you? I the Eternal have
 15 said it, and I will do it: I will scatter you among the nations and disperse you over foreign lands, consuming the impurity
 16 out of you; you shall be put to shame before all nations—to teach you that I am the Eternal.”
 17 This word from the Eternal
 18 came to me. “Son of man, the community of Israel is all dross to me, brass, tin, iron, lead, for the furnace—mere silver-dross.
 19 So—the Lord Eternal declares—since you are all mere dross, I will collect you in Jerusalem;
 20 as men collect silver, brass, iron, lead, and tin, to blow the flames upon them and melt them in the furnace, so will I collect you in my anger and my fury,
 21 fling you in, and melt you; yes, I will collect you and blow the flames of my wrath upon you, till you are melted in Jerusalem. As silver is melted inside

a furnace, so shall you be melted within it; and you shall learn that I the Eternal have vented my fury upon you.”

This word from the Eternal 23 came to me: “Son of man, say 24 to her, ‘On the day of my indignant wrath, you are a land bereft of rain and shower, where 25 the local leaders are roaring lions that tear their prey, their prey of human lives, seizing on treasures and valuables, and making many a widow; where 26 the priests violate my law and profane what is sacred to me, making no difference between the sacred and the secular, never teaching any distinction between the consecrated and the unconsecrated, paying no heed to my sabbath—till I am profaned among them; where 27 the authorities are like wolves tearing their prey, shedding blood and murdering men to win dishonest gain; where the 28 prophets daub for them with whitewash, with vain visions and false oracles, saying “The word of the Eternal,” when the Eternal has never spoken; where 29 the natives practise oppression and commit robbery, wronging the weak and wretched, and inflicting injustice upon foreigners. I have looked for a man 30 among them to build up the wall and man the breach on behalf of the land, that I should not destroy it; but I could not find a man. So I vent my indignation on them, I burn them up with my wrath, I make them suffer for their conduct—the Lord the Eternal declares.”

This word from the Eter- **23** 2
 nal came to me: “Son of man, there were two women, daughters of one mother; when 3

they were young, they played the harlot in Egypt, where men pressed their breasts and handled their virgin nipples. Their names were Ohōlah, the elder, and Ohōlibah, the younger. They became my wives, and bore sons and daughters [[as for their names, Ohōlah is Samaria, Ohōlibah Jerusalem]].

But Ohōlah played the harlot, though she was my wife; she doted on her lovers the Assyrians, soldiers clad in purple, prefects and governors, handsome young fellows all of them, riding on horseback; she bestowed her favours upon them, the pick of Assyria, all of them, and befouled herself with the idols of every man on whom she doted; she never ceased her harlotry since in Egypt men lay with her as a girl and handled her virgin nipples and had intercourse with her freely. So I handed her over to her lovers, to the Assyrians on whom she had doted; they exposed her nakedness, they seized her sons and daughters, and they slew her with the sword; so punishment was inflicted on her, till she became a warning to women.

Her sister Ohōlibah saw this, but she went further in depravity, in her lust and harlotry. She doted on the Assyrians, prefects and governors, soldiers clad in purple, riding on horseback, handsome young fellows all of them. I saw that she was befouling herself; both sisters were going the same road. But she carried her harlotry further; she saw men pictured upon walls, figures of Chaldeans drawn in vermilion, with sashes round their waists, with turbans adorning their

heads, fine fellows to look at, portraits of Babylonians whose native land was Chaldea; and when she saw them she doted upon them. So she sent messengers to them in Chaldea, and the Babylonians came to embrace her with lust, befouling her with their intercourse, till she grew sated and broke with them in disgust. And I broke with her in disgust, as I had broken with her sister, for flaunting her harlotry and uncovering her naked body. But she carried her harlotry still further, remembering her early days of harlotry in Egypt; she doted upon paramours who were like asses and stallions in the grossness of their lust. Yes, you sought to repeat the lustful days of your youth, when the Egyptians handled your nipples and pressed your young breasts.

Therefore, Ohōlibah—here is the Lord the Eternal's sentence—I will rouse your lovers against you, the lovers you broke with; I will mass them all round you, the Babylonians, all the Chaldeans from Pukûdu, Sutu, and Kutu, and with them all the Assyrians, handsome young fellows all of them, prefects and governors, captains and councillors, all riding on horseback; they shall attack you with many chariots and cars, and with a host of nations, they shall invest you with shields, targes, and helmets; I will entrust judgment to them, and they shall sentence you; I will vent my jealous fury upon you, and let them deal with you fiercely, cutting off your nose and ears; your survivors shall fall by the sword, your sons and daughters shall be carried off, and your survivors burned

26 to death. They shall strip you
 of your clothes and take away
 27 your fine jewels. So will I put
 an end to your lasciviousness
 and Egyptian harlotry; you
 shall never take to that again,
 28 nor remember Egypt. For
 this is the Lord the Eternal's
 sentence: I hand you over to
 men you hate, to men you broke
 29 with, and they shall vent their
 hate on you, seizing the wealth
 you worked for, leaving you
 bare and naked, and exposing
 all your shameful debauchery.
 30 Your lasciviousness and har-
 lotry have brought it on you,
 for playing the harlot with the
 nations by befouling yourself
 31 with their idols. You have gone
 the road of your sister, and I
 will make you drain the cup
 32 she had to drain. For this is
 the Lord the Eternal's sentence:
 You shall drink your sister's cup,
 deep and large and full!
 drink deep of ruin and of grief,
 33 a cup of despair and desola-
 tion.

You must drain it to the dregs,
 your sister's cup, Samaria's,
 34 drink it up and drain it,
 and tear your breasts—
 I have decreed it,
 says the Lord the Eternal.

35 Since you forgot me and flung
 me aside,
 then suffer for your sensual
 harlot ways!"

36 "Son of man," said the Eter-
 nal, "arraign Ohōlah and Ohōli-
 bah, and show them their de-
 37 testable impieties. They have
 been guilty of adultery, and
 there is blood upon their hands;
 they have been guilty of adul-
 tery with their idols, and they
 abandoned the very sons they
 bore to me, to be burned up
 38 for their idols. They did this
 to me also; they polluted my

sanctuary and desecrated my
 sabbath, for the very day they 39
 sacrificed their sons to their
 idols they polluted my sanc-
 tuary by entering it. And this
 is how they behaved within my
 temple; they actually sent for 40
 men who came from abroad,
 sent messengers to them! And
 for them you bathed yourself,
 you painted your eyes, you put
 on your ornaments, you sat on 41
 a handsome diwan, with a table
 spread in front of it, where you
 set out my incense and my oil,
 and sounds of revelry arose! Yes, 42
 and they sent for common men,
 mere drunkards from the desert,
 and even for them put bracelets
 on their arms and splendid
 crowns upon their heads . . .
 And the men embraced them 44
 like harlots; thus did they em-
 brace Ohōlah and Ohōlibah in
 their lust. But honest men 45
 shall inflict on them the pun-
 ishment of the adulteress and
 the murderess, for adulteresses
 they are and blood is on their
 hands.

This therefore is the Lord the 46
 Eternal's sentence: Bring a host
 of folk against them, and hand
 them over to be maltreated and
 robbed! Let them be stoned and 47
 put to the sword, let their sons
 and daughters be slain, and let
 their houses be burned up! So 48
 will I put an end to sensuality in
 the country, that all women may
 take warning and avoid your
 sensual ways; I will requite you 49
 for your sensual ways; you will
 have to bear the consequences
 of your sinful idolatry, and so
 learn that I am the Lord the
 Eternal."

In the ninth year, on the 24
 tenth day of the tenth
 month, this word from the Eter-

2 nal came to me: "Son of man,
write down the name of this day;
on this very day the king of
Babylon has begun to invest Je-
3 rusalem. Tell this rebellious
community a parable; give them
this message from the Lord the
Eternal:

'Set the cauldron on the fire,
set it on,
pour in water,
4 put in the pieces,
all the good pieces,
thighs and shoulders,
fill it with the choicest bones,
5 choose the finest of the flock;
then pile wood under it,
make it boil merrily,
seething the bones in it!'

6 For this is the Lord the Eter-
nal's word: 'Woe to the bloody
9 city! I myself will pile the fuel
10 high. Heap on the wood, kin-
dle the fire, but empty out the
11 flesh, pour out the broth, and
then set the cauldron empty on
the coals to heat, to let its cop-
per glow, and melt out its im-
12 purity, consuming its rust. But
the thick rust will not leave it;
not even the fire can purge it.

6 Woe to the cauldron full of rust,
with rust that will not leave it!
Empty it anyhow, pull out the
7 pieces as they come! [[For the
blood of her murders is in
her; she poured it out on the
bare rock, not on the ground
8 for the dust to hide it, but to
rouse my fury, to provoke

13 vengeance upon herself.]] The
rust is your impurity so foul.
Because I would have cleansed
you and you would not be clean,
you shall never be cleansed from
your impurity till I glut my
14 fury on you. I the Eternal
have said it, and I will do it;
I will not refrain, I will not
pity, I will not relent, I will
punish you as you have lived

and acted'—so says the Lord
the Eternal."

This word from the Eternal 15
came to me: "Son of man, I am 16
taking from you at a stroke the
treasure of your eyes. But no 17
mourning for her, not a tear!
Sigh silently, raise no lament
for the dead; put on your tur-
ban and your sandals, cover not
up your beard, and eat no
funeral food." I told this to 18
the people in the morning, and
in the evening my wife died.

Next day I did as I had been
told. The people asked me, 19
"Will you not tell us what this
means for us—this conduct of
yours?" I answered, "This 20
word from the Eternal came to
me: Tell the community of Is- 21
rael this message from the Lord
the Eternal—I am about to
desecrate my own sanctuary,
your pride and confidence, the
treasure of your eyes, your dar-
ling care; and the sons and
daughters you have left behind
are to fall by the sword. [[You 22
shall do as I have done; you
shall not cover up your beards,
nor eat funeral food; you shall 23
wear your turbans and your
sandals, you shall neither la-
ment nor weep but pine away
in your sins and groan to your-
selves.]] This is how Ezekiel 24
shall be an example to you; as
he does, so shall you do when
the time comes. It will teach
you that I am the Lord the
Eternal.' And, son of man, on 25
the day I take from them their
confidence, their proud delight,
the treasure of their eyes, their
heart's desire, together with
their sons and daughters, a fugi- 26
tive will come to you with the
news. Then you may open your 27
lips to the fugitive, you may
speak aloud, you need not be

any longer dumb. So shall you be an example to them, and they shall learn that I am the Eternal."

* * *

25 This word from the Eternal came to me: "Son of man, turn to the Ammonites and prophesy against them; tell the Ammonites to listen to this message from the Lord the Eternal. 'The Lord the Eternal declares: Since you gloated over my sanctuary being desecrated, and over the land of Israel being laid waste, and over the community of Judah being carried into exile, therefore will I hand you over to the Bedawin for their own; they shall pitch their tents and make their encampments all over you, eating your crops and drinking your milk; I will let camels pasture in Rabbah and flocks graze in the towns of the Ammonites—to teach you that I am the Eternal.' The Lord the Eternal declares: 'Since you clapped your hands and jumped for joy in your malicious delight over the land of Israel, therefore will I strike you and hand you over to be ravaged by the nations; I will cut you off from the races of men and blot your land out of the earth, destroying you—to teach you that I am the Eternal.'

8 The Lord the Eternal declares: 'Since Moab says, "Judah is now no better than any other nation," therefore will I lay open the flank of Moab, from the towns on its frontier to Beth-jeshimoth, Baal-mëon, and Kureyat, the glory of the land; I will give Moab as well as the Ammonites to the Bedawin, as their own, that Ammon may be no more remembered as a nation, and on Moab will I in-

flict punishment—to teach them that I am the Eternal.'

The Lord the Eternal declares: 'Since Edom has acted revengefully to Judah and has been guilty of bitter revenge, therefore, the Lord the Eternal declares, I will strike Edom, cutting off man and beast from it, and laying it waste; from Teman to Dedan the Edomites shall fall by the sword. I will employ my people Israel to carry out my vengeance upon Edom, and they shall act upon my anger and fury to Edom—to let the Edomites feel my vengeance. The Lord the Eternal has said it.'

The Lord the Eternal declares: 'Since the Philistines have acted revengefully, and sought in spiteful vengeance to destroy Israel with a lasting hatred, therefore, the Lord the Eternal declares, I will strike the Philistines, cutting off the Kerëthites, and destroying the rest of them along the sea-coast; I will take heavy vengeance on them, and when I carry out my vengeance they shall learn that I am the Eternal.'

In the eleventh year, on the first day of the month, this word from the Eternal came to me: "Son of man, since Tyre has gloated over Jerusalem, 'Aha! this door into the nations is broken down!

It lies open to me; I shall prosper, now she is laid waste,'

therefore the Lord the Eternal utters this sentence:

'Tyre, I am against you, and against you

I will bring many a nation, as the sea brings many a wave,

- 4 till they destroy the walls of Tyre and level her high towers;
 I will scrape the very dust from her and leave her a bare rock,
 5 a place for spreading nets on, in the middle of the sea—
 I have said it, the Lord the Eternal declares—
 6 and her townships on the mainland shall fall by the sword:
 to let them know that I am the Eternal.’
- 7 For this is the Lord the Eternal’s sentence: ‘I bring down upon Tyre Nebuchadrezzar king of Babylon, the king of kings, with horses and chariots and cavalry and a host of many races from the north.
 8 Your townships on the mainland he puts to the sword; against you he raises forts, against you he throws up mounds, against you he masses shields,
 9 drives the battering-ram against your walls, breaks your towers down with his axes.
 10 So many are his horses that their dust covers you; your walls shake at the din of his cavalry, his chariots and cars, as he enters your gates like a conqueror entering a tower that is breached;
 11 all your streets he tramples with his horses’ hoofs, your folk he slays with the sword, your proud pillars crash to the ground;
 12 your wealth is plundered, your merchandise looted, your walls are shattered, your fine halls ruined,
- your stones and timber and your very dust are sunk within the sea.
 I will silence the music of your 13 songs,
 no lyre shall be heard any longer;
 I will make you a bare rock, 14 a place for spreading nets on, and never to be built again—for I the Eternal have said it.’
 Such is the sentence of the Lord the Eternal.
- This is the Lord the Eternal’s 15 word for Tyre: ‘At the sound of your fall, when the wounded groan during the massacre, shall not the coast-lands tremble? The princes of the 16 seaboard will come down from their thrones and lay aside their robes and strip off their embroidered dress; trembling all over, they will sit on the earth, quivering every moment and shuddering over you. They 17 will raise this dirge for you, crying:
 How you have vanished from the seas,
 O city of renown!
 Once so strong upon the seas, you and your folk, once a terror to haunters of the sea!
 Now at your passing the sea- 18 lands are scared.’
 For the Lord the Eternal de- 19 clares: ‘When I make you a desolate city, like cities uninhabited, when I turn the ocean upon you and the deep waters cover you, then I will thrust 20 you down with those who descend to the world below, to the ancient dead; I will make you dwell in the nether regions, in primeval wastes, never to be

inhabited, never to take your place again in the land of the living; I will utterly destroy you, and you shall exist no longer; and you may be sought for, but never shall you be found—the Lord the Eternal has said it.”

27 This word from the Eternal came to me: “Son of man, raise a dirge also for Tyre, and say to Tyre that sits at the door of the sea, trading with many a coast-land for the nations—‘The Lord the Eternal declares:

O Tyre, you deemed your beauty perfect;
 4 your moorings were deep—
 a perfect beauty had your builders made you,
 5 with cypress trees from Senir for your planks,
 with cedars from Lebânôn for your masts,
 6 with oaks from Bashan for your oars,
 with ivory inlaid in larch from Cyprus for your deck;
 7 fine linen with Egyptian embroidery made your canvas,
 serving as your pennon;
 purple and blue from the coasts of Elishah furnished your awnings;
 8 men from Sidon and Arvad were your rowers,
 your own experts, O Tyre,
 they were your pilots,
 9 the sheikhs and councillors of Gebal were your caulkers.
 All ships and their sailors were in your harbour to handle your trade;
 10 Persia, Lud, and Put served in your army
 as your soldiers,
 they hung their shields and helmets within you,
 and lent you splendour.

Men of Arvad and of Cilicia manned your walls, men of Gammad were in your towers, hanging their shields all round your walls and making your beauty perfect. Tartessus brought you merchandise for your great wealth of every kind, fetching you wares of silver, iron, tin, and lead. Ionians, Tubal, and Meshek brought you merchandise, supplies of slaves and copper ware. Armenians fetched you wares of horses and mules. Men from Rhodes brought you merchandise, and many a seaport at your service brought you traffic, with ivory tusks and ebony as their tribute. Edom brought you merchandise for your rich wealth, fetching you wares of garnets, coral, and agates, of purple dyes, embroidery, and fine linen. Judah and the land of Israel brought you merchandise, fetching you wares of wheat from Minnith, wax, honey, oil, and balsam. Damascus brought you merchandise for your rich wealth, supplies of wine from Chalbûn, and white wool. From Uzal you received wrought iron, cassia, and sweet cane; Dedan brought you wares of saddle-cloths for riding; Arabia and all the chiefs of Kedar were at your service, bringing you merchandise of lambs and rams and goats; Shēba and Raamah brought you merchandise, supplying you with the pick of all spices, with jewels and with gold. Harran and Kalneh and Eden, Assyria and all the Medes, brought you merchandise, supplying you with choice fabrics, mantles blue and embroidered, stuffs of all colours, and strong, twisted cords. Ships of Tartessus carried your trade.

- So, richly laden you laboured
in deep water;
26 your rowers took you out
into the high seas,
and an east wind wrecked you
in the deep.
27 Your wealth and wares, your
merchandise,
your sailors and your pilots,
your caulkers and your dockers,
and every soldier in you,
with all your company,
they sank into the sea
when you were wrecked.
- 28 At the shriek of your pilots
the coast is a-quiver;
29 and oarsmen, all of them,
sailors and pilots,
come out of their ships
to stand on the beach,
30 wailing over you,
crying out bitterly,
flinging dust on their heads,
sprinkling ashes upon them,
31 shaving their heads to bemoan
you,
girding themselves with sack-
cloth,
and weeping for you bitterly
with bitter lamentation.
- 32 They raise a dirge for you, a wail,
lamenting over you:
Who was glorious as Tyre was
in the deep?
33 When your wares were landed,
you filled many a nation;
with your abundant wealth and
wares
you enriched kings of the world.
34 And now you are wrecked
in deep water;
your wares and all your crew
have sunk!
- 35 All seafaring folk are appalled
at the sight of you;
their kings are aghast,
their faces convulsed;
36 merchants abroad are shocked.

Your fate is awful;
there is no future for you!"

This word from the Eter-
nal came to me: "Son of **28**
man, give the prince of Tyre this
message from the Lord the Eter-
nal:

'Since you are proud of heart,
thinking that you are a god,
in a god's seat, by the deep,
when you are no god but a man,
though you deem yourself a
god—

ay, wiser than a Daniel, 3
no clear-eyed sage like yourself!—
your wisdom and your shrewd- 4
ness

winning you wealth,
pouring gold and silver
into your treasury;
since by your great wisdom and 5
your trade

you have enriched yourself,
and wealth has made you proud
of heart,

then here is the Lord Eternal's 6
sentence:

since you think yourself a god,
I will set foreigners on you, 7
most ruthless of races,
to draw their swords against
your beautiful wisdom,
to stain your splendour,
to thrust you down into the 8
underworld.

A violent death shall you die,
there by the deep.

Will you still say, before your 9
murderer,
"I am a god"?

To your murderer
you are no god but mortal!
At the hand of foreigners 10
you shall die a cruel death;
for I have said it—so runs the
Lord the Eternal's sentence."

This word from the Eternal 11
also came to me: "Son of man, 12
raise a dirge over the king of

Tyre, and give him this message from the Lord the Eternal—
 13 You were the very father of wisdom, the perfection of beauty; you lived in Eden, the garden of God; you were adorned with every jewel, the jasper, the chrysolite, the sardonyx, the topaz, the beryl, the onyx, the sapphire, the garnet, and the rock-crystal, their setting
 14 wrought in gold . . . On the day you were created, I placed you beside the kherubs on the sacred hill of God; you walked amid the flashing thunder-
 15 stones. From the day you were created, you lived a perfect life, till you were discovered doing
 16 wrong; rich traffic made you rife with violence, and you sinned. Hence I have expelled you as a profane thing from the hill of God, and the kherub has driven you to your ruin away from the flashing thunderstones.
 17 Your beauty made you proud of heart, your brilliance depraved your wisdom; so I have cast you down, abandoning you for kings to feast their eyes on you.
 18 By the greatness of your guilt, by the crimes of your commerce, you have profaned your sacred position; therefore have I made you set fire to yourself, with flames that consume you, and reduced you to ashes on earth in the sight of all who behold
 19 you. All who know you among the nations shall be appalled at you—your fate is awful, there is no future for you.”
 20 This word from the Eternal
 21 also came to me: “Son of man, turn towards Sidon and tell her
 22 this prophetic word from the Lord the Eternal:—
 ‘O Sidon, I am against you, I will show what I am as I deal with you!’

When I inflict punishment on her and show what I am by my dealings with her, it will teach her that I am the Eternal. ‘For I will send pestilence into
 her,
 bloodshed into her streets, till the wounded fall thick within her
 by the sword striking her on every side’—
 to teach them that I am the Lord the Eternal.

Of all the malignants who 24 surround Israel, none shall fret them like a briar or pierce them like a thorn any longer; they shall learn that I am the Lord the Eternal. The Lord the 25 Eternal proclaims: When I have gathered the community of Israel from the races where they have been scattered, when I show the nations who I am by my dealings with Israel, then shall they live in their own land, the land I assigned to my servant Jacob; they shall live in
 it securely, building houses and
 planting vineyards; securely shall they live, when I have inflicted punishment on all the malignants who surround them—to teach them that I am the Eternal their God.” 26

In the tenth year, on the 29 twelfth day of the tenth month, this word from the Eternal came to me: “Son of man, 2 turn to the Pharaoh king of Egypt, and prophesy against him and all Egypt; proclaim this message from the Lord the Eternal: 3
 ‘I am against you, Pharaoh king of Egypt,
 you mighty monster lying in your streams,
 thinking the Nile is your own, your own making!’

4 I will drive hooks into your
jaws,
and make the fishes of the Nile
stick to your scales,
and I will haul you up out of
your Nile,
with your fishes sticking to
your scales,
5 and fling you out into the desert,
you and all the fishes of your
Nile,
dropping you on the fields,
never to be gathered up or
buried;
to the wild beasts and birds
I leave you for food.
6 So shall all dwellers in Egypt
learn
that I am the Eternal.
Since you have been a poor
staff of reeds to Israel,
7 breaking when they seized you,
tearing all their hand,
breaking when they leant on
you,
shaking them to pieces—
8 therefore the Lord the Eternal
proclaims, I will bring a sword
upon you, destroying man and
9 beast within you, till the land of
Egypt lies desolate and waste.
It is to teach Egypt that I am
the Eternal, since he thought
the Nile was his own, his own
10 making! Therefore am I against
you and your Nile; I will turn
the land of Egypt into an utter
waste of desolation, from Mig-
dol to Syenè, to the very frontier
11 of Ethiopia; no foot of man shall
pass over it, no foot of beast
shall pass over it; for forty years
12 it shall not be inhabited; I will
make the land of Egypt one of
the desolate lands, and her cit-
ies, among desolate cities, shall
lie waste for forty years; I will
scatter the Egyptians among
the nations and disperse them
13 over foreign countries. Then,
after forty years—says the Lord

the Eternal—I will gather the
Egyptians from the nations
where they have been scattered,
and restore the fortunes of 14
Egypt; I will bring them back
to the land of Pathros, the land
of their origin. There they shall
form a weak kingdom, the weak- 15
est of all kingdoms, a kingdom
that never again shall rise to
rule the nations; I will diminish
them, till they cannot hold sway
again over the nations. No 16
more shall Israel rely on Egypt,
turning to them and thus re-
minding me of their crime. It
will teach them that I am the
Lord the Eternal.”

In the twenty-seventh year, 17
on the first day of the first
month, this word from the Eter-
nal came to me: “Son of man, 18
Nebuchadrezzar king of Baby-
lon forced his army to make a
great effort against Tyre, till
every soldier’s head was rubbed
bald and every shoulder galled,
by this great effort against Tyre.
Therefore the Lord the Eternal 19
declares, I will let Nebuchad-
rezzar king of Babylon have
the land of Egypt; he shall
carry off its teeming people, he
shall plunder it, and take it as
his prey, to pay his army; I 20
assign him the land of Egypt in
payment for the service that he
rendered me, says the Lord the
Eternal.”

[[In those days I will make 21
the community of Israel thrive
and flourish, and I will open
your lips among them; so shall
they learn that I am the Eter-
nal.]]

This word from the Eter- 30
nal came to me: “Son of 2
man, utter this prophetic word
from the Lord the Eternal:
‘Wail aloud, woe for the day!
For the day draws nigh, 3

- the Eternal's day draws nigh,
 a cloudy day,
 a day of doom for the nations.
- 4 A sword shall fall on Egypt,
 Ethiopia shall be in anguish,
 as the slain drop in Egypt,
 as her teeming folk are borne
 away,
 as her foundations are demol-
 ished.'
- 5 [[Ethiopia and Put and Lud, all
 the Arabians and Libyans and
 Kerêthites along with them,
 shall fall by the sword.]]
- 6 The Eternal proclaims:
 'Egypt's supporters shall fall,
 her proud power shall give way;
 from Migdol to Syenê they shall
 fall by the sword—
 the Lord the Eternal decrees it;
- 7 they shall be one of the desolate
 lands,
 their cities shall belong to cities
 lying waste.
- 8 So shall they learn that I am
 the Eternal,
 when I have set fire to Egypt,
 and shattered all her helpers.
- 9 On that day I send out mes-
 sengers in ships
 to terrify Ethiopia so secure;
 Ethiopia shall be seized with
 anguish
 on the day of Egypt's doom—
 for it is coming.'
- 10 The Lord the Eternal declares:
 'I will destroy the nation of
 Egypt
 by Nebuchadrezzar king of
 Babylon;
- 11 he and his people, most ruthless
 of races,
 shall be brought in to destroy
 the land,
 drawing their swords against
 Egypt,
 and filling the land with the
 slain;
- 12 I will dry up the Nile,
 and sell the land to evil men,

employing foreigners
 to devastate the land and all it
 holds.
 I the Eternal have said it.'

The Lord the Eternal declares: 13
 'I will abolish the magnates of
 Memphis,
 and leave no prince in Egypt.
 I will put fear on the land of
 Egypt;

I will lay Pathros waste, 14
 set fire to Zoan, punish Thebes,
 vent my fury on Pelusium, 15
 Egypt's stronghold,
 and cut off the people of Thebes;
 I will set fire to Egypt, 16
 Pelusium shall writhe with
 pangs,
 Thebes shall be stormed,
 and Memphis battered down,
 the braves of On and Bubastis 17
 shall fall by the sword,
 and the citizens pass into exile.
 At Daphne too 'twill be a dark 18
 day
 when there I shatter Egypt's
 sway,
 and her proud power vanishes;
 clouds shall cover her,
 and her subjects pass into exile.
 Thus will I punish Egypt; 19
 and they shall learn that I am
 the Eternal.'"

In the eleventh year, on the 20
 seventh day of the first month,
 this word from the Eternal came
 to me: "Son of man, I break the 21
 arm of the Pharaoh, king of
 Egypt, and there is no binding
 of it up, no poulticing, no band-
 aging, to make it strong
 enough to grasp the sword
 again. The Lord the Eternal 22
 proclaims: I am against the
 Pharaoh king of Egypt, I will
 break both his arms, the strong
 arm and the injured arm, till
 the sword drops from his hand. 23
 And I will scatter the Egyp-

tians among the nations, and
 24 disperse them over foreign
 lands. The arms of the king of
 Babylon I will strengthen; I
 will put my sword in his hand,
 and break the arms of the Pha-
 raoh till he groans before him
 25 like a man mortally wounded; I
 will put strength into the arms
 of the king of Babylon, and the
 arms of the Pharaoh shall give
 way. It will teach them that I
 am the Eternal, when I put my
 sword into the hand of the king
 of Babylon, to brandish it over
 26 Egypt. I will scatter the Egyp-
 tians among the nations and
 disperse them over foreign
 lands; it will teach them that I
 am the Eternal."

31 In the eleventh year, on
 the first day of the third
 month, this word from the Eter-
 2 nal came to me: "Son of man,
 say this to the Pharaoh king of
 Egypt and to his host:
 Who is like you in size?

3 You were a stately cedar in
 Lebânon,
 with fair branches, very tall,
 its top among the clouds.
 4 Waters nourished it,
 deep waters made it grow,
 pouring streams round the plan-
 tation,
 running rills through all the
 soil.

5 So it rose in height,
 over all towering trees,
 with many a bough,
 with branches stretching out—
 thanks to the wealth of water.

6 Within its boughs
 all birds of the air nested;
 under its branches
 all animals brought forth their
 young;
 yes, under its shadow
 all the great nations lived.

7 It was fair in its great size,
 with its long branches—

so rooted was it
 beside ample water.

The very cedars in God's garden 8
 could not rival it;
 no cypress had boughs like it,
 no plane had branches like it;
 not a tree in God's own garden
 was like it for beauty,
 for number of branches; 9
 the trees of Eden, in God's gar-
 den,
 all envied it.

Therefore the Lord the Eter- 10
 nal declares: Because it towered
 so high and raised its top to the
 clouds, priding itself on its
 height, I handed it over to the 11
 great power among the nations;
 foreigners, the most ruthless of 12
 races, cut it down and flung it
 on the hills, till its branches fell
 into every valley, and its broken
 boughs lay in all the ravines of
 the land; all races of the world
 forsook its shadow in dismay;
 the birds all perched upon its 13
 ruined trunk, and the animals
 all lay upon its branches. And 14
 this was in order that hereafter
 no trees growing beside water
 should exalt themselves in size,
 raising their tops to the clouds,
 that no trees fed by water
 should display their height; all
 of them are consigned to death,
 to the nether regions, to mix
 with common men, with those
 who go down to the pit below."

The Lord the Eternal pro- 15
 claims: "On the day he went
 down below, I made the deep
 waters mourn for him, I checked
 the streams till the broad waters
 were stayed; I made Lebânon
 mourn for him, and all the trees
 drooped for him; I shook the 16
 nations with the crash of his
 downfall, when I threw him into
 the underworld to mix with
 those who go down to the pit
 below, while in the nether regions

the trees of Eden, the choicest and the best trees of Lebânon, nourished by water, were all
 17 consoled by his fate. The nations shall also go down with him into the underworld, to join those whom the sword has slain, and his supporters, who lived under his shadow among the nations, shall also perish.
 18 What tree of Eden rivals you in splendour and in size? Yet you must go down like the trees of Eden into the nether regions, and lie there in a shameful death, among men whom the sword has slain. So much for the Pharaoh and for all his host, says the Lord the Eternal."

32 In the eleventh year, upon the first day of the twelfth month, this word from the Eternal came to me: "Son of man, raise a dirge over the Pharaoh king of Egypt; say to him, 'Woe to you, Pharaoh, you are all undone! You are like a monster in the streams, snorting water from your nostrils, splashing the river with your feet, fouling the streams.

3 The Lord the Eternal declares: I will throw my net over you, and haul you up in my net;
 4 I will toss you on the land, and fling you on the field; I will make the birds all settle on you, and glut the animals of all the earth with you;
 5 I will strew your flesh upon the hills, and fill the valleys with your carcase;
 6 I will drench earth with your gushing blood,

till the water-courses are full of you.

When I extinguish you, 7
 I will shroud the sky and darken its stars, I will shroud the sun with clouds, and the moon shall not shine; all the bright lights of the sky 8
 I will darken over you, bringing darkness on your land—
 says the Lord the Eternal.'

The heart of many a nation 9
 will I trouble, when I proclaim your ruin to the nations, to countries that you never knew; I will make many a race dis- 10
 mayed over you, and their kings shall shudder over you, when they behold me brandishing my sword; they shall tremble every moment, every man for his own life, on the day of your downfall. For the Lord the Eternal 11
 decrees: The sword of the king of Babylon shall fall upon you; I will make all your host fall by 12
 the sword of warriors; all of them are the most ruthless of races, and they shall ruin Egypt's pride, her host shall all be destroyed; and all her beasts will I destroy, 13
 that live beside her many streams; no foot of man, no hoof of beast, shall foul the streams again; I will make the waters settle, 14
 till the rivers run smooth as oil—

says the Lord the Eternal.
 And when I lay the land of 15
 Egypt waste and desolate, emptied of all that filled it, when I strike down all its dwellers, then shall they learn that I am the Eternal.
 This is the dirge to be chanted, 16

chanted by women of the nations;
let them chant it over Egypt
and all her host,
says the Lord the Eternal."

17 In the twelfth year, on the
fifteenth day of the first month,
this word from the Eternal came
18 to me: "Son of man, wail over
the host of Egypt, and send
them down with a lament, you
and the women of the mighty
nations, to the nether regions,
to join those who go down into
the pit below.

19 'Whom do you surpass in
beauty?

Down with you, down to a
shameful death,

20 you and all your host,
amid victims of the sword!"

21 The mighty warriors in the
underworld shall hail him and
his allies:

'Down with you, down, to a
shameful death,

you and all your host,
amid victims of the sword!"

22 Assyria is down there with all
her folk, their graves around
23 their king's, buried in the abysses
of the pit, all victims of the
sword, who were a terror in the
24 land of the living. Elam is

there, with all her folk round
her grave, all victims of the
sword who have passed down
into the nether regions, men
who were a terror in the land of
the living and have gone down
25 to a shameful death, sharing disgrace
with the victims who have
gone down into the pit of death.

26 Meshek and Tubal are there,
with all their folk in graves
around them, all lying in a
shameful death, victims of the
sword, because they were a terror
in the land of the living;
27 they shall not lie beside the
mighty warriors of old, who

went down to the underworld
with their weapons, their
swords lying under their heads,
and their shields upon their
skeletons, because they were a
terror in the land of the living.
(And, Pharaoh, you shall lie 28
among the defeated in disgrace,
the victims of the sword!)

Edom is there, with its kings and 29
princes, who for all their might
lie among the victims of the
sword, with the defeated in
disgrace, with those who go
down to the pit of death. 30

The princes of the north are all
there and all the Phoenicians;
they have gone down with the
slain, for all the terror of their
might, and lie with the defeated
in disgrace, sharing the shame of
those who go down to the pit
of death. To see all these 31
may be some comfort to the
Pharaoh, over all his own host,
says the Lord the Eternal! He 32
put terror on the land of the living,
and for that he shall be laid
among the defeated in disgrace,
with the victims of the sword—
the Pharaoh and all his host,
says the Lord the Eternal."

* * *

This word from the Eter- **33** 2
nal came to me: "Son of
man, speak to your own people
and say to them: 'When I bring
the sword upon a country, and
the natives take one of their
number and make him their sentinel;
if he sees the sword coming 3
on the land and blows the trumpet
to warn the folk, then anyone 4
who hears the sound of the
trumpet and does not take warning
but is swept off by the sword,
that man is responsible for his
own death. He heard the sound 5
of the trumpet and he did not
take warning; he is responsible
for his own death. Had he taken

6 warning, he would have saved his life. But if the sentinel does not blow the trumpet when he sees the sword coming, and if the sword comes and sweeps off anyone of the folk, that man is swept off on account of his iniquity, but for his death I will hold the sentinel responsible!

7 Now, son of man, I have placed you as a sentinel for Israel; whenever you hear a word from my lips, warn them from
8 me. When I tell the wicked, "You must die,"—then, if you do not say a word of warning to the wicked to give up his evil course, he has to die for his iniquity, but I will hold you
9 responsible. Yet if you warn the wicked to give up his evil course and if he will not give it up, he has to die for his iniquity, but you have saved yourself.

10 Son of man, tell Israel: 'This is your cry, that "our transgressions and our sins press upon us, we are wasting away under them; how can we live?"'

11 Tell them: By my life! says the Lord the Eternal, I have no desire for the death of the wicked, but for him to live by giving up his evil course. Give up your evil courses, give them up: O Israel, why will you die?'

12 And tell your people this, O son of man: 'A good man's goodness shall not save him when he goes wrong: a wicked man's wickedness shall not ruin him when he gives up his wickedness[; neither shall a good man's goodness keep him alive when he
13 sins]]. When I tell the good

man, "You shall live," and when he relies upon his goodness and commits iniquity, none of his good deeds shall be remembered, he shall die for the iniquity he has committed.

And when I tell the wicked, 14 "You shall die," and when he gives up his sins and does what is lawful and right, restoring the 15 pledge deposited with him, refunding what he has robbed, and following the rules that lead to life, then he shall certainly live, he shall not die; none 16 of the sins he has committed shall be remembered against him; he has done what is lawful and right, he shall certainly live. Yet your people com- 17 plain, "The Lord is not acting fairly!" It is they who are not acting fairly. When a good man 18 gives up being good to commit iniquity, he shall die for it; when 19 a wicked man gives up being wicked to do what is lawful and right, he shall live by that. And yet you complain, "The 20 Eternal is not acting fairly!" O Israel, I will deal with every one of you as he has lived.'"

In the eleventh year of our 21 exile, on the fifth day of the tenth month, a man who had escaped from Jerusalem came and told me, "The city has fallen." Now the hand of the 22 Eternal had been upon me the evening before the fugitive arrived, but he had opened my mouth at the moment when the man reached me in the morning; my mouth had been opened and I was silent no longer. This 23 word from the Eternal had come to me:

"Son of man, those who 24 haunt the ruins in the land of Israel are saying, 'Abraham was only one man and yet he was given possession of the entire land; we are many, and we are sure to have the land for our own.' Tell them what the 25 Lord the Eternal says: 'You to possess the land, you who eat

flesh with the blood in it and worship idols and commit bloodshed! You to possess the land, you who have recourse to the sword, you who commit detestable impieties, you who seduce one another's wives!" Tell them this is what the Lord the Eternal says: 'By my life! those in the ruins shall fall by the sword, those who are out in the open I shall let wild beasts devour, and those in the fortresses and caves shall die by pestilence; I will lay the land waste and desolate, the strength that was its pride shall pass, and the uplands of Israel shall be deserted, without a wayfarer. When I lay the land desolate and waste for all their detestable impieties, then shall they realize that I am the Eternal.'

As for you, O son of man, your people are talking about you in the streets and at the doors of their houses, saying to one another, 'Come and let us hear what is the word from the Eternal to-day!' They come to you as usual, they sit in front of you, they hear your words, but they will not obey them; their lips are full of lies, their minds are set upon their selfish ends, and they heed you as they would a love-song beautifully rendered and well played—they hear your words, but they will not obey them. Yet when the hour comes—and it is coming—they shall realize that there was a prophet among them!"

34 This word from the Eternal also came to me: "Son of man, prophesy against the rulers of Israel, prophesy thus to these shepherds: 'Here is what the Lord the Eternal says: Woe to the shepherds of Israel who

have fed none but themselves! Ought not shepherds to feed their flock? You have seized the milk, you have clothed yourselves with the wool, you have killed the fatlings, but you have not fed the flock. You never put strength into the weak, you never healed the sickly, you never bandaged the cripples, you never recovered those who had been driven away, you never looked for those who were lost, and you were rough to those who were strong. So my flock has been scattered because they had no shepherd, and it has been devoured by all the wild beasts. My flock strayed over all the uplands and over every high hill, scattered all over the face of the earth, with none to search for them, none to look for them.' Hear, then, what the Eternal has to say to you shepherds. 'By my life!' says the Lord the Eternal, 'since my flock has become the prey and food of every wild animal, because there was no one to shepherd them (for the shepherds cared nothing about my flock, but fed themselves instead of feeding my flock)'—hear then what the Lord the Eternal says, you shepherds—'I am against the shepherds, I will demand my flock back from them, I will stop them from tending my flock; no longer shall the shepherds feed themselves, I will rescue my flock from their greed, and no longer shall it be food for them.' For this is what the Lord the Eternal says: 'I myself, I will search for my flock and look for them. As a shepherd looks for his flock on the day when his sheep have been scattered, so will I search for my flock and bring them

safe from all the places whither they have been scattered on a
 13 day of clouds and darkness; I will gather them out of the nations and collect them from foreign lands and bring them into their own land, feeding them on the uplands of Israel, in the valleys, and in all habit-
 14 able parts of the country. I will feed them upon good pasture; their grazing shall be on the uplands of Israel, where they shall lie down in a good place and graze on rich pasture amid
 15 the heights of Israel. I myself will tend my flock, I will take them to their pasture,' says the
 16 Lord the Eternal. 'I will look for the lost, I will recover those who have been driven away, I will bandage the cripples, I will put strength into the sick, and I will guard the strong and prosperous, attending to them properly.
 17 As for you, my flock,' says the Lord the Eternal, 'I will judge between the weak sheep and the
 18 rams and he-goats. Is it not enough for you to graze on the good pasture? Must you trample over the rest of the pasture? Is it not enough for you to claim the clear water? Must you foul the rest of the water with your
 19 feet? Are my sheep to eat what you have trampled and to drink
 20 what you have fouled?' This is what the Lord the Eternal says:
 21 'I myself will take action. You plump creatures, you have pushed the lean sheep away, with your sides and shoulders, butting at these feeble creatures with your horns till you have
 22 scattered them abroad! Now I will rescue my flock, they shall be a prey no longer, and I will judge between sheep and sheep.
 23 Also I will place a single ruler

over them, that is, my servant David, who shall feed them and be their shepherd; I the Eternal 24 will be their God, and my servant David shall be prince among them; I the Eternal proclaim this. I will make a compact of 25 peace with them, banishing wild beasts from the country, so that they may live undisturbed in the open and sleep within the woods; I will settle them round my own 26 hill, blessing them with showers of rain at the right season; the 27 trees of the field shall bear fruit, the earth shall bring forth crops, and they shall live undisturbed in the land; they shall learn that I am the Eternal, when I break their yoke of slavery and rescue them from those who made them slaves; they shall no 28 longer be the prey of the nations, wild beasts shall not devour them, they shall live undisturbed, and none shall make them afraid. I will grant them 29 a right fertile soil, so that they shall no longer be consumed by hunger in the land and taunted by the nations. Then shall they 30 learn that I the Eternal am their God, and that they, Israel, are my people,' says the Lord the Eternal. 'You are my own 31 flock, the flock I tend, and I am your God,' says the Lord the Eternal."

This word from the Eter- **35**
 nal further came to me:
 "Son of man, turn to mount Seir 2
 and prophesy thus against it. The Lord the Eternal declares: 3
 Mount Seir, I am against you, I strike a blow at you, and lay you waste and desolate; I lay your townships waste, 4
 and you shall lie all desolate—to teach you that I am the Eternal.

5 Because you cherished a last-
 ing enmity against the Israelites,
 because you handed them over
 to the sword on the day of their
 calamity, when they suffered
 6 final punishment, therefore, by
 my life! says the Lord the Eter-
 nal, you have been guilty of
 bloodshed, and blood shall pur-
 7 sue you; I will lay mount Seir
 waste and desolate, cutting off
 all who come and go, and filling
 the uplands with dead Edom-
 8 ites. Men slain by the sword
 shall fall, over your hills and
 valleys and all your water-
 9 courses; I will lay you desolate
 for all time, and your townships
 shall never be peopled—to teach
 10 you that I am the Eternal. Be-
 cause you said, ‘These two na-
 tions and their lands shall be
 ours, and we shall hold them’
 (although the Eternal lived
 11 there), therefore, by my life!
 says the Lord the Eternal, I
 will deal with you for the anger
 and envy you dealt out to them
 in your hatred; I will let you see
 who I am, when I punish you,
 12 and you shall learn that I, the
 Eternal, have heard all your
 reviling against the uplands of
 Israel. You said, ‘They are
 desolate, they are ours, our
 13 prey!’ You vaunted loudly
 14 against me; I heard it all! So
 this is what the Lord the Eternal
 says: ‘I will lay you desolate, to
 15 the delight of all the world; as
 you maliciously delighted over
 the desolation of Israel, so will
 I deal with you; desolate shall
 you be, O mount Seir, O Edom,
 every inch of you.’ It will teach
 them that I am the Eternal.”

36 “Son of man, prophesy
 thus to the mountains of
 Israel. ‘Mountains of Israel,
 listen to the word of the Eter-

nal. Here is what the Lord the 2
 Eternal says: Because the en-
 emy gloated over you and cried,
 “The old sites on the hills are
 ours!” therefore prophesy thus:
 The Lord the Eternal declares, 3
 Because you have been left deso-
 late and crushed on every side,
 seized by the riff-raff of the
 world, the talk and evil gossip
 of the mob, therefore, O moun- 4
 tains of Israel, listen to what the
 Lord the Eternal has to say to
 mountains, hills, water-courses,
 valleys, waste lands, and de-
 serted cities, that have become
 a prey and a derision to the riff-
 raff of the surrounding pagans
 —therefore, the Lord the Eter- 5
 nal declares, I speak in hot in-
 dignation of the riff-raff of the
 pagans and especially of Edom,
 of all Edom, for taking my
 land to be their own, exulting
 in malicious spite, to prey upon
 its pastures. Therefore proph- 6
 esy about the land of Israel and
 tell the mountains, hills, water-
 courses, and valleys that the
 Lord the Eternal declares: I
 speak in indignation and in fury,
 because you have had to bear
 the taunting of the nations.
 Therefore, says the Lord the 7
 Eternal, I swear that the na-
 tions round you shall have to
 bear taunts when they are
 ruined. But you shall put 8
 out your branches, O mountains
 of Israel, you shall bear fruit for
 Israel my people; for soon they
 will be coming back. I am with 9
 you, I will care for you, and see
 that you are tilled and sown; I 10
 will put many people on you,
 even all the Israelites, every one
 of them; the towns shall be re-
 peopled, the waste places re-
 built; I will make the men and 11
 beasts upon you numerous, and
 settle you as you used to be—I

will do better for you than at the first, and you shall learn
 12 that I am the Eternal. Yes, I will make men tread you again, the men of my people Israel; they shall possess you, and you shall be their property; you shall no longer be deadly to them.

13 The Lord the Eternal declares: Because men taunt you with devouring men and being deadly
 14 to your nation, you shall no longer devour men nor be deadly to your nation—says the Lord
 15 the Eternal. I will no longer allow any sneer of the nations against you; you shall not suffer the taunting of the world, for you shall no longer be deadly to your nation. The Lord the Eternal has said it.’”

16 This word from the Eternal
 17 further came to me: “Son of man, when the Israelites lived in their own land, they polluted it with their practices; to me their practices were as loathsome as a woman’s menstruous discharge;
 18 so I vented my fury upon them, for drenching my land with bloodshed and polluting it with
 19 their idols; I scattered them among the nations, till they were dispersed over the world; I punished them for their prac-
 20 tices. But it lowered my sacred honour to have them scattered thus among the nations; for people sneered, ‘These are the Eternal’s people, and yet they
 21 are driven out of the land!’ Now I had some concern for my sacred honour thus lowered by the dispersion of the Israelites.

22 So tell the Israelites that this is what the Lord the Eternal has to say: It is not for your sakes, O Israel, that I take action, but for the sake of my own sacred honour which has been lowered

by your dispersion among the nations. I will uphold my high
 23 honour which has been lowered and degraded by you among the nations; and when I show them what I am, by my dealings with you, then, says the Lord the Eternal, the nations shall learn that I am the Eternal. For I am
 24 about to gather you out of the nations and collect you from all countries and bring you back to your own land; then I will pour
 25 clean water over you, cleansing you from all your impieties and purifying you from all your
 26 idols; I will give you a new nature, and I will put a new spirit into you, I will take away your hard nature and give you a nature that can be touched; I
 27 will put my own spirit within you, I will make you live by my laws, and you shall obey and observe my orders. You shall
 28 live in the land that I gave to your fathers; you shall be my own people, and I will be your God; I will keep you clear of all
 29 your impurities. I will call to the grain, till it multiplies; I will spare you any famine. I will
 30 make your fruit and your crops abundant, that you may no longer be taunted by the nations with famine. And then you shall
 31 remember your evil practices and your bad conduct, and loathe yourselves for your iniquities and detestable deeds. But
 32 mark this, it is not for your sake that I act thus, says the Lord the Eternal; be ashamed and abashed for your misconduct, O Israel!”

This is what the Lord the
 33 Eternal says: “On the day that I cleanse you from all your iniquities, I will have the towns re-peopled and the waste places rebuilt; the desolate land shall
 34

be tilled, instead of lying waste under the eyes of every passer-by, till men say, 'This land that once was desolate is like the garden of Eden to-day; waste places, desolate and ruined towns, are fortified and peopled!' It will teach the nations left around you that I the Eternal have rebuilt the ruined towns and replanted the desolate land. I the Eternal have said it, and I will do it."

37 The Lord the Eternal declares, "I will also let Israel ask this from me and have it done for them: I will increase their numbers like a flock; like large flocks for sacrifice, like the flocks at Jerusalem for the festivals, so shall the ruined towns teem with men. It will teach them that I am the Eternal."

37 The hand of the Eternal was laid upon me; he carried me off in the spirit and set me down in a valley. It was full of bones; he made me go all round them, and I saw that they were very many on the surface of the valley, and very dry. "Son of man," he said, "can these bones live?" "O Lord Eternal," I answered, "that is known only to thyself." He said to me, "Prophecy over these bones; say to them, 'O dry bones, listen to the word of the Eternal.' The Lord the Eternal has this word for the bones: 'I will make the breath of life enter you, I will put sinews upon you and cover you with flesh, and put breath into you; so shall you live, and learn that I am the Eternal.'"

7 I prophesied as I was told. While I was prophesying, there was a sound of rattling; the bones came together, bone to 8 bone, and, as I looked, there

were sinews upon them! Flesh spread up over them, skin covered them, but there was no breath in them. So he said to me, "Prophecy to the wind, son 9 of man, give the wind these orders from the Lord the Eternal: 'Come from the four ends of the earth, O breath, and breathe life into these corpses.'"

I prophesied as I was told, and 10 the breath did enter into them; they came to life and stood upon their feet, a mighty host of them. "Son of man," he said 11 to me, "these bones are the whole community of Israel. They cry, 'Our bones are dry, our hope is gone, we are undone!' Prophecy therefore to 12 them, tell them this word from the Lord the Eternal: 'O my people, I will open your graves and bring you out of your graves, back to the land of Israel. You shall be sure that I 13 am the Eternal, after I have opened your graves and raised you from your graves, O my people. I will put my spirit 14 into you, and you shall live, and I will restore you to your own land; it will teach you that I the Eternal have said it and done it—says the Eternal.'"

This word from the Eternal 15 further came to me: "Son of 16 man, take a stick and write on it, 'Judah and the Israelites attached to him'; then take another stick and write upon it, 'Joseph and all in Israel attached to him'; join them to- 17 gether, making a single stick within your hand. When your 18 countrymen ask you, 'Will you 19 not tell us what you mean by this?' tell them that this is the word from the Lord the Eternal: 'Here I am about to take the stick of Joseph, which is in the

hand of Ephraim, and his fellow-clans, and join them to the stick of Judah, making a single stick within my hand.' Hold the sticks before their eyes and tell them that this is the word from the Lord the Eternal: 'Here am I about to take the Israelites from the nations where they have gone, gathering them from every quarter and bringing them back to their own land, where I will make them into a single nation, upon the uplands of Israel, with a single king reigning over them all; they shall no longer be two nations, nor shall they be divided into two kingdoms any longer. They shall no longer befoul themselves with idols or detestable practices or any other transgressions; I will keep them clear of all the rebelliousness with which they have sinned, and I will purify them; so shall they be my own people, and I will be their God. My servant David shall be king over them, their sole shepherd. They shall live by my laws, and observe and obey my orders. They shall live in the land that I gave to my servant Jacob, where their fathers lived; there shall they live, they and their children and their children's children for all time, with my servant David as their perpetual prince. I will make a compact of peace with them, a lasting compact; I will settle them and multiply them and set my sanctuary among them for all time; my dwelling-place shall be with them, I will be their God, and they shall be my people; and when my sanctuary remains among them for ever, the nations shall learn that I am the Eternal who sets Israel apart.'"

This word from the **38** Eternal came to me: "Son ² of man, turn to Gog [[in the land of Magog]], the prince of Rosh and Meshek and Tubal; prophesy against him and tell him this ³ from the Lord the Eternal: 'O Gog, prince of Rosh and Meshek and Tubal, I am against you. I ⁴ will bring you along, with all your army, horses and horsemen, in full armour, a mighty host all armed with shields and targes and all wielding swords, warriors from Persia, Kush, and Put, equipped with targes and helmets, all the hordes of the ⁶ Cimmerians, all the hordes from Armenia in the far north, and many another nation in your train. Be ready, hold yourself ⁷ ready, you and all your muster, hold yourself in reserve for me! You [[shall be summoned after ⁸ many a day, and after many a year you]] shall attack the land that has been restored from desolation, the nation that has been gathered home from many a people, the uplands of Israel, once a perpetual waste but now held by a nation gathered home from the peoples and living all undisturbed. You shall sweep ⁹ up like a storm, covering the country like a storm-cloud, you and all your hordes and all the nations in your train. A plan ¹⁰ will occur to your mind, says the Lord the Eternal; you will concoct an evil design, thinking, "I will invade this land of vil- ¹¹ lages, I will attack this quiet folk who are all living in security, with never a wall or a bar or a gate." You will plan ¹² to get booty, to seize your prey, to assail re-peopled wastes, where a people gathered from the nations are living with their stores of cattle and property at the

13 centre of the earth. The merchants of Shēba and Dedan, the traders of Tartessus, will be all asking you, "Is it for booty you have come? Have you mustered for plunder, to carry off silver and gold, to seize cattle and property, to win rich booty?"

14 Prophecy therefore to Gog, son of man, tell him this from the Lord the Eternal: 'When my people Israel are living undisturbed, will you bestir yourself and leave your seat in the far north, you and many a nation with you, all mounted on horseback, a mighty host, a huge army, sweeping up, after many a day, against my people Israel like a storm-cloud to cover the country? Yes, I will indeed bring you against my land, to let the nations learn what I am, when I show them my dread divinity in handling you, O Gog.'

17 The Lord the Eternal proclaims: 'It is you of whom I predicted long ago by my servants the prophets of Israel (who prophesied for many a year then), that I would bring on your attack.'

18 The Lord the Eternal declares: 'On that day, the day when Gog invades the land of Israel, my fury will be roused; yes, in my indignation, in my hot anger, I decree that on that day there shall be a mighty earthquake in the land of Israel, when all fish in the sea, and wild birds, wild beasts, reptiles, and human beings, shall all tremble at my presence, when mountains shall be torn apart, and cliffs topple over, and every wall drop to the ground. I will summon an utter panic against him, says the Lord the Eternal, till every man in his host shall draw the sword against his fellow; I will punish

him with pestilence and bloodshed, I will rain on him and his hordes and all the nations in his train an overpowering flood, with hail-stones, fire, and brimstone. I will let all the nations see my might and dread divinity—to teach them that I am the Eternal.'

Son of man, prophecy against Gog, tell him this from the Lord the Eternal: 'I am against you, Gog, prince of Rosh, Meshek, and Tubal! I will turn you, lead you on, bring you from the far north to attack the uplands of Israel, and then I will strike the bow from your left hand and knock the arrows out of your right hand; on the uplands of Israel you shall fall, you and all your hordes and allies; I will leave you as food for all sorts of ravenous birds and wild beasts to devour; in the open country you shall fall—I have said it, says the Lord the Eternal.'

I will send fire to burn up Magog and the coast-lands where men live securely—to teach them that I am the Eternal. I will let my dread divinity be seen within my people Israel, and never allow my sacred honour to be lowered again; it will teach the nations that I am the Eternal, the Majestic One in Israel. It is coming, it shall come to be, says the Lord the Eternal—here is the day I predicted! The citizens of Israel shall go out and make firewood of the weapons, the targes, the shields, the bows and arrows, the pikes and spears; it will serve them as firewood for some years, they shall not require to cut wood from the fields or the forests but shall use weapons as firewood; they shall plunder

those who plundered them and prey on those who preyed on them (so the Lord the Eternal decrees).

- 11 I will give Gog then a famous place for his grave within Israel, the valley of Abârîm, east of the Dead Sea; there shall they bury Gog and all his mob, and call it
- 12 'The valley of Gog-mob'! The Israelites will be seven months in burying them, in order to
- 13 cleanse the land; all the natives shall bury them, and it will be a famous thing for them when I uphold my honour, says the
- 14 Lord the Eternal. They must select men who are to be constantly occupied in traversing the land and collecting the corpses that lie on the surface, so as to cleanse the land; this
- 15 search is to be made after seven months, and in the course of the search, when anyone sees a human bone, he must put up a mark beside it, till the burial parties come and bury the bone
- 16 in the valley of Gog-mob. So shall they cleanse the land.
- 17 Son of man, give this message from the Lord the Eternal to all sorts of birds and to every wild beast: 'Come, gather and collect from all quarters to the feast of a sacrifice that I am preparing for you, a rich feast on the uplands of Israel, where
- 18 you can eat flesh and drink blood; you shall eat the flesh of heroes and drink the blood of the world's princes—their rams and lambs and goats and bullocks, all fatted animals of Ba-
- 19 shan; you shall eat your fill of the fat and drink yourselves drunk with the blood of the feast I am preparing for you:
- 20 yes, at my board you can glut yourselves on horses and riding animals, on heroes and war-

rriors to the full! The Lord the Eternal has said it.'

Thus will I set up my honour 21 among the nations, till all see the vengeance I inflict and the heavy hand I lay upon them. From that day onwards, Israel 22 shall be sure that I am the Eternal their God, and the 23 nations shall understand that Israel was exiled on account of their iniquity, that it was because they had been unfaithful to me that I withdrew my favour from them and handed them over to their foes, till they all fell by the sword; it was for 24 their unclean lives and their transgressions that I punished them and withdrew my favour from them. But now, says 25 the Lord the Eternal, I will restore the fortunes of Jacob and have mercy on the whole community of Israel, as I am jealous for my sacred honour. They shall 26 forget their shame and all their faithlessness to me, once they live undisturbed in their own land, with no one to scare them, once I bring them back from the 27 nations and gather them from the countries of their foes, and let the nations see what I am by my dealings with Israel. They shall understand that I 28 am the Eternal their God by this, that it was I who sent them into exile abroad and I who gathered them back into their own land, where I will 29 never leave any of them alone again, never withdraw my favour from them again—for on the community of Israel I have poured out my spirit, says the Lord the Eternal."

* * *

In the twenty-fifth year 40 of our exile, at the beginning of the year, on the tenth of

the month, the fourteenth year since the city had been captured, that very day the hand of the Eternal was laid upon me in a trance, and he brought me in visions of God to the land of Israel and placed me on a very high mountain, upon which was a building like a city in front of me. When he brought me thither, there stood a man whose appearance was like shining bronze, with a measuring tape of flax in his hand and also a measuring rod! The man stood at the gateway, and he said to me, "Son of man, look with your eyes and listen with your ears, and fix your mind upon all that I am going to show you, for this is why you have been brought hither, that I might show it all to you; then tell the house of Israel whatever you see."

There, all round the outside of the building, a wall ran; and when the man measured it with the measuring rod in his hand, which was ten and a half feet long, he found the wall was ten and a half feet thick and ten and a half feet high. He then went to the gatehouse facing eastward and, climbing the steps, measured the outer lobby; it was ten and a half feet. Each of the guard-rooms was ten and a half feet long and ten and a half feet broad, with a space of eight feet and three-quarters between them, while the inside lobby of the gatehouse at the vestibule facing in to the temple was ten and a half feet. He then measured the vestibule itself, which was fourteen feet, while the jambs were three feet six. This gatehouse facing eastward had three guard-rooms on each side, all of the same

size, like the spaces between them. He measured the breadth of the outside entrance; it was seventeen and a half feet . . . a partition projected for twenty-one inches below the guard-rooms, on either side of the passage, while the guard-rooms themselves were ten and a half feet square. The gatehouse measured forty-three and three-quarters feet across, from the back door of one guard-room to another, while the vestibule measured thirty-five feet—the vestibule leading from the gatehouse into the outer court. From the outside front to the inner entry the gatehouse measured eighty-seven feet and a half. Latticed loopholes were let into the guard-rooms, the spaces between them, and also the porch, all round the interior, while the jambs were decorated with palms.

Then he took me into the outer court, and there were chambers fronting on a pavement which ran round the walls of the court; thirty chambers there were, and this the lower pavement was next the gateways, corresponding to them in breadth. Then he measured the breadth of the court between the inside of the outer gate and the outside of the inner court; it was a hundred and seventy-five feet, measured alike from east and north. He also measured the length and breadth of the gateway of the outer court which faced northward; it had three guard-rooms on each side, the jambs and porch were the same size as those of the first gate, and it was eighty-seven and a half feet long by forty-three and three-quarters broad. The windows, 22

its porch, and its palms were the same size as those of the gatehouse facing eastward; it was reached by a flight of seven steps, and the porch looked inward. The inner court had a gatehouse opposite the outer gatehouse, to the north and to the east, at a distance of a hundred and seventy-five feet, measured from one gatehouse to another. He then led me southward, and there was a gatehouse facing southward; he took the same measurements of the jambs and the porch; it had latticed loopholes, as the porch had, all round, like the other loopholes, and was eighty-seven and a half feet long, by forty-three and three-quarters in breadth. It was reached by seven steps, and the porch looked inward; it had also palms upon the jambs on either side. There was also a gatehouse in the inner court facing southward; he measured the distance between them, a hundred and seventy-five feet.

He then took me into the inner court through the southern gatehouse, taking the same measurements of the southern gateway, with its guard-rooms, its jambs, and its porch; it had loopholes, as the porch had, all round, and was eighty-seven and a half feet long, by forty-three and three-quarters in breadth. The porch looked outward, the jambs were decorated with palms, and it was reached by eight steps. He then took me into the inner court on the east side, taking the same measurements of that gatehouse, with its guard-rooms, its jambs, and its porch; it had loopholes, as the porch had, all round, and was eighty-seven

and a half feet long by forty-three and three-quarters in breadth. The porch looked outward, the jambs on both sides were decorated with palms, and it was reached by eight steps. He took me to the northern gatehouse, taking the same measurements of it, of the guard-rooms, the jambs, and the porch; it also had loopholes all round, and it was eighty-seven and a half feet long, by forty-three and three-quarters in breadth. The porch looked outward, the jambs on both sides were decorated with palms, and it was reached by eight steps.

There was a chamber entering from the porch of the gatehouse, where they washed the burnt-offering victims. And on each side of the porch of the gatehouse stood two tables, for slaying the victims for the burnt-offering and the sin-offering and the guilt-offering. On the outside, at the stair on the north side of the entry, stood two tables, and on the opposite side of the porch stood two tables. Four tables stood on either side of the gatehouse, eight tables in all, for the purposes of slaughter. Four tables for the burnt-offering were cut out of stone, two and a half feet in length, two and a half feet in breadth, and twenty-one inches in height; on these they laid the implements for slaying the victims for the burnt-offering [[and the sacrifice]]. Inside the porch there were ledges fastened all round, nine inches broad. The sacrificial flesh lay on the tables. Outside the inner gatehouses there were two chambers in the inner court, one beside the northern gatehouse, facing

southward, and the other beside the southern gatehouse, facing northward. And he said to me, "This chamber to the south is for the priests who are in charge of the temple; the chamber to the north is for the priests who are in charge of the altar, that is, for the sons of Zadok, the Levites who approach the Eternal to minister." He measured the court—a hundred and seventy-five feet long, by a hundred and seventy-five feet broad—also the altar in front of the temple. Then he took me to the vestibule of the temple and measured each jamb on either side, eight feet and three-quarters thick; the entrance was twenty-four and a half feet broad, and the side-pieces of the entrance of the vestibule were each five and a quarter feet. The vestibule itself was thirty-five feet long, by nineteen and a quarter broad, and it was reached by a flight of ten steps, while two pillars stood one on each side of the jambs.

41 He then took me into the nave, measuring the jambs on either side; they were ten and a half feet thick—such was the thickness of the jambs. The entrance was seventeen and a half feet wide, and each front of the door was eight and three-quarters feet; he measured the nave, it was seventy feet long by thirty-five feet broad. Then, passing inside, he measured each jamb of the entrance—three and a half feet thick; the entrance measured ten and a half feet, and the sides of the entrance were twelve feet and a quarter on each side. The chancel itself measured thirty-five feet long and broad, in

front of the shrine: "This," he said to me, "is the most sacred shrine." He then measured the wall of the temple; it was ten and a half feet thick. Each of the side-chambers round the wall was seven feet broad. There were three stories, each with thirty side-chambers which were attached to the wall for support but not let into it. The higher the side-chambers rose, the wider they became all round the building, which they surrounded more closely than ever; you went up from the lowest story to the top by the middle story.

The temple seemed to be surrounded by a raised platform fully ten and a half feet high, on which the side-chambers rested; their outside wall was eight feet and three-quarters thick; beyond that lay a margin of eight feet and three-quarters, while a passage of thirty-five feet ran all round the side-chambers. The doors of the side-chambers opened on the platform, one to the north and one to the south, the breadth of the margin being eight feet and three-quarters. The annexe facing the western side of the rear-court was a hundred and twenty-two and a half feet broad; the wall round it was seven and a half feet thick, and it was a hundred and fifty-seven and a half feet long. He measured the temple building—it was a hundred and seventy-five feet long; the temple court and the west building with its walls was a hundred and seventy-five feet long; and the eastern part of the building with the temple court was also a hundred and seventy-five feet long, while the length of the annexe with its arcades and

side-walls in front of the rear temple court was also a hundred and seventy-five feet. The nave and the sacred shrine, with its outer porch, were roofed in; 16 all three had latticed loopholes and galleries, and the whole interior was wainscoted with 17 wood; from the floor of the interior up to the windows and over the door, as well as along the 18 outer walls, it was all panelled with kherubs and palms, a palm between each pair of kherubs and each kherub with 19 two faces, the face of a man turned to one palm and the face of a lion to the other. This ran 20 all round the building. Kherubs and palms were carved from the floor to above the 21 door. The wall of the sacred 22 shrine was four-square; in front of it there was something resembling an altar of wood, five and a quarter feet high and three and a half feet long, the tips and the base and the sides being entirely of wood. "This," he said to me, "is the table sacred to the Eternal's service." 23 The nave and the shrine had 24 two doors apiece; and the doors had each two leaves that swung round; on the doors of the nave kherubs and palms were carved, 25 like those upon the walls. There was a heavy wooden canopy over the front of the outside porch, and the porch had latticed loopholes and palms on either side of it. Then the side-chambers and the canopies of the building . . .

42 Then he took me into the outer court towards the northern entrance, to the chambers stretching along the passage, opposite the northern wall 2 of the building; their length on the northern side was a hun-

dred and seventy-five feet, and their breadth eighty-seven and a half feet, between the inner 3 court and the platform belonging to the outer court. On the third story there were gangways facing one another; a passage, 4 seventeen and a half feet broad, and a hundred and seventy-five feet long, leading to the inner court, ran in front of the chambers; upon which the doors of the chambers, that faced north, opened. The chambers in the 5 top story were smaller, since the gangways took from their size, as compared with the ground story and the middle story. (For there were three stories; 6 only, they had no pillars like the chambers of the outer court.) Hence the top story was contracted, unlike the ground story and the middle story. The 7 outer wall of the chambers, facing the outer court, was eighty-seven and a half feet long; for 8 the length of the chambers in the outer block was eighty-seven and a half feet, and these two rows faced the others which stretched for a hundred and seventy-five feet. Below the 9 chambers of this outer block was the eastern entrance from the outer court, at the head of the outer wall. On the south 10 side, opposite the temple court and the outer wall of the building, lay chambers with a passage in front of them; they were like 11 the chambers facing the north, the same length and the same breadth, with the same exits 12 and arrangements, and with doors corresponding to theirs, only facing the south. At the head of the passage there was a door in front of the wall on the east, as one entered from the outer court. Then he said to 13

me, "The north and the south chambers opposite the temple court are the sacred chambers where the priests who attend the Eternal can eat the sacred food and deposit the sacred portions of the cereal-offering, the sin-offering, and the guilt-offering; for the place is sacred.

14 When the priests enter the inner court, they must not leave it for the outer court without depositing in this sacred place their robes of service (which are sacred) and putting on other robes; then they can approach the people outside."

15 Then, after he had finished measuring the inner house, he took me outside to the gateway facing eastward. He measured the building all round with his
16 rod; the east side measured eight hundred and seventy-five
17 feet. Turning to the north, he measured that side; it was eight hundred and seventy-five feet.
18 Turning to the south, he measured that side; it was eight hundred and seventy-five feet.
19 Turning to the west, he measured that side; it was eight hundred and seventy-five feet.
20 He measured the building on its four sides, walled round for eight hundred and seventy-five feet in length and in breadth, to mark the boundary between what was sacred and what was unconsecrated.

43 He then took me to the gateway that looked eastward, and there from the east came the Splendour of the God of Israel! The sound of him was like the sound of many waters, and the earth shone with his
3 splendour. The appearance I saw was like the appearance I had seen in the vision when he came to destroy the city, or like what

I had seen at the river Kēbar. I fell upon my face, and the 4 Splendour of the Eternal passed into the temple through the gateway facing eastward.

Then the Spirit caught me up 5 into the inner court. The Eternal's Splendour filled the temple, 6 and I heard someone speaking to me out of the temple, while the man stood beside me. "Son of 7 man," I was told, "here is the seat of my throne, here is the place for the soles of my feet, where I will dwell among the Israelites for ever; the house of Israel, they and their kings, shall never again sully my sacred presence with their idolatry and the corpses of their dead kings, by putting the royal 8 threshold next my threshold and the royal door-posts beside my door-posts, with only a wall between myself and them; they sullied my sacred presence with these abominable practices, and therefore in anger I destroyed them. Now let them remove 9 their idolatry and the corpses of their dead kings far away from me, and then I will dwell among them for ever. Son of 10 man, show the house of Israel the temple, its form and its design, that they may feel 11 ashamed of all they have done; show them the construction of the temple, its exits and entrances, and all its rules and regulations and constitution; write it all down before their eyes that they may keep all its constitution and carry out all its regulations.

Here is the law for the tem- 12 ple: the whole territory on the top of the mountain shall be sacred ground. Such is the law for the temple. Here are the 13 special measurements of the al-

tars. The gutter is to be twenty-one inches deep and twenty-one inches broad, with a rim of nine inches round the edge; this is to form the basement of the altar. Three and a half feet up from the basement there is to be a ledge twenty-one inches wide; then, seven feet higher there is to be another ledge twenty-one inches wide. The topmost stone of the altar is also to be seven feet high, with four knobs projecting from this altar-hearth, each twenty-one inches in height. The altar-hearth is to be twenty-one feet square; the stone beneath it, twenty-four and a half feet square—with rims round them of ten inches. The basement at the foot is to be twenty-one inches wide. And the steps are to face east.

“Son of man,” he continued, “these are the orders of the Lord Eternal. The regulations for the altar are: on the day it is erected, for sacrificing burnt-offerings and being splashed with blood, you must give the Levitical priests who belong to the Zadokite family and who approach me to minister (says the Lord Eternal), a bullock as a sin-offering; take some of its blood and smear the four knobs of the altar and the four corners of the ledge and the rim round the ledge; so the altar shall be cleansed and purified. Take the bullock of the sin-offering and have it burned at the proper spot, outside the sanctuary. Then, on the second day, you must offer an unblemished he-goat for a sin-offering, and the altar must again be cleansed as in the case of the bullock. When you have finished cleansing it, you must sacrifice an unblemished bullock

and an unblemished ram, presenting them before the Eternal; the priests must sprinkle salt upon them and sacrifice them as a burnt-offering to the Eternal. For seven days you must provide every day a he-goat as a sin-offering; also an unblemished bullock and a ram must be provided daily for seven days; so the priests must go on purifying and purging the altar and consecrating it. At the end of these days, from the eighth day onwards, the priests shall sacrifice your burnt-offerings and your recompense-offerings upon the altar, and I will admit you to my favour, says the Lord the Eternal.”

Then he brought me back to the outer gate-house of the sanctuary that faces eastward, and it was shut. “This gate shall be shut,” said the Eternal to me, “it shall never be opened, no man shall enter by this gate; the Eternal, the God of Israel, has entered by it, and therefore it shall be shut. The prince alone may sit within the gatehouse to eat the sacrificial meal before the Eternal there, but he must enter and leave by way of the vestibule.”

Then he took me, by way of the north gate, to the front of the temple; and when I looked, there was the Splendour of the Eternal filling the temple of the Eternal! I fell upon my face, and the Eternal said to me, “Son of man, attend, look with your eyes, hear with your ears all that I tell you about all the rules and regulations for the temple of the Eternal and note all about the entry to the temple and the exits from the sanctuary. Tell these rebels of Israelites: Here are the orders of the Lord

- Eternal. No more of your
7 abominable conduct, O Israel-
ites, profaning this house of
mine by introducing into my
sanctuary aliens who are uncir-
cumcised in heart as well as in
flesh, as you sacrifice the fat
and the blood that are my
food! You have violated your
compact with me by all this
8 abominable conduct. You have
not done your sacred duties to
me yourselves, but appointed
these foreigners to do duty in-
side my sanctuary!
- 9 Here are the orders of the Lord
the Eternal then: No foreigner
whatever among the Israelites,
no foreigner uncircumcised in
heart as well as in flesh, is to
10 enter my sanctuary. The Le-
vites who went far from me
when Israel went astray, who
left me for their idols, they
11 must suffer the penalty of being
no more than attendants in my
sanctuary; they must take
charge of the gates of the tem-
ple and do service in the
temple, slaughtering the ani-
mals of the burnt-offering and
the sacrifice for the people, and
waiting on the people by way
12 of ministry. As they ministered
to the people in presence of their
idols and made the Israelites
fall into iniquity, so have I
sworn an oath against them,
13 says the Lord the Eternal; they
must suffer the penalty of never
approaching me again to act as
my priests and never approach-
ing again any of my sacred, my
most sacred possessions. No,
they must suffer the shame of
14 their abominable conduct, and
I shall reduce them to taking
charge of all the work and of
all that goes on in the temple.
- 15 But the Levitical priests, the
Zadokites, who did duty in my
sanctuary when the Israelites
went astray from me, they shall
approach me to serve me; they
shall stand in my presence to
offer me the fat and the blood,
says the Lord the Eternal, they 16
shall enter my sanctuary, they
shall approach my table to serve
me, they shall do their duty to
me. When they enter the gates 17
of the inner court, they shall
wear linen robes; they must not
wear anything woollen when
they are on service at the gates
of the inner court or in the
interior. They must wear linen 18
turbans on their heads, and
linen drawers on their loins;
they must not wear anything
that causes sweat. On going 19
out to the people, in the outer
court, they must take off their
robes of ministry and deposit
them in the sacred chambers,
lest they make the people sacred
by the touch of their robes.
They must not shave their heads 20
nor let their hair grow long;
they are only to trim their hair.
No priest shall drink wine when 21
he enters the inner court; no 22
priest shall marry a widow or
a divorced woman, but only an
Israelite virgin or the widow of
a priest. They must teach 23
the people the difference between
what is sacred and what is un-
consecrated, and show them
how to distinguish what is un-
clean and what is clean. In 24
the case of a dispute they are
to act as judges, deciding the
case in terms of my law. They
must carry out my instructions
and directions at all my sac-
red festivals, and maintain my
sabbaths sacred. They must 25
never contaminate themselves
by touching a dead body, except
in the case of a father, a mother,
a son, a daughter, a brother, or

26 an unmarried sister. Seven days
must pass after a priest has
27 been thus contaminated, and
when he enters the inner court,
to serve in the sanctuary, he
must sacrifice a sin-offering for
himself, says the Lord the Eter-
28 nal. Priests shall hold no
property; I am all their property!
You must not give them any
holding in Israel; I am their
29 holding! The cereal-offerings,
the flesh of the sin-offering and of
the guilt-offering, that shall be
their food, and anything set apart
for the Eternal shall be theirs.
30 The best of all the first-fruits
and every oblation that you
offer shall go to the priests; also
you must give the priest the best
of your baking, that a blessing
31 may rest upon your house. No
priest must eat any bird or beast
that has died a natural death or
that has been torn to pieces.

45 When you are dividing up
the land you must set
apart a sacred district for the
Eternal, eight and a third
miles long and six and two-
thirds miles broad, the whole ex-
tent of which is to be sacred.
3 Measure off from this a strip
for the priests who serve in the
sanctuary, who approach the
4 Eternal in his service; it shall
contain their houses and their
2 grounds, and cover ground eight
and a third miles long, and
three and a third miles broad,
within which shall stand the
sacred sanctuary on a square
plot of two hundred and ninety
yards, surrounded by an en-
closure of twenty-nine yards.
5 Another strip eight and a third
miles long and three and a third
miles broad shall belong to the
Levites who serve the temple;
they are to have that land for
6 their townships. Then the

city is to have a strip of land
eight and a third miles long and
a mile and two-thirds broad,
alongside of the sacred reserva-
tion; this shall belong to the
whole of Israel. The prince 7
is to hold the whole of the land
east and west of the sacred
reservation and of the city-land,
on both sides, corresponding in
length to one of the clan-zones
and stretching from the western
to the eastern frontier. Such is 8
to be his holding in Israel. No
prince shall oppress my people
in future; Israel is to hold the
land according to its clans.

Here are the orders of the Lord 9
the Eternal: Enough, O princes
of Israel! Cease harrying and
despoiling the people, enforce
law and justice, relieve my peo-
ple of your evictions, says the
Lord the Eternal. You must 10
have just balances, just dry and
liquid measures; the dry homer 11
and the liquid bath must be of
the same standard, the bath
containing a tenth of the liquid
homer, and the ephah a tenth
of the dry homer, the homer
being the standard of measure-
ment. The shekel is to be 12
twenty gerahs; five shekels are
to count five, ten shekels ten,
and the maneh is to be fifty
shekels. By way of dues, one- 13
sixth of every bushel of wheat
is to be set aside, with one-
sixth of every bushel of barley,
and a proportion of oil amount- 14
ing to one per cent., with one 15
lamb out of every two hundred;
all the families of Israel shall
make this contribution for the
cereal-offering, the burnt-offer-
ing, and the recompense-offer-
ing, by way of expiation, says
the Lord Eternal; the entire 16
population must offer this con-
tribution to the prince in Israel,

17 and it shall be the prince's duty to provide the burnt-offering, the cereal-offering, and the libation; at the festivals, at every new moon, and on the sabbaths, at all the great occasions in Israel, he shall provide the sin-offering, the cereal-offering, the burnt-offering, and the recompense-offering, by way of ex-
 18 piation for Israel. Here are the orders of the Lord the Eternal: On the first day of the first month you must take an unblemished bullock to purify the
 19 sanctuary; the priest is to take some of the blood from the sin-offering and smear the door-posts of the temple, the four corners of the ledge of the altar, and the posts at the gateways of
 20 the inner court. This must be repeated on the first day of the seventh month, for anyone who has erred inadvertently or by mistake; so shall you make ex-
 21 piation for the temple. On the fourteenth day of the first month you shall hold the festival of passover, eating unleav-
 22 ened bread for seven days; and on that day the prince shall provide a bullock as a sin-offering for himself and for the
 23 entire population, while during the seven days of the festival he shall provide every day a sacrifice for the Eternal consisting of seven bullocks and seven rams, all unblemished, besides a he-goat as a sin-
 24 offering every day. He must also provide, by way of cereal-offering, a bushel of grain for every bullock, a bushel of grain for every ram, and a gallon and a half of oil with every bushel.
 25 On the fifteenth day of the seventh month, he must do the same, for seven days at the festival, providing for the sin-

offering, the burnt-offering, the cereal-offering, and the oil."

Here are the orders of the Lord the Eternal: "The **46**
 gate of the inner court that faces eastward shall be shut during the six working days, and open on the sabbath as well as on the day of the new moon. The prince must enter by the
 2 vestibule of the gatehouse and remain standing at the door-post of the gatehouse, while the priests offer his burnt-offering and his recompense-offering; he must perform his worship at the threshold of the gate, and then go out; the gate is not to be shut till the evening. The commons
 3 are also to worship before the Eternal at the door of that gate, on sabbaths and at new moons. The burnt-offering which the
 4 prince is to sacrifice to the Eternal on sabbath shall be six lambs and one ram, all unblemished; the
 5 cereal-offering shall be a bushel of grain for the ram, as much as he pleases for the lambs, and a gallon and a half of oil with every bushel. At the new moon
 6 it shall be an unblemished bullock, six unblemished lambs, and an unblemished ram; he
 7 must provide also a cereal-offering of a bushel of grain for the bullock, a bushel of grain for the ram, as much as he pleases for the lambs, and a gallon and a half of oil with every bushel. When the prince
 8 enters, it must be by the vestibule of the gate, and he must leave by the same way; but
 9 when the commons come into the presence of the Eternal at the fixed festivals, whoever enters by the north gate to worship must leave by the south gate, and whoever enters by the south gate must leave by the

north gate; no one is to leave by the gate at which he entered, he must pass out straight ahead.

10 The prince shall enter along with them, and leave when they

11 leave. On the festivals and feast-days the cereal-offering is to be a bushel of grain for every bullock, a bushel of grain for every ram, and as much as he pleases for every lamb, and a gallon and a half of oil with

12 every bushel. When the prince provides a freewill offering for the Eternal, a burnt-offering or a recompense-offering, the eastern gate shall be opened for him, and he shall make his burnt-offering and recompense-offering as on the sabbath; then he must leave, and the gate

13 shall be shut after him. He must provide daily an unblemished yearling lamb as a burnt-offering to the Eternal; that must be provided morning by

14 morning, and every morning he must furnish it with a cereal-offering, a sixth of a bushel of grain, also a third of a gallon of oil to moisten the fine flour; this is a standing order for the

15 service of the Eternal. He must provide the lamb, the cereal-offering, and the oil, every morning for a perpetual burnt-offering.

16 Here are the orders of the Lord the Eternal: If the prince present any part of his property to one of his sons, it shall belong to the son; it is his

17 own possession. But if he present any part of his property to one of his servants, it shall only remain his till the year of liberty, when it shall revert to the prince. Whereas what his sons hold remains their own.

18 Nor shall the prince seize any of the people's land, to eject

them from their property; he must provide for his sons out of his own property; none of my people is to be evicted from his property."

Then he took me through the 19 entrance beside the gateway to the north row of the sacred chambers of the priests; there I saw a place at the western end, and he said to me, "This is the 20 place where the priests are to boil the flesh of the guilt-offering and the sin-offering, and to bake the cereal-offering, so as not to bring them into the outer court and thus make the people sacred." Then he took me into 21 the outer court past the four corners of the court; and there, at each corner, was a small enclosure; at the four corners of 22 the court there were four small courts, the same in size, each seventy feet long and fifty-two and a half broad. Round each 23 of them, inside, ran a row of masonry, with fire-places arranged under it. "These," he told me, 24 "are the fire-places where the officials of the temple boil the sacrificial meat for the people."

Then he brought me 47 back to the door of the temple, and there was water flowing east from under the threshold of the temple (the temple fronted east)! The water was flowing from the south side of the temple, past the altar on south. He then took me out by 2 the northern gate and led me round upon the outside to the outer gate that faced eastward, and there was water pouring on the south side! Passing eastward, 3 with the measuring tape in his hand, he measured a third of a mile, and then took me across: the water was up to my ankles. Again he measured a third of a 4

mile, and took me across: the water was up to my knees. Again he measured a third of a mile, and took me across: the water was up to my waist.
 5 Again he measured a third of a mile; and it was a stream I could not ford, the water was deep enough to swim in, it was a stream too high to be forded.
 6 "Son of man," he asked, "do you see this?"

Then he took me back along the bank of the stream,
 7 and there by the bank of the stream on both sides,
 8 many a tree was growing! He told me, "This water flows to the region of the east, down through the Arâbah ravine, into the Dead Sea, into the brackish waters which shall turn fresh.
 9 Wherever the stream goes, every living creature that swarms shall live; there shall be shoals of
 10 fish, and fishermen shall stand beside the Dead Sea from Engēdi to Eneglaim; it shall be a place for casting nets, and its fish shall be as varied and numerous as the fish of the
 11 great Mediterranean. Only, the marshes and swamps shall not turn fresh; they are to be left
 12 for supplying salt. On the bank of the stream, along both sides, every sort of food-tree shall grow; their leaves shall not wither and their fruit shall never fail; every month they shall bear fresh fruit, thanks to the water that flows from the sanctuary, and their fruit shall serve for food, their leaves for healing."

* * *

13 Here are the orders of the Lord the Eternal: "This is the frontier for your division of the land among the twelve clans of
 14 Israel. You must share it equally; I swore to give the

land to your fathers, and it shall fall to you as your possession. The frontier of the
 15 land on the north is from the Mediterranean through Hethlon to the pass of Hamath as far as Zedad, then on to Berôtha,
 16 Sibraim (lying between the frontiers of Damascus and Hamath), and Hazar-enon (on the frontier of Hauran); that is, the frontier
 17 shall run from the sea to Hazar-enon on the frontier of Damascus, bounded by the pass of Hamath to the north. That is the northern frontier. The
 18 eastern frontier shall start from between Hauran and Damascus, and, between Gilead and the land of Israel, it shall be the Jordan; it shall stretch from the northern frontier to the Dead Sea on the east, as far south as Tamar. That is the eastern
 19 frontier. The southern frontier shall run from Tamar as far as the waters of Merîbath-Kadesh, to the Wady-el-Arish and then to the Mediterranean. That is the southern frontier. The
 20 western shall be the Mediterranean from the southern frontier up to a point opposite the pass of Hamath; that is the western frontier.

This land you must divide
 21 among yourselves, the clans of Israel. You must allot it among
 22 yourselves and among the resident aliens who bring up families among you; they are to count as natives and to be allotted land of their own among the clans of Israel; you must assign the resident alien his land
 23 within the clan where he stays, says the Lord the Eternal."

The following are the
 names of the clans. On the
 northern frontier from the Mediterranean by Hethlon to the

pass of Hamath, as far as Hazar-enon, bounded on the north by Hamath, Dan has one zone, 2 from east to west. Next to Dan, from east to west, Asher's zone; 3 next to Asher, from east to west, 4 Naphtali's zone; next to Naphtali, from east to west, Manasseh's zone; next to Manasseh, 5 from east to west, Ephraim's 6 zone; next to Ephraim, from east to west, Reuben's zone; 7 next to Reuben, from east to west, Judah's zone.

8 Next to Judah, from east to west, shall be the reservation which you must set apart, eight and a third miles wide, and as long as one of the clan-zones from east to west; the sanctuary 9 shall stand here. The reservation you must set apart for the Eternal shall be eight and a third miles wide and six and a third miles long. Of this sacred 10 reservation the priests shall have a zone eight and a third miles long from east to west, and three and a third miles wide from north to south, containing the sanctuary of the 11 Eternal; these consecrated priests, the Zadokites, who did their duty to me and did not go astray, as the Levites did, when the Israelites went astray, 12 shall have a special section of the reservation, a most sacred strip, on the southern border of the Levites, whereas the Levites 13 shall have a zone along the northern border of the priests, measuring eight and a third miles long and three and a third miles wide. The entire reservation shall be eight and a third miles long and six and a third 14 miles wide. No part of this choice land is ever to be sold or exchanged or alienated: it is 15 sacred to the Eternal. The re-

maining section of the reservation, a mile and two-thirds wide and eight and a third miles in length, shall not be sacred; it is for the city with its houses and suburbs, the city lying in the middle.

The city shall measure a mile 16 and a half square; its sub- 17 urbs shall cover a hundred and forty-seven yards on each side of the square, and the re- 18 mainder of the strip, over three miles on the east and over three miles on the west, stretching along the sacred reservation, shall serve to support the workers in the city, and shall be 19 cultivated by the workers in the city, belonging to all the clans of Israel. The entire reserva- 20 tion, including the city-strip, is to measure seven and a third miles square. The rest of the 21 territory shall belong to the prince, that is, the land on either side of the sacred reservation and of the city-strip, also eight and a third miles broad and running parallel to the zones of the clans—the sacred reservation (with the temple and the 22 Levites' domain) and the city-strip intersecting it, and the frontier of Judah and Benjamin bounding it. As for the rest 23 of the clans: from east to west, Benjamin's zone; next to Ben- 24 jamin, from east to west, Simeon's zone; next to Simeon, from 25 east to west, Issachar's zone; next to Issachar, from east to 26 west, Zebulun's zone; next to Zebulun, from east to west, 27 Gad's zone; next to Gad, on 28 the south, the frontier shall run from Tamar to the waters of Meribath-Kadesh, thence to the Wady-el-Arish, and on to the 29 Mediterranean. Such is the land you are to allot to the

clans of Israel as their possession, and such shall be their holdings, says the Lord Eternal.

30 These shall be the dimensions
31 of the city. The gates shall be
named after the clans of Israel;
30 on the northern side of a mile
31 and a half, three gates, Reuben,
32 Judah, and Levi; on the eastern
side of a mile and a half, three

gates, Joseph, Benjamin, and
Dan; on the southern side of a 33
mile and a half, three gates,
Simeon, Issachar, and Zebulun;
and on the western side of a 34
mile and a half, three gates,
Gad, Asher, and Naphtali. In 35
circumference it shall measure
about six miles. And from that
day the city's name shall be:
"The Eternal-there."

DANIEL

1 In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon went and besieged Jerusalem; and, as the Eternal allowed Jehoiakim king of Judah to fall into his hands with some of the vessels belonging to the house of God, he brought the captives into the land of Shinar and put the vessels into the treasury of his god. The king told Ashpēnaz the master of his eunuchs to introduce into the palace some of the Israelites who belonged to the royal family and the nobility, youths who had no bodily blemish, who were good-looking, intelligent in all branches of knowledge, adepts in learning, accomplished scholars, and competent to take their place in the king's palace; they were to be taught the literature and the language of the Chaldeans. The king assigned them a daily share of the delicacies he ate and of the wine he drank. For three years they were to be trained, and at the end of that period they were to attend upon the king.

6 Among these were Daniel, Hananiah, Mishael, and Azariah, from Judah. These were renamed by the governor of the eunuchs; he called Daniel Belteshazzar, Hananiah Shadrak, Mishael Meshak, and Azariah Abednēgo. Daniel, however, did not intend to be contaminated with the king's food or with the wine he drank; so he asked the governor of the eunuchs that he might not contaminate himself. **9** Now God had made Daniel win favour and pity from the governor of the eunuchs. So the

governor of the eunuchs said to Daniel, "My lord the king has ordered your meat and drink, and I am afraid of his noticing that you are in poorer condition than the youths who are of your own age. You would make me risk my life with the king." But **11** Daniel said to his guardian, whom the governor of the eunuchs had put in charge of Daniel, Hananiah, Mishael, and Azariah, "Try your servants for **12** ten days, I pray you. Let us have vegetables to eat and water to drink, and then examine our condition and that of the youths who eat the king's fare: see how we stand, and treat your servants accordingly." So he agreed to this **14** request of theirs, and tried them for ten days. At the **15** end of ten days they did seem in better condition and stouter than all the youths who ate the king's fare. So the guardian **16** took away their meat and the wine they were to drink, and let them have vegetables.

To these four youths God **17** granted knowledge and skill in all literature and science, and Daniel especially became an adept in all the lore of visions and dreams. So, at the end of **18** the period fixed by the king for their introduction, when the governor of the eunuchs brought them into the presence of Nebuchadnezzar, and the king conversed with them, he found none of them like Daniel, Hananiah, Mishael, and Azariah. They became his personal attendants, and on every point of science **20** and knowledge about which the king put questions to them, he

found them ten times better than all the magicians and enchanter in all his realm.

21 Daniel lived on into the first year of king Cyrus.

2 Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams that disturbed his mind, till 2 sleep forsook him. So he had the magicians and the enchanters and the sorcerers and the diviners summoned, to tell the king what he had dreamed. In they came and stood before the 3 king. "I have had a dream," said the king to them, "and my mind is disturbed with desire to 4 know the dream." Then the diviners said to the king in Aramaic, "O king, live for ever! Tell your servants the dream, 5 and we will interpret it." But the king replied to the diviners, "What I say, I mean: if you do not tell me the dream and what it means, you shall be torn limb from limb and your houses shall 6 be made a dunghill. But if you tell me what the dream was and what it means, you shall receive from me gifts and rewards and high honour. So tell me what the dream was and what it 7 means." Again they said, "Let the king tell his servants the dream, and we will interpret 8 it." "I see quite plainly that you want to gain time," said the king, "because you see I 9 mean what I say—that if you cannot tell me the dream, there is one doom for you. And you have connived to talk falsely and foully to me, till things take a turn. Tell me the dream, and then I shall know you can 10 tell me what it means." The diviners answered the king, "There is not a man on earth who could tell what the king

demands; no monarch, however great and mighty, has ever asked such a thing of any magician or enchanter or diviner. The king is asking a hard thing, 11 which none can tell him except the gods who dwell not with mortal men."

This made the king angry and 12 most furious; he gave orders to have all the sages of Babylon slaughtered. The edict was is- 13 sued, and the sages were to be killed. But when the patrol came for Daniel and his companions, to kill them, Daniel 14 spoke with sense and tact to Arioch the captain of the king's executioners, who had come to kill the sages of Babylon. He 15 said to Arioch the king's captain, "Why is the king's edict so ruthless?" Arioch told Daniel; and Daniel went in and asked 16 the king to give him time, till he could tell what the dream meant. Then Daniel went home and told 17 his companions Hananiah, Mishael, and Azariah; they were to 18 ask the God of heaven to be merciful in the matter of this mystery, that Daniel and his companions might not perish with the other sages of Babylon.

In a vision by night the mys- 19 tery was revealed to Daniel. And Daniel blessed the God of heaven. Daniel said: 20 "Blessed be the name of God for ever and ever, for his are wisdom and might: he changes epochs and eras, 21 he removes kings and he sets up kings: to the wise he gives wisdom, and intelligence to the intelligent, he reveals what is deep and mys- 22 terious, he knows what is in the darkness,

and with him dwells the light.

23 God of my fathers, thee I thank
and praise,
who hast given me wisdom and
might,
who hast told me what we asked
from thee:
for thou hast told us the king's
trouble."

24 So Daniel went to Arioch,
whom the king had ordered to
slaughter the sages of Babylon,
and said to him, "Do not slaugh-
ter the sages of Babylon; take
me into the presence of the king,
and I will tell the king what
25 the dream means." Arioch hur-
ried with Daniel into the pres-
ence of the king and said to him,
"I have found a man belonging
to the exiles from Judah, who
can tell the king what the dream
means."

26 And the king said to Daniel,
whose name was Belteshazzar,
"Can you tell me the dream I
saw and tell me what it means?"

27 Daniel answered the king, "No
sages, enchanters, magicians, or
astrologers, can tell the king the
mystery which the king has
28 asked; but there is a God in
heaven who reveals mysteries,
and he discloses to king Nebu-
chadnezzar what is to happen
in the latter days. Your dream
and the visions of your brain in
29 bed are these: As you lay in
bed, O king, you were thinking
of the future, and he who re-
veals mysteries has disclosed to
30 you what is to happen. For
myself, I have not had this mys-
tery revealed to me on account
of any wisdom that I possess,
more than the rest of men, but
simply in order that the mean-
ing of the dream may be told to
the king, and that you may
understand what your thoughts
31 meant. You looked, O king,

and there stood a mighty image!
This image, huge and gleaming,
stood before you, terrible to be-
hold. The head of this image 32
was made of fine gold, its breast
and arms of silver, its belly and
thighs of bronze, its legs of iron, 33
its feet partly iron and partly
clay. You looked at it till you 34
saw a stone being hewn out by
no human hands, which struck
the image on its feet, part iron
and part clay, breaking them to
bits; and then the iron, the 35
clay, the bronze, the silver, and
the gold, were all broken to
bits, and whirled away by the
wind, like chaff blown from
threshing-floors in summer, till
they could not be found. The
stone that struck the image be-
came a great mountain, filling
all the earth. Such was the 36
dream. Now we will tell the
king what it means. You, O 37
king, are king of kings, to whom
the God of heaven has given all
dominion, power, strength, and
glory; and, wherever the sons of 38
men dwell, he has put the wild
animals and the birds of the air
into your power, and made you
rule over them all: you are the
golden head. After you another 39
kingdom shall arise, less power-
ful; then a third kingdom of
bronze, which shall bear sway
over all the earth. The fourth 40
kingdom shall be strong as
iron; for, as iron breaks every-
thing to bits and beats it down,
so shall it break and crush, like
the iron that crushes all else.
It shall be a divided kingdom— 41
for you saw the feet and toes
were partly potter's clay and
partly iron. But the firmness
of iron shall be in it—for you
saw there was iron mixed with
the muddy clay. Also, as the 42
toes on the feet were partly

iron, partly clay, so part of the kingdom shall be strong, part
 43 brittle. You saw the iron mixed with muddy clay? That means they shall intermarry in that kingdom, but they shall not hold together, any more than
 44 iron blends with clay; and in the days of these kings the God of heaven shall set up a kingdom never to be swept away, with a sovereignty that shall never pass to others; it shall break all these kingdoms to bits and make an end of them, but it shall stand
 45 for ever, as you saw how the stone was hewn from the mountain by no human hands and how it broke to bits the iron, the bronze, the clay, the silver, and the gold. Great God has told the king what is to happen in the future: the dream is certain, and its meaning sure."

46 Then king Nebuchadnezzar fell upon his face and bowed down to Daniel and ordered sacrifice and incense to be offered
 47 to him. "Truly," said the king to Daniel, "your God is God of gods and Lord of kings and a revealer of mysteries, since you have been able to reveal
 48 this mystery." The king gave Daniel high promotion, and many handsome presents; he made him ruler over the entire province of Babylon and prefect over all the sages of Babylon.

49 At the request of Daniel, the king also put Shadrak, Meshak, and Abednēgo in charge of the business of the province of Babylon; Daniel himself remained at court, in the king's Gate.

3 King Nebuchadnezzar once made a golden image, ninety feet high and nine feet broad, which he erected on the plain of Dura in the province of Babylon. Then king Nebuchadnezzar

sent and summoned the satraps, the prefects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, to come to the dedication of the image which king Nebuchadnezzar had erected. And when the satraps, the prefects, the governors, the councillors, the judges, the treasurers, the authorities, and all the officials of the provinces, had gathered to the dedication of the image which king Nebuchadnezzar had erected, standing in front of the image which Nebuchadnezzar had erected, the herald shouted, "O races, 4 nations, folk of every tongue, your orders are, whenever you 5 hear all the music of the horn, the pipe, the lyre, the harp, the lute, and the bagpipes, you must fall down and bow before the golden image which king Nebuchadnezzar has erected: anyone 6 who does not fall down and bow shall instantly be flung into a burning furnace." So, when- 7 ever the people heard the sound of the horn, the pipe, the lyre, the harp, the lute, and all the rest of the music, all races, nations, and folk of every tongue, fell down and bowed before the golden image which king Nebuchadnezzar had erected.

Whereupon some diviners 8 came forward with a malicious accusation against the Jews. They said to king Nebuchadnezzar, "O king, live for ever! You 10 have decreed, O king, that every man who hears the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, must fall down and bow before the golden image, and that anyone who does 11

not fall down and bow shall be flung into a burning furnace.
 12 Now there are some Jews whom you have put in charge of the business of the province of Babylon, Shadrak, Meshak, Abednêgo; these men have paid no heed to you, O king; they do not serve your gods, and they do not bow before the golden image which you have erected."

13 In rage and fury Nebuchadnezzar ordered Shadrak, Meshak, and Abednêgo to be brought. And when they were

14 brought before the king, Nebuchadnezzar said to them, "Is this true, Shadrak, Meshak, and Abednêgo? Do you not serve my god? do you not bow before the golden image which

15 I have erected? If you are ready, whenever you hear the sound of the horn, the pipe, the lyre, the harp, the lute, the bagpipes, and all the rest of the music, ready to fall down and bow before the image I have made, well and good; but if you will not bow down, you shall instantly be flung into a burning furnace. And where is the god

16 who can save you from my power?" Shadrak, Meshak, and Abednêgo answered the king,

"O Nebuchadnezzar, we need not say a word in answer to

17 that question. There is a God able to save us, the God whom we serve, able to save us from the burning furnace and 18 from your power, O king. But even if he does not, understand this, O king, we will not serve your gods, and we will not bow down before the golden image which you have erected."

19 At this, Nebuchadnezzar was filled with fury, his face was distorted with rage, against Shadrak, Meshak, and Abednêgo; he

gave orders that the furnace should be heated seven times as hot as usual, and ordered some 20 powerful soldiers to bind Shadrak, Meshak, and Abednêgo, and fling them into the burning furnace. They were bound in 21 their mantles, their trousers, their turbans, and their other clothes, and flung into the burning furnace; indeed, so urgent were the 22 king's orders and so hot was the furnace, that the flames killed the men who lifted Shadrak, Meshak, and Abednêgo. But 23 Shadrak, Meshak, and Abednêgo, the three of them, dropped bound into the middle of the burning furnace.

Then king Nebuchadnezzar be- 24 came alarmed. He started up hurriedly and asked his ministers of state, "Was it not three men that we flung bound into the middle of the fire?" They answered the king, "That is so, O king." And he replied, "But I 25 see four men quite free, walking in the middle of the fire, unscathed! The appearance of the fourth is like an angel!"

So Nebuchadnezzar went to- 26 wards the door of the burning furnace, calling, "Shadrak, Meshak, and Abednêgo, you servants of the Most High God, come out, come here!" So Shadrak, Meshak, and Abednêgo came out of the fire; and when 27 the satraps, the prefects, the governors, and the king's ministers of state gathered round, they saw that the fire had had no effect upon their bodies, their hair had not been singed, their mantles had not been damaged, and there was no smell of burning about them. Nebuchadnezzar 28 said, "Blessed be the God of Shadrak, Meshak, and Abednêgo! He has sent his angel to

save his servants who trusted in him, who frustrated the king's word and surrendered their bodies to avoid serving or bowing before any god except their
 29 own God. Hence I pass a decree that any race or nation or folk of any tongue which says a word against the God of Shadrak, Meshak, and Abednēgo, shall be torn limb from limb, and their houses shall be made a dunghill; for there is no other god who is
 30 able to save in this way." Then the king promoted Shadrak, Meshak, and Abednēgo in the province of Babylon.

4 "Nebuchadnezzar the king, to all races, nations, and folk of every tongue, who dwell in all the world: peace be multiplied
 2 to you. It is my royal pleasure to declare the signal acts of the Most High God in dealing with
 3 me. How great are his portents, how awful his wonders! His kingdom is an everlasting kingdom, and his dominion lasts from age to age.

4 I Nebuchadnezzar was at ease in my house and flourishing
 5 within my palace, when I saw a dream which made me fear; my fancies in bed and the visions of
 6 my brain alarmed me. So I issued an edict for all the sages of Babylon to be brought before me, that they might tell me the
 7 meaning of the dream. In came the magicians, the enchanters, the diviners, and the astrologers; but, when I told them the dream, they could not tell me
 8 the meaning of it; until at last another came in, Daniel whose name is Belteshazzar (after the name of my own god), a man in whom there is the spirit of the gods divine. I told him the
 9 dream, saying, 'O Belteshazzar,

master of the magicians, I know the spirit of the gods divine is in you, and no mystery is any trouble to you; hear the visions of my dream that I have seen, and tell me what they mean. Such were the visions of my
 10 brain in bed. I looked, and there was a tree in the middle of the earth, enormously high! The tree grew and grew strong,
 11 till it was high as heaven and visible from the ends of all the earth; its leaves were lovely and
 12 its fruit was rich, with food for all; wild animals sheltered under it, birds of the air roosted in its branches, and it fed all living
 13 creatures. In the visions of my brain in bed I looked, and there was one of the angel-guard! He came down from heaven and
 14 called aloud, "Hew the tree down, hack away its branches, lop off its leaves, and scatter its
 15 fruit: let the animals remove from underneath it, and the birds from its boughs. Still, leave the stump of its roots in
 16 the earth, among the soft grass of the field, with a band of iron and bronze round it; let the dews of heaven drench it—and let him share the herbage of the earth with the animals, let his
 17 mind cease to be human, let an animal's mind be given him, and let seven years pass over him. This sentence is decreed
 18 by the angel-guard, the order is by authority of the angels: to let the living know that the Most High reigns over the realm of men, giving it to anyone whom he chooses, and setting over it the lowest of mankind." I, king Nebuchadnezzar, saw
 19 this dream. Now, O Belteshazzar, tell me the meaning of it, since all the sages of my kingdom are unable to let me know

the meaning; but you are able, for the spirit of the gods divine is in you.'

- 19 For a moment Daniel (whose name is Belteshazzar) was staggered; he was alarmed by what he foresaw. But the king said, 'Belteshazzar, let not the dream or its meaning alarm you.' Belteshazzar replied, 'My lord, may the dream be for those who hate you, and the meaning of it for
20 your foes! The tree you saw, that grew and grew strong till it was high as heaven and visible
21 to all the world, the tree whose leaves were lovely, and whose fruit was rich, with food for all, the tree under which the wild animals sheltered and in whose
22 branches the birds roosted, O king, it is yourself! You have grown and grown strong, for your power has grown till it is high as heaven and your dominion stretches to the world's
23 end.

- The king saw one of the angel-guard coming down from heaven and saying, "Hew the tree down and destroy it, but leave the stump of its roots in the earth, among the soft grass of the field, with a band of iron and bronze round it, let the dews of heaven drench it—and let him share the food of animals, till seven years pass over him"?
24 Well, this is the meaning, O king. It is a decree of the Most High which befalls my lord the king:
25 you shall be driven away from human beings to dwell with the wild animals, you shall be forced to eat grass like cattle, you shall be drenched with the dews of heaven, and seven years shall pass over you, till you learn that the Most High reigns over the realm of men and gives it to any-
26 one whom he chooses. The order to spare the stump of the

tree's roots means that your kingdom shall be secured for you, after you have learned that it is the Heavens who reign. Therefore let my advice be acceptable to you, O king; make an end of your sins by practising justice and showing pity to the oppressed: perhaps your prosperity may be prolonged.'

All this befell king Nebuchadnezzar. Twelve months later he was walking on the roof of the royal palace in Babylon; the king was saying, 'There lies Babylon the great, which I have built for a royal residence by my vast power and to my noble majesty!' The words had not left his lips when a voice fell from heaven: 'O king Nebuchadnezzar, here is your sentence: your kingdom is taken from you! You shall be driven away from human beings to dwell with the wild animals, you shall be forced to eat grass like cattle, and seven years shall pass over you, till you learn that the Most High reigns over the realm of men, and gives it to anyone whom he chooses.'

The sentence was carried out instantly upon Nebuchadnezzar; he was driven away from human beings, he ate grass like cattle, and his body was drenched with the dews of heaven, till his hair grew as long as the feathers of an eagle and his nails grew like the claws of a bird. When the time was over, I Nebuchadnezzar lifted my eyes to heaven, my reason returned to me, and I blessed the Most High, praising and honouring him who lives for ever, for his dominion is an everlasting dominion and his kingdom lasts from age to age; before him the inhabitants of the earth are all reckoned as

of no account; he does as he pleases in the hosts of heaven and among the inhabitants of the earth, and none can interfere with him or ask him what he is doing. My reason returned to me at the same moment, and, to the glory of my kingdom, I regained my majesty and splendour; my ministers of state and my lords came to consult me, I was firmly seated on my throne and invested with supreme power. Now I Nebuchadnezzar praise and exalt and honour the King of heaven, for all he does is right, his dealings are all just, and haughty men he is able to abase."

5 King Belshazzar gave a great banquet to a thousand of his lords. He was drinking his wine in front of the thousand of them, when, carried away by the wine, Belshazzar gave orders for the gold and silver vessels removed from the temple at Jerusalem by his father Nebuchadnezzar, to be brought in, so that the king and his lords, his consorts and his concubines, might drink out of them. The gold and silver vessels which had been removed from the temple of God's house at Jerusalem were then brought, and the king and his lords, his consorts and his concubines, drank out of them; they drank their wine and praised their gods of gold and silver, bronze, iron, wood, and stone.

5 That very hour, the fingers of a man's hand appeared, writing on the plaster of the royal palace, opposite the lampstand. The king saw the palm of the hand as it wrote, and the king's fresh colour paled, his thoughts alarmed him, the muscles of his

thighs relaxed, and his knees struck one against another.

Then the king cried aloud for the enchanters, the diviners, and the astrologers to be brought in. The king declared to the sages of Babylon, "Whoever reads this writing and tells me the meaning of it, shall be robed in purple and wear a golden chain round his neck and rank as third within the realm." But not one of all the king's sages could read the writing or explain the meaning of it to the king.

At this king Belshazzar was greatly alarmed, his colour paled, and his lords were at their wits' end. Then, at the cries of the king and his lords, the queen-mother came into the banquet-hall; the queen-mother said, "O king, live for ever! Let not your thoughts alarm you, let not your colour go; within your realm there is a man in whom is the spirit of the gods divine. In the days of your father, light and learning and wisdom like the wisdom of the gods themselves were found in him, so that king Nebuchadnezzar, your father, himself made him master of the magicians, enchanters, diviners, and astrologers, since rare ability, knowledge, learning, the power of interpreting dreams and solving riddles and reversing spells, were found in this very Daniel, whom the king named Belteshazzar. Let Daniel be called, and he will explain the meaning of this."

Then Daniel was brought into the king's presence. The king said to Daniel, "So you are the Daniel belonging to the exiles of Judah whom the king my father brought from Judah? I hear that the spirit of the gods them-

selves is in you, and that light and learning and rare wisdom
 15 are to be found in you. Well now, the sages, the enchanters, have been brought into my presence to read this writing and to let me hear the meaning of it, but they could not explain
 16 its meaning. However, I hear that you can explain things and reverse spells. Now, if you can read this writing and let me hear the meaning of it, you shall wear a purple robe and a golden chain round your neck, and you shall rank third within the realm."

17 Then Daniel made answer to the king: "Keep your gifts for yourself, and give your rewards to someone else! However, I will read the writing to the king and let him hear the meaning of it.
 18 O king, the Most High God gave Nebuchadnezzar your father the realm with its greatness and
 19 glory and majesty, and, owing to the greatness he bestowed upon him, all races, nations, and folk of every tongue trembled in fear of him, for he killed whom he pleased and spared whom he pleased, he raised whom he pleased and put down whom he
 20 pleased. But when his mind became proud, when his spirit became defiant, so that he bore himself haughtily, he was deposed from his royal throne and deprived of his glory; he was
 21 driven away from human beings, his mind was made like the mind of an animal, and his dwelling was with the beasts; he ate grass like cattle and his body was drenched with the dews of heaven, till he learned that the Most High God rules over the realm of men and that he sets over it anyone whom he chooses.
 22 Yet you his son, O Belshazzar,

have not humbled yourself, though you knew all this; you 23 uplifted yourself against the Lord of heaven, by having the vessels of his house brought in before you, and from them you and your lords, your consorts and your concubines, have drunk wine, praising gods of silver and gold, bronze, iron, wood, and stone, which can neither see nor hear nor understand; you have not glorified the God who holds in his own power your breath of life and all your destiny. Hence 24 the palm of the hand was sent from his presence, and this writing was inscribed. This is the 25 inscription:

Menê, Tekêl, Perês.

The meaning of it is: *Menê* 26 (numbered), God has numbered the days of your kingdom and ended it; *Tekêl* (weighed), you 27 are weighed in the scales and found wanting; *Perês* (divided), 28 your kingdom is divided up and assigned to the Medes and the 'Persians.'"

Then, by order of Belshazzar, 29 Daniel was robed in purple, a chain of gold was hung round his neck, and proclamation was made that he was to rank as third within the realm. That very night Belshazzar the Chal- 30 dean king was killed, and 31 Darius the Mede received the kingdom, he being about sixty-two years of age.

It pleased Darius to set a 6 hundred and twenty satraps over the kingdom, who were to manage the whole of the kingdom, under three presidents, 2 one of whom was Daniel; the satraps were to report to them, and so the king was to suffer no loss. This Daniel distinguished 3 himself more than all the presidents and satraps, because he

had rare ability; indeed, the king thought of setting him over
 4 the whole kingdom. So the presidents and the satraps endeavoured to find some ground of complaint against Daniel in the matter of his public service, but they could find no ground of complaint or blame, for he was faithful, and no error or fault
 5 was to be found in him. The men thought, "We shall never find any ground of complaint against this Daniel, unless we find it in connexion with the law of his god."

6 Whereupon these presidents and satraps surged in before the king and said to him, "King
 7 Darius, live for ever! The presidents of the kingdom, the prefects, the satraps, the councilors, and the governors, have all agreed that the king should lay down a law, issuing a strict edict that no one shall offer a prayer to any god or man for thirty days, except to yourself, O king, on pain of being flung
 8 into the den of lions. Lay down the edict, O king, and sign the paper, so that it may not be changed, as is the law of the Medes and the Persians
 9 which is unalterable." So king Darius signed the paper with the edict.

10 When Daniel learned that it had been signed, he went home (where the windows in his room were open in the direction of Jerusalem) and continued to kneel down three times a day, praying and thanking his God, as he had done before.

11 These men then surged in and found Daniel offering prayers and supplications in presence of
 12 his God. So they went before the king and asked him about the royal edict. "Did you not

sign an edict that any man who offered a prayer to any god or man for thirty days, except to yourself, O king, should be flung into the den of lions?" "It is true," replied the king, "by the law of the Medes and the Persians, which is unalterable." Then they protested to the king, 13
 "That man Daniel, who belongs to the exiles from Judah, never heeds either you, O king, or the edict you have signed; he is saying his prayers three times a day to his own god."

When the king heard this, he 14
 was deeply vexed; he determined to save Daniel, and till sundown he worked hard to preserve his life. But the men reminded the 15
 king that by the law of the Medes and the Persians no edict or law laid down by the king could be changed. So the king 16
 gave his orders; Daniel was arrested and flung into the den of lions. "May your God save you, whom you worship continually!" said the king to Daniel. A boulder was brought and laid 17
 upon the opening of the den, which the king sealed with his own signet and with the signet of his lords, to prevent any change of plan about Daniel. Then the king went to his palace; he spent the night fasting, he had no dancing girls brought to him, and sleep left him. 18

As soon as day dawned, the 19
 king was up and away to the den of lions. When he came near the 20
 den and Daniel, he cried with a distressful voice; the king called out to Daniel, "O Daniel, servant of the living God, is your God whom you worship continually able to save you from the lions?" Then said Daniel to 21
 the king, "O king, live for ever! My God has sent his angel and 22

shut the mouths of the lions; they have not hurt me. For he found me innocent, nor have I done you any injury, O king.”

23 The king was overjoyed, and ordered Daniel to be lifted out of the den. So Daniel was lifted out, and he was found to be uninjured, because he had

24 trusted in his God. By order of the king, the men who had accused Daniel were then brought and flung into the den of lions, they and their children and their wives; before ever they reached the bottom of the den, the lions fell on them and crushed their bones to pieces.

25 Then king Darius wrote to all nations, races, and folk of every tongue, who dwell in all the world: “Peace be multiplied to

26 you! I pass a decree that in all the realm I rule men shall tremble in fear before the God of Daniel, for he is the living God, for ever he endures, his kingdom never shall be overthrown, and his dominion has no end:

27 he saves and rescues, he does signal acts in heaven and earth: and he has rescued Daniel from the power of lions.”

28 So this Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian.

7 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his brain as he lay in bed. Whereupon he wrote down the dream, describing all that he had seen.

2 “I saw in my vision during the night the four winds of heaven stirring up the great ocean.

3 And out of the ocean up rose

four huge Beasts, all of them different. The first was like a 4 lion, and it had the wings of a vulture; I watched till I saw the wings pulled off and the Beast forced to rise and stand erect upon the earth, on two feet like a man; also, a human mind was given to it. Then came a sec- 5 ond Beast, like a bear, with one of its paws raised to strike, and three ribs gripped between its fangs; it was told to go and devour much flesh. After that I 6 looked, and there was another Beast, like a leopard, with four wings of a bird upon its sides, and with four heads; to it dominion was assigned! After 7 that I saw in my vision by night a fourth Beast, dire and dreadful, mightily strong, with huge iron fangs; it devoured and tore its victims to pieces, stamping the rest down with its feet; it was different from all the Beasts that had gone before it. It had ten horns, and as I watched the 8 horns, up rose another horn among them, a small horn, which uprooted three of the earlier horns; this horn had eyes like the eyes of a man and a mouth full of proud words.

I watched until an Assize was 9 held, when a primeval Being sat on the throne of justice, with robes white as snow, the hair of his head pure white like wool; his throne was a blaze of flames and its wheels were burning fire, a stream of fire 10 poured from his presence; millions of angels were at his service and myriads attended him. The court was held and the records were opened. Then I 11 watched until the Beast was killed and his body destroyed; he was handed over to be burnt up, for the proud words uttered

12 by the horn. As for the rest of
the Beasts, they were deprived
of their dominion, but their
lives were spared for a certain
13 period. Then in my vision by
night I saw a figure in human
form coming with the clouds of
heaven, coming up to the prim-
14 eval Being, before whom he was
brought and from whom he re-
ceived
dominion, glory, and a kingdom,
that all nations, races, and folk
of every tongue, should
serve him;

his dominion is a lasting domin-
ion, never to pass away,
and his kingdom never shall be
overthrown.

15 As for me, Daniel, my spirit
within me was distressed by
this; the visions of my brain
16 alarmed me. So I approached
one of the angels standing beside
me, and asked him what was the
truth about all this. He told
me and let me know the mean-
17 ing of it all. These huge
Beasts, he said, these four, are
four kingdoms which shall rise
18 from the earth, but the saints of
the Most High shall receive their
kingdom from him and hold the
kingdom for ever, for all time.
19 Then I desired to know the
truth about the fourth Beast,
so different from all the rest, so
dire, with its iron fangs and
talons of bronze, the Beast that
devoured and tore its victims to
pieces, stamping the rest down
20 with its feet. I also desired to
know about the ten horns on its
head and the other horn which
rose and defeated three of the
horns, the horn that had eyes
and a mouth full of proud words,
the horn that seemed stronger
21 than its fellows, the horn which
I saw making war upon the
saints and overcoming them

till the primeval Being arrived 22
and the Assize was held and
dominion given to the saints
of the Most High, till the time
came when the saints held the
kingdom. I was told this, that 23
the fourth Beast was to be a
fourth kingdom on earth, dif-
ferent from all other kingdoms,
devouring the whole earth,
crushing and shattering it. As 24
for the ten horns, ten kings
shall rise out of this kingdom,
and after them another king
shall rise, different from them,
and put down three kings; he 25
shall vaunt himself against the
Most High and harass the
saints of the Most High; he shall
plan to alter the sacred seasons
and the law, and for three years
and half a year the saints shall
be handed over to him. Then 26
the court of Justice shall sit, and
his dominion shall be taken
away, to be destroyed and
ended for all time; the kingdom 27
and dominion and the might of
all kingdoms under heaven
shall be given to the saints of the
Most High, a people whose king-
dom is a lasting kingdom, to be
served and obeyed by all domin-
ions. This is the end. As for 28
me, Daniel, my thoughts greatly
alarmed me; I lost my colour,
but I kept everything in mind."

In the third year of the 8
reign of King Belshazzar a vi-
sion appeared to me, Daniel, fol-
lowing the former vision. What 2
I saw in the vision was this. I
was in the citadel of Susa in the
province of Elam, and in my
vision I saw myself beside the
river Ulai. When I looked up, 3
there in front of the river stood
a ram with two horns, two high
horns, but one of them was
higher than the other, and the
higher came up last! I saw the 4

ram butting westward, northward, and southward; no animal could hold its own against him, and none could be rescued from him; he did as he pleased, and he magnified himself. As I was brooding over this, a he-goat from the west pushed over the whole world, scouring the earth swiftly without touching it. The goat had a conspicuous horn between his eyes. When he reached the ram with the two horns, which I saw standing in front of the river, the goat ran at him in the fury of his might; I saw him reach the ram and then, in a fit of mad rage, he charged the ram and broke his two horns; the ram had not the power to oppose him but was flung to the ground and trampled down, with none to rescue him. Then the he-goat magnified himself mightily. But, at the height of his power, his large horn was broken, and in its place four other horns emerged, pointing to the four winds of heaven. From one of these emerged a small horn which grew to a great size in the direction of the south, the east, and the fair land of Palestine. It swelled high as the starry host; indeed, it flung some of the stars on high down to the ground and trampled on them. It even magnified itself to match the Prince of the starry host, and deprived him of the daily sacrifice, demolishing the place of his sanctuary. Thus was the daily sacrifice profanely treated, the true religion was beaten down, and the horn prospered in its career. Then I overheard an angel speaking, and another angel said to the speaker, "How long is this to last, this that we see, the daily

sacrifice stopped, the appalling sacrilege, the trampling down of the sanctuary and the starry host?" The answer was, "For two thousand three hundred evenings and mornings; then shall the sanctuary be restored."

Now when I Daniel saw the vision, I tried to understand it. Suddenly a human-like figure appeared in front of me, and I heard a human voice over the water of the Ulai calling to it, "Gabriel, make this man understand the vision." So he came forward to where I was standing; as he came near, I was terrified and dropped on my face. He said to me, "Understand the vision, O son of man, for it relates to the crisis at the close."

I fell into a dead faint, with my face upon the ground, as he spoke to me; but he touched me and set me erect, saying to me, "Come, I will let you know what is to happen during the closing days of the wrath divine, for the vision relates to the crisis at the close. The two horns of the ram you saw are the kingdoms of Media and Persia; the he-goat is the kingdom of Greece, and the large horn between his eyes is the first king of Greece. As for the four horns which rose in place of the broken horn, four kingdoms shall rise out of the Greek nation, but with less power. In the later period of their power, when guilt is at the full, there shall arise a king who is defiant, a master of craft (by no force of arms shall he gain his great power); he shall make monstrous claims and prosper in his policy, destroying his powerful foes. His designs shall be directed against the sacred people, and he shall ply his intrigues

successfully; he shall plot proud plans and ruin many when they are off their guard; he shall even challenge the Prince of the angel-princes, but by a stroke from no human hand shall he be
 26 shattered. The vision of the evenings and the mornings which has been told is true. But keep the vision a secret, for it relates to the far future."

27 At this I Daniel was for some days ill; after which I rose and went about the king's business. I was appalled at the vision; I could not understand it.

9 In the first year of Darius the son of Xerxes, belonging to the Median race, who had been made king over the Chaldean
 2 realm, in the first year of his reign, I Daniel noticed in the scriptures the number of the years which, the Eternal had predicted to the prophet Jeremiah, would pass before Jerusalem ceased to lie desolate; the
 3 number was seventy. So I sought the Lord God, applying myself to prayer and entreaty with fasting, sackcloth, and
 4 ashes. I prayed to the Lord my God, I made confession thus: "Ah now, O Lord, the great and
 awful God, who keepest thy compact of kindness with those who love thee and keep thy com-
 5 mands, we have sinned, we have done evil, swerving from thine injunctions and regulations, like
 6 wicked rebels, and never listening to thy servants the prophets who spoke in thy name to
 our kings, our nobles, our fathers, and all the common
 7 people. O Lord, goodness is thine but shame falls to us, as at this day, to the men of Judah, to the citizens of Jerusalem, and to all Israel, near

and far away, in all the countries where thou hast driven them, for their treachery to thyself. Shame falls to us, O Lord, to
 8 our kings, our nobles, and our fathers, in that we have sinned against thee. To the Lord our
 9 God it falls to have mercy and to forgive, for we have been rebels, we have not obeyed the
 10 call of the Eternal our God to follow the directions which he set before us by his servants the prophets. All Israel has indeed
 11 broken thy law, swerving from it and disobeying thy call; hence the curse has been vented on us which was solemnly threatened in the law of Moses the servant of God. For we have sinned
 12 against him, and he has carried out his threats against us and our authorities by bringing a great disaster upon us (for never in all the world has there been
 13 punishment like that of Jerusalem). All this disaster has befallen us, as it was written in the law of Moses, and yet never have we besought the Eternal our God, so as to turn from our iniquities and order our lives
 14 wisely by thy true religion. Therefore the Eternal has been alert to bring this disaster upon us, for the Eternal our God is just in all his dealings, and we would not obey his call. O Lord
 15 our God, who didst bring thy people out of the land of Egypt by main force, gaining a renown that still endures, we have sinned, we have done evilly. O
 16 Lord, by all thy saving deeds, pray let thine anger and thy fury turn from Jerusalem thy city, from thy sacred hill, for our sins and the iniquities of our fathers have made Jerusalem and thy people a derision to all
 17 around us. Ah listen, O our

God, to the prayer and supplication of thy servant, and may thy favour smile again upon thy desolate sanctuary for thy servant's sake, O Lord! Bend thine ear and listen, O my God; open thine eyes to the sight of our desolation and of the city that belongs to thyself. For we do not offer our supplications before thee, relying on our own goodness but on thy great compassion. O Lord, hear; O Lord, forgive; O Lord, listen and take action, without delay, for thine own sake, O my God, because thy city and thy people belong to thyself."

While I was saying my prayer, confessing my sin and the sin of my people Israel, and presenting my supplication before the Eternal my God for the sacred hill of my God, while I was uttering my prayer, the man Gabriel, whom I had seen in the former vision, sped swiftly to me about the hour of the evening sacrifice; he came and talked to me, saying, "O Daniel, I now come to give you insight. When you began your supplications, this divine oracle was granted, which I now come to impart to you, for you are a man greatly loved by God; so ponder the oracle and understand the vision. 'Seventy weeks of years are fixed for your people and for your sacred city, to end guilt, to complete sins, to expiate iniquity, to bring in everlasting purity, to ratify the prophetic vision, and to consecrate a most sacred Place. Know then, understand, that between the issue of the prophetic command to re-people and rebuild Jerusalem and the consecrating of a supreme high priest, seven weeks of years

shall elapse; in the course of sixty-two weeks of years it shall be rebuilt, with its squares and streets; finally, after the sixty-two weeks of years, the consecrated priest shall be cut off, leaving no successor; the city and the sanctuary shall be destroyed along with the consecrated priest, and then ruin shall pour in with a flood of warfare to the very end. For a week of years the main body of the people shall cease to practise their religion; for half of that time sacrifice and offering shall cease, and instead of this there shall be an appalling abomination, till finally the appointed doom falls upon the sacrilegious abomination."

In the third year of Cyrus king of Persia a revelation was made to Daniel, whose name was Belteshazzar, the true revelation of a great conflict; he paid heed to the revelation and understood the vision. At that time I Daniel was mourning for three full weeks; I ate no delicacies, I never tasted flesh or wine, and I never anointed myself, till three full weeks were over. Then, on the twenty-fourth day of the first month, when I was on the banks of the great river (that is, the Tigris), I raised my eyes, and as I looked, there I saw a man standing, robed in linen, with a girdle of fine gold from Ophir round his waist, his body gleaming like a topaz, his face like lightning, his eyes like lamps of fire, his arms and legs like the colour of burnished bronze, and the sound of his words like the noise of a crowd! I Daniel alone saw the vision, for the men beside me did not see it; shuddering had

seized them, and they ran to
8 hide themselves. So I was left
alone to see the great vision.
No strength was left in me,
paleness ruined my fresh colour;
9 I heard the sound of what he
was saying, but when I heard
his voice I fell down into a dead
faint, my face upon the ground.

10 Then a hand touched me and
set me on my knees and hands
11 all shaking. He said to me, "O
Daniel, a man greatly loved by
God, stand erect and under-
stand the message I now bring
to you, for I have been sent to
you at last." When he said
12 this, I stood up trembling. Then
he said to me, "Fear not, Daniel,
for ever since you applied your-
self to brooding on the future
and to fasting humbly before
your God, your prayers have
been heard, and for the sake of
13 your prayers I am here. (The
guardian angel of the realm of
Persia thwarted me for twenty-
one days, but Michael one of the
archangels came to my aid, and
I have left him to deal single-
handed with the guardian angel
14 of the Persian kings.) Now I
am here to let you know what is
to befall your people at the end
of the ages; for this vision relates
to the far future."

15 As he spoke to me thus, I bent
my face to the earth and re-
mained dumb; but one who
resembled a mortal man touched
my lips, and then I opened my
mouth and said to him who
stood in front of me, "O my
lord, the vision makes a pang
seize me, and I am powerless;
17 for how can so poor a servant
of my lord talk with my lord
so great?" (I was shaking; no
strength remained in me, I
18 could not breathe.) Then one
in the likeness of a man again

touched me and strengthened
me, saying, "O man greatly 19
loved by God, fear not; all good
be yours; be strong, be brave."
At his words I gained strength
and said, "Let my lord speak,
for you have strengthened me."

Then he asked, "Do you know 20
why I have come to you? Soon
I must return to confront the
guardian angel of Persia, and,
when I am done with that con-
test, the guardian angel of
Greece shall attack me; my only 21
ally against them is Michael,
your own guardian angel, **11**
who stands up to support
me and defend me. However, I 2
will now show you the true pre-
dictions in God's book. Three
more kings shall arise in Persia,
then a fourth far more rich than
them all; when he has grown
powerful through his wealth, he
shall rouse all the realms of
Greece to conflict. But a war- 3
rior of a monarch shall arise,
ruling in mighty power, and
doing as he pleases; when he 4
comes to power, his kingdom
shall be shattered and scattered
to the four winds of heaven; it
shall not pass to his posterity,
nor shall it be so powerful as
it was in his hands, for his king-
dom shall be torn up and divided
among more than his four gen-
erals.

Strong shall be the king 5
of the South, but one of his
captains shall be stronger still.
After some years they shall join 6
forces; the daughter of the king
of the South shall be married to
the king of the North, to settle
their dispute, but this will
prove no strength; neither her
husband nor his children shall
be left alive—she and her suite
and her son and her husband
shall be surrendered. But 7

then shall arise a scion of her own family, in succession to his father, who shall head an army to enter the fortress of the king of the North; he shall take action and master the men of the North, carrying off their gods, metal images, and rare vessels of silver and gold, to Egypt. For some years he shall cease attacking the king of the North.

The king of the North shall then invade the realm of the king of the South, but he shall retreat to his own country; his sons shall then make war, gathering a vast army for the attack, and one of them shall surge forward to the south, pushing the attack as far as the fortress of Gaza. In a fit of mad rage the king of the South shall march out to fight the king of the North, who shall raise a large army, but it shall fall into the hands of his foe and be taken prisoner, to the proud joy of the king of the South, who shall rout tens of thousands of them. However, he shall not hold his own; the king of the North shall again raise an army, larger than before, and finally, after some years, renew the attack with a large host and vast resources.

At that time many shall rise against the king of the South, and some wild spirits among your own nations shall start up to fulfil the prediction of the vision—only to be routed. The king of the North shall come and throw up siege-works and capture some strongly fortified towns; the Southern power shall be powerless to resist, their picked troops shall make no stand; the Northern invader shall do as he pleases, with none to oppose him; he shall occupy

the fair land of Palestine, holding it all in his hand, and then plan to advance against Egypt with the entire strength of his army. But he must come to terms, and attempt to master Egypt by marrying the princess of Egypt; the plan will fail, and he shall not succeed. Thereafter he shall turn to the coast-lands of the West and capture many of them, but a certain Roman general shall put a stop to his defiant insults and pay him back for them. He shall then retire to the fortresses of his own land, only to meet trouble and to disappear.

In place of him one shall arise who by raising tribute shall ruin the glory of the realm, but very soon he shall be broken, though by no open blow nor in battle. In place of him a despicable creature shall arise, one on whom the royal honour is not conferred but who comes when men are off their guard and gains the kingdom by means of crafty promises; the opposing forces shall be swept before him and shattered, and so shall God's high priest. As soon as any one becomes his ally, he starts to outwit him, for he rises to power by aid only of a small party; when men are off their guard, he attacks the leaders in each province. He shall do what neither his fathers nor his fathers' fathers ever did, he shall scatter prey, plunder, and property, among his followers, and even make plans for a time against the fortresses of Egypt, daring to match himself against the king of the South with a large army; the king of the South shall fight with a vast and powerful host, but he shall fail, for treacherous plans shall be

26 laid against him—indeed his own
 courtiers shall prove the ruin
 of him, and his host shall be
 swept away, many of them drop-
 27 ping dead. Each of the two
 kings shall be bent on mischief,
 telling lies, for all their close
 alliance, but their alliance shall
 not prosper, for the end can
 only come at the time ap-
 28 pointed. He shall then return
 to his own country with rich
 plunder, and turning against
 the sacred nation he shall do as
 he pleases there, and then go
 back to his own land.

29 At the time appointed he shall
 again invade the South, but he
 shall not fare as he did before,
 30 for Romans shall confront him
 and cow him, till he retires; then
 in a fury he shall do as he pleases
 with the sacred nation, keep-
 ing in touch with apostates
 31 from the sacred nation; armed
 forces shall be set on foot by
 him, the temple fortress shall
 be desecrated, the daily sacri-
 fice shall be abolished, and an
 appalling abomination erected;
 32 by means of specious promises
 he shall pervert those who bring
 guilt upon the nation. But
 those who know their God
 shall be steadfast and take
 33 action; these pious loyalists
 will be a lesson to the masses;
 but for many a day they shall be
 cut down or burned or carried
 34 captive or plundered. As they
 are being overborne, they shall
 receive a little help, though
 many join them under false
 35 pretences. Some of the pious,
 however, shall remain pious,
 and so be refined, purified, and
 made white, till the crisis at the
 close (for the appointed hour is
 36 still to come). The king shall
 do as he pleases, he shall uplift
 himself and exalt himself over

every god, uttering amazing
 vaunts against the God of gods;
 he shall prosper till the wrath
 divine has run its course (for
 what has been decreed must be
 fulfilled). He shall not heed 37
 the gods of his fathers or Tam-
 muz or any other god, for he
 shall exalt himself above all
 gods; but his majesty shall 38
 honour the god of fortresses and
 another god (whom his fathers
 never knew) with gold and silver
 and jewels and costly gifts!
 For his strong forts, he shall 39
 procure soldiers who worship a
 foreign god; his favourites he
 shall advance to high honour
 and make them rulers over the
 masses, selling land to them
 for a bribe.

When the end arrives, the king 40
 of the South shall butt at him,
 but the king of the North shall
 storm at him like a whirlwind,
 with chariots and cavalry and a
 large fleet, invading his lands and
 flooding into them. He shall also 41
 invade the fair land of Palestine,
 and myriads shall be killed. (But
 these nations shall be saved
 from him, the Edomites, the
 Moabites, and the main part of
 the Ammonites.) As he exerts 42
 his force against the various
 lands, the land of Egypt shall
 not escape, but he shall lay 43
 hands on the treasures of gold
 and silver and all the valuables
 in Egypt, the Libyans and the
 Ethiopians following in his train.
 Then rumours from the east 44
 and the north shall alarm him,
 till he retires in great fury to
 inflict doom and destruction on
 many, pitching his royal pavil- 45
 ions between the Mediterranean
 and the sacred hill so fair. So
 shall he come to his end, with
 none to help him. Then 12
 shall Michael rise, the arch-

angel who defends your people; there shall be a time of trouble such as never has been since there was a nation, but everyone of your people who is enrolled in the book of life shall be delivered, and many who sleep in the dust of death shall awake, some to life for evermore, some to be rejected and abhorred for evermore. The pious loyalists shall shine bright as the sky above, and those who have led many to the true religion shall shine like stars for evermore.

4 And now, O Daniel, keep all this a close secret and keep the book shut as a secret, till the crisis at the end; ere then many shall give way and trouble shall be multiplied on earth."

5 Then, as I Daniel looked, two other figures stood, one on this bank of the river and one on the other bank. One of them said to the man robed in linen, who was above the water of the river, "How long shall it be till these marvels happen?" And I heard the man robed in linen, who was above the water of the river, swear by him who lives

for ever (raising his right hand and his left hand to heaven), that it would be three years and half a year, and that when the power of him who shattered the sacred people should be over, then the end of all should arrive.

I heard this, but I did not understand it. So I asked, "O my lord, what is to be the last phase before the end?" But he said, "Ask no more, Daniel, for the revelation is to be kept secret and close, till the crisis at the close. Many shall purify themselves and make themselves white and be refined, but the evil shall do evilly; none of the evil shall understand things, it is the pious who understand. [[Twelve hundred and ninety days shall pass, after the daily offering has been stopped and the appalling abomination has been set up.]] [[Blessed is he who waits till he reaches the thirteen hundred and thirty-five days.]] Go and wait for the end; you shall rest in the grave and then rise to enjoy your share at the end of the days."

HOSEA

1 The message of the Eternal that came to Hosea the son of Beëri during the reigns of Uz-ziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Joash, king of Israel.

2 Here begin the words of the Eternal to Hosea. The Eternal said to Hosea, "Go and marry a harlot of a woman, and have children of a harlot—for the land has played the harlot in forsaking the Eternal." So he went and took Gomer the daughter of Diblaim, who conceived and bore him a son.
4 "Call him Jezreël," said the Eternal, "for it will not be long before I avenge the blood of Jezreël upon the house of Jehu and put an end to the kingdom of Israel. On that day I will break the power of Israel in the valley of Jezreël." Then she conceived again and bore a daughter; and Hosea was told to call her "Nomercy, for no mercy more will I have on the house of Israel, no forgiveness for them at all." When she weaned Nomercy, she conceived again and bore a son; and Hosea was told to call him "Nofolk, for you are no folk of mine, and I—I am not your God."

2 Argue it, argue it with your mother
2 (for she is no wife of mine, and I am not her husband),
 bid her clear her face of harlotry, and her breasts of adulterous charms;
3 or I will strip her naked,
 bare as the day she was born;
 I will make her like a land forlorn,

and leave her like a desert dry,
 and of sheer thirst leave her to die.
 On her children I will have no mercy,
 for they are born out of wedlock;
 their mother has played the harlot,
 she who conceived them has been shameless;
 she said, "I will follow my lovers,
 who give me my bread and water,
 my wool, flax, oil, and wine."
 Little she knew it was I who had given her
 the grain and oil and wine,
 who had heaped on her silver and gold
 [[they devoted it to Baal]].
 So now I recall my grain in its season,
 my wine in its month;
 I reclaim my wool and my flax,
 that went to cover her nakedness;
 and I leave her all bare to the eyes of her lovers
 (none shall save her from my hand).
 I will lay waste her vine and fig-trees,
 that she calls, "My own, what my lovers paid for me";
 into brushwood will I turn them,
 and the wild beasts shall devour them.
 I will bring all her gaiety to an end,
 her festivals, new-moons, and sabbaths,
 to punish her for all the days when to the Baals she offered incense,
 decking herself with rings and jewels,
 running after her lovers,

and forgetting me, says the
Eternal.

6 Now then I will block up her
path
with a thorn-hedge,
and bar the road against her,
till she cannot find her way;
7 she will pursue her lovers and
miss them,
seek them and never find them.
Then at last she will say,
"Let me go back to my first
husband,
I fared better with him than to-
day."

14 So I will allure her,
put her alone and apart,
and speak to her heart;
15 then I will restore her the vine-
yards,
and make the dale of Trouble a
door of hope;
then shall she answer me
as in her youthful days,
when she came up from Egypt's
land;
17 for I will take the name of Baals
out of her lips, and then
they shall never be mentioned
again.

16 On that day, the Eternal de-
clares, she shall call me, "My
husband," no more "My Baal";
19 I will betroth her to me for ever,
betroth her in a bond
of goodness and of justice,
in kindness and in love;
20 yes, loyally will I betroth her,
to let her understand the Eter-
nal.

18 On that day I will make a league
for them
with the wild beasts and birds
and creeping things of earth;
and I will wipe out of their land
bow, sword, and all munitions,
to let them lie down in security.

On that day, the Eternal de- 21
clares,

I will call to the heavens,
the heavens shall call to the
earth,
the earth shall call to the grain, 22
the new wine and the oil,
and they shall call to Jezreël;
I will re-people Jezreël in the 23
land,
I will have mercy on Nomercy,
to Norfolk I will say, "My folk,"
and they shall say, "Thou art
my God."

On Judah too I will have 1
mercy,
and rescue them as their God 7
the Eternal,
not by bow or sword or by mu-
nitions,
not by horses or by cavalry.

The numbers of Israel shall be 10
like the sand of the sea,
that cannot be measured or
counted;
once it was said, "You are no
folk of mine,"
but now their name is "Sons of
the living God."

Then shall the Judahites and 11
the Israelites be gathered into
one, and they shall choose a sin-
gle chief for themselves, and
spread out far beyond their land;
for the day of Jezreël shall be a
great day. Call your brother 2
"My folk," and your sister 1
"Mercy"!

The Eternal said to me, 3
"Go again and love an adul- 3
terous woman, in love with a
paramour, as the Eternal loves
the Israelites, although they turn
to other gods and love their
idolatrous raisin-cakes." So I 2
bought her for fifteen florins
and eighteen bushels of barley,
and I told her, "For many a 3

day you must remain mine, you must not play the harlot, you must have nothing to do with a man—and I will have nothing
 4 to do with you.” For the Israelites shall remain for many a day without king or chief, without sacrifice or sacred stone, without
 5 ephod or oracle; after that, the Israelites shall turn to seek the Eternal their God once more, and their Davidic king, and at the end come eagerly to the Eternal and his goodness.

4 Israel, hear the word of the Eternal, for the Eternal has a charge to bring against the dwellers in the land:

No fidelity, no kindness,
 no knowledge of God in the land,
 2 nothing but perjury, lying, and murder,
 stealing, debauchery, burglary—
 bloodshed on bloodshed!
 3 Hence the land is woebegone, its denizens all droop;
 even the beasts and birds and the very fish within the sea are perishing.

4 But none protests, no man complains,
 for my people are no better than their priestlings.

5 You priests! You shall stumble by broad daylight;
 your day will I turn into night.

6 My people are dying for want of knowledge,
 and you reject my knowledge;
 so I reject you from my priesthood.

Since you ignore the instructions of your God,
 I will ignore your children.

7 The more they multiply, the more they sin,

they change my glory for a shameful worship;
 they batten on my people's sins, 8
 they have an appetite for human guilt.

But priests shall fare like people; 9
 I punish them for their doings and requite them for their deeds—

they shall eat and never be satisfied, 10

commit adultery and get no children,
 since they have ceased to heed the Eternal.

My people ask a piece of wood 12
 to guide them,
 a pole gives them their oracles!
 For a harlot-spirit has led them astray,

they have left their God for a faithless way;

they sacrifice on mountain 13
 heights,

and offer incense on the hills,
 below the oak, the terebinth, the poplar—

so pleasant is their shade.

Thus your daughters play the harlot,

matrons commit adultery.

But I will not punish your 14
 daughters for harlotry,

nor your matrons for adultery,
 when the men themselves go off with harlots,
 and sacrifice with temple-prostitutes.

This brings a senseless people to their ruin—

liquor and lust deprive them of 11
 their wits.

Though you play the harlot, 15
 Israel,

let not Judah be guilty;
 never go to Gilgal,
 never climb up to Beth-Aven,
 never swear at Beërsheba
 “By the life of the Eternal.”

- 16 Israel indeed is stubborn
as a restive heifer;
how can the Eternal feed them
now,
like lambs in a broad pasture?
- 17 The Ephraimites are wedded to
idolatry;
let them alone!—
- 18 a drunken band, a lustful com-
pany,
in love with shameful worship,
not with my glory.
- 19 When the whirlwind sweeps
them off,
they shall feel shame for their
altars.

5 Hear this, O priests,
attend, O royal house;
the sentence is for you.
At Mizpah you have been a
snare,
on Tabor a net spread out,
2 at Shittim a deep pit dug;
but I will catch you hunters all.

3 Well do I know Ephraim,
Israel is no secret to me
(you play the harlot, Ephraim,
Israel stains herself).

4 Their doings will not suffer
them
to come back to their God;
for a harlot-spirit possesses them,
and the Eternal they do not
understand.

5 But Israel's pride shall confront
them,
Ephraim's guilt shall undo
them,
and with them Judah too.

6 With flocks and cattle they shall
go
in search of the Eternal,
but they shall never find him;
from them he has withdrawn.

7 They have been faithless to the
Eternal,
bearing bastard children;
so shall a conqueror destroy
them and their acres.

Blow the bugle in Gibeah, 8
blow the clarion in Ramah,
sound the alarum at Bethel,
to startle Benjamin.
Ephraim shall be laid bare 9
upon the day of punishment
(true is the doom that I declare
upon the clans of Israel).
Judah's leaders are no better 10
than a man who shifts a land-
mark;
so I vent my wrath upon them.
Ephraim is an oppressor, 11
trampling justice down—
he would go after idols vain;
so I eat Ephraim away like 12
moths,
eat away Judah's house like
worms.

When Ephraim noticed his de- 13
cay,
and Judah his disease,
Ephraim turned to Assyria,
Judah to the great Monarch.
But he cannot heal you,
your disease he cannot cure;
for I am like a lion to Ephraim, 14
like a young lion to Judah,
I tear, I go my way,
and none can rescue my prey.
I withdraw to my own place, 15
till they feel their iniquity
and seek my face,
searching for me in their dis-
tress,

crying, "Let us return to the **6**
Eternal,
for he has torn us, he will heal
us,
he has wounded, he will bind
us up:
in a day or two he will revive 2
us,
and on the third day he will raise
us
to live under his care;
Let us know the Eternal, let us 3
make haste to know him,
for he will come to us, sure as
the dawn,

- come to us like winter-rain,
like spring-rain watering the
land."
- 4 But, Ephraim, what can I do
with you?
Judah, what can I do with you?
This love of yours is like a
morning cloud,
like dew that soon will disap-
pear.
- 5 So I instruct them by my words,
this precept shines out plain:
- 6 love I desire, not sacrifice,
knowledge of God, not any offer-
ings.
- 7 Yet at Adam-town they broke
their bond,
and there they played me false.
- 8 Gilead is a gang of villains,
a town of bloody footprints,
9 with bandits in full force;
and on the road to Shechem
a party of priests murder,
practise crime!
- 10 At Bethel I have seen a horrid
sight,
Ephraim playing the harlot,
Israel staining herself;
- 11 and Judah too conspires against
me.

When I would turn the fortunes
of my people,

7 when I would fain heal Israel,
then Ephraim's guilt is clear,
Samaria's crimes appear.
Thieves break into houses,
bandits roam abroad.

2 No one of them ever reflects
that I will punish all their crime,
that their besetting sins
are ever in my sight.

* * *

3 In malice they amuse their king,
in treachery their princes,
4 while anger breathes in all of
them,
hot as an oven aglow,
that the baker ceases stirring

till leavened is the kneaded
dough.
On the birthday of "our king," 5
the princes heat themselves with
wine,
revelling with loose fellows,
traitorous men,
their secret hearts all hot 6
like ovens with their plot;
all night the intrigue will sleep,
but in the morning out it blazes,
glowing like an oven;
they consume their rulers, 7
all their kings collapse—
not one calls to me.

* * *

Ephraim allows himself 8
to be mixed up with foreigners;
Ephraim has become a cake
unturned as it was baked.
Foreigners eat away his 9
strength,
unknown to him;
grey hairs are on him here and
there,
unknown to him.

[[Israel's pride shall confront 10
and convict them; yet they will
not come back to the Eternal
their God, nor seek him, in spite
of it all.]]

Ephraim is like a silly, senseless 11
dove,

crying to Egypt, flying to As-
syria;

but as they fly, I fling my net on 12
them,
and bring them down like a bird,
punishing them for their mis-
deeds.

Woe betide them for forsaking 13
me!

Death to them for deserting me!

Though it was I who redeemed
them,
they have lied to me;
they never put their heart into 14
their prayers,
but howl away for corn and wine
beside their altars;

these wilful rebels of mine
 15 (though it was I who made them
 strong)
 plan evil, contrary to me;
 16 they turn to Baal.
 They are like a bow that
 swerves.
 So, for the insolence of their
 talk
 [[their bravado about Egypt]],
 their leaders perish by the
 sword.

8 Set the trumpet to your lips!
 An eagle swoops upon the
 house of the Eternal;
 for my compact they have
 broken,
 and rebelled against my law,
 2 although they cry to me,
 "God of Israel, we know thee."
 3 Israel discards the good:
 so let the foe pursue them!

4 Of silver and gold they made
 them idols—
 only to be wasted!
 5 Your Calf, Samaria, I detest it,
 my wrath blazes at it
 6 [[How long will it be before
 Israel
 returns to purity of life?]];
 a craftsman made it,
 it is not God—
 no, Samaria's Calf shall be
 smashed.

7 They sow the wind and reap the
 storm.
 No stalk on their shoot, it bears
 no fruit;
 if fruit it bore, a foreigner would
 devour it.
 8 [[And Israel is devoured.]]

4 They set up kings, but not with
 my consent;
 they set up chiefs, but not with
 my approval;
 8 and now they count for nothing
 among the nations.

They have gone off to Assyria 9
 wilfully,
 like a wild ass by himself;
 they have offered love-gifts to
 Egypt.
 If thus they spend themselves 10
 among the nations,
 I must be scattering them,
 to make them cease awhile
 from electing kings and chiefs.

Many an altar has Ephraim 11
 raised,
 altars that only serve for sin.
 Were I to write for him my laws, 12
 he would but think them for-
 eigners' saws.
 They sacrifice indeed, 13
 sacrifice flesh—and eat it!
 The Eternal has no delight in
 that!
 I must remember their guilt
 now,
 and punish their iniquity
 [[Back to Egypt they must
 go.
 For Israel forgot his Maker 14
 and built temples,
 Judah made many a citadel:
 but I fling fires of war on cita-
 dels,
 and burn up temples]].

No exultations, Israel, **9**
 no pagan shouts for you!
 You have been faithless to your
 God;
 you have loved a harlot's hire
 at every threshing-floor.
 But threshing-floor and wine- 2
 vat fail you,
 and the new wine shall disap-
 point you.
 Back to Egypt Ephraim goes 3
 again,
 and in Assyria they eat food un-
 clean
 (for in the Eternal's land they
 shall not stay).
 No libations to the Eternal 4
 then!

- No sacrificing victims for him
then!
Their food shall be like mourn-
ers' food,
defiling all who eat it;
their food shall only be for their
own table,
none can be offered in the Eter-
nal's house.
- 5 What will you do on a festival
day,
on a day of the Eternal's feast?
- 6 You will have gone to As-
syria,
gathered in Egypt,
mustered at Memphis—
nettles covering the rare silver
idols,
thorns springing in your shrines.
- 7 Your days of punishment have
come,
the days of requital.
- Israel clamours,
"A prophet is a crazy fool,
a man inspired is a man in-
sane!"—
such is the pitch of your
iniquity,
the pitch of your hostility.
- 8 The prophet is God's watch-
man,
placed over Ephraim,
and yet his paths are snared;
within the temple of his God
men are hostile to him!—
- 9 a depth of depravity as deep
as in the days of Gibeah.
God will remember their guilt
and punish their sin.
- * * *
- 10 Like grapes in the wold I came
on Israel;
like first-ripe figs, I viewed your
fathers gladly.
But when they came to Baal-
pëor,
they devoted themselves to
Baal the Infamous,
became as loathsome as the
thing they loved.
- Ephraim's glory, 'tis gone like a 11
bird—
no births, no mothers, no con-
ception, any more!
Even though they beget chil-
dren,
I will slay the darlings of their
womb;
even although they bring up 12
sons,
I will bereave them, to a man.
Ephraim's sons are doomed to 13
be a prey;
Ephraim has to lead his sons to
die.
Give them, O Eternal—what? 14
wombs that miscarry,
withered breasts!
Their guilt lies all at Gilgal; 15
so there I learned to hate them!
For their evil practices,
I drive them from my house;
no longer will I love them—
their rulers are all rebels.
Woe betide them when I look 12
away from them!
Ephraim is blighted, 16
withered at the root;
Ephraim the Fruitful bears no
fruit.
Their God shall cast them off, 17
for they would not obey him;
they shall be vagabonds among
the nations.
- * * *
- A wanton vine was Israel, 10
and lavishly he bore;
the more his fruit increased,
the more increased his altars;
the richer his land grew,
the richer did he make his sacred
stones!
Deceitful was their heart; 2
now they must suffer for it.
Their altars shall be broken
down,
their sacred stones destroyed.
They may say, at this day, 3
"But have we not a king?"
Ah, if men have no reverence for
the Eternal,

what is the good of a king?
 4 Empty words, perjuries, trea-
 ties,
 what do they yield
 but punishing judgment, like
 poisonous weeds
 in a furrowed field?

5 The citizens of Samaria bemoan
 the Calf of Beth-Aven;
 for it the worshippers groan,
 the priestlings tremble
 for its vanished glory.

6 The Calf is carried to Assyria,
 as tribute to the great Mon-
 arch—
 to the disgrace of Ephraim,
 till Israel is ashamed of his idol.

7 Samaria's king is torn from her,
 tossed like a chip on the water.

8 The idolatrous heights shall be
 destroyed
 (the sin of Israel);
 thorns and thistles grow upon
 their altars.
 And men shall cry to the hills,
 "Cover us!"
 and to the mountains, "Fall on
 us!"

9 Ever since Gibeah, Israel has
 sinned—
 when the dastards opposed me.
 And shall not war catch them at
 Gibeah?

10 In my wrath I will chastise
 them,
 gathering nations to attack
 them,
 in chastisement for their two-
 fold offence.

11 Ephraim was a heifer tamed,
 loving to tread the threshing-
 floor;
 but when I bent her fair neck
 to the yoke,
 I forced Ephraim into harness,
 Judah had to drag the plough,
 Jacob had to harrow.

Sow justice for yourselves, 12
 and reap a harvest of God's love;
 break up your fallow ground,
 by seeking knowledge of the
 Eternal:
 you must seek the Eternal,
 till he comes to rain salvation on
 you.

You have been ploughing evil, 13
 and you reaped disaster;
 you had to eat the harvest of
 your lies.

Because you relied on your 14
 chariots,
 on your host of war-horses,
 in your towns shall tumults
 rise,
 and all your forts be crushed;
 as Shalman crushed Beth-Arbel,
 massacring mothers and their
 babes together,
 so will I deal with you, O house 15
 of Israel,
 for your gross wickedness;
 and in the storm the king of
 Israel
 shall disappear.

I loved Israel when he was 11
 young,
 ever since Egypt I called him
 my son.

But the more I called to them, 2
 the further they went from me,
 sacrificing to Baals
 and offering incense to idols.
 Yet I taught Ephraim to walk, 3
 holding them in my arms;
 with human cords I led them, 4
 I drove with a harness of love,
 but, heeding not my care for
 them,
 they broke away from me;
 so I smote them on the face,
 I turned against them, overbore
 them.

They must go back to the land 5
 of Egypt,
 or Assyria must be their king;

- 6 the sword shall ply within their towns
and lay them low within their fortresses.
* * . *
- 7 But my people are now weary of revolting,
they cry to me . . .
- 8 Ephraim, how can I give you up?
Israel, how can I let you go?
How can I treat you like Admah?
How can I handle you like Zeboim?
My heart recoils,
all my compassion kindles;
- 9 I will not execute my anger fierce,
to ruin Ephraim again,
for I am God, not man,
I am among you, the Majestic One,
no mortal man to slay.
- 10 The Eternal will cry like a lion,
like a lion he will roar,
and, when the Eternal roars,
11 sons speed to him from the western shores,
some flying from Egypt like sparrows,
some like doves from the land of Assyria;
yes, I will bring them home again,
the Eternal promises. * * *
- 12 Ephraim throngs round me—
with lies,
the house of Israel with deceit;
Judah is wayward still with God,
with its faithful Deity.
- 12** Ephraim herds the wind
and hunts a sirocco,
piling up fraud and falsehood daily,
striking a bargain with Assyria,
carrying presents of oil to Egypt.
- 2 The Eternal arraigns Israel,
to punish Jacob for his doings,
to requite him for his deeds.
“Within the womb Jacob sup- 3
planted his brother;
he fled to the land of Aram, 12
where Israel served for a wife,
for a wife he herded sheep.
In manhood he strove with God, 3
strove with the Angel and pre- 4
vailed;
he wept and he entreated Him;
he met Him at Bethel,
and there He said to him
[[the Eternal is the God of hosts, 5
the Eternal is his name]],
‘Dwell in your tents, 6
ever be kind and just,
and in your God put your un-
failing trust.’”
Swindler! he loves to practise 7
fraud,
with false scales in his hand.
Does Ephraim say, “Well, I am 8
rich,
I’ve wealth at my command”?
Not all his gains will be enough
to expiate his guilt.
For I am your God, the Eternal, 9
ever since you left Egypt,
and I can send you back to live
in tents as in the desert long ago.
I spoke to the prophets, 10
I gave many a vision;
and by the prophets I will make
them perish,
together with their empty 11
idols—
so worthless are they now
[[By a prophet the Eternal 13
brought
Israel from Egypt, by a prophet
they were kept alive]];
they sacrifice to demons at Gil- 11
gal!
So shall their altars be like heaps
of stones
among the furrows of a field.
Ephraim has provoked me bit- 14
terly;
so I will crush him suddenly,
repaying him for his insults.

- 13** Whenever Ephraim spoke,
 men were in awe;
 he was a prince in Israel.
 But then he worshipped Baal,
 and for his guilt he died.
- 2 And still they go on sinning,
 making metal gods of silver,
 idols in human form,
 the craftsman's work—
 and these they call their "gods"!
 And men at a sacrifice,
 men offer kisses to calves!
- 3 Therefore shall they melt away
 like morning clouds.
 like dew that disappears so soon,
 like chaff blown from a thresh-
 ing-floor,
 like smoke out of a lattice.
- 4 Yet it was I, the Eternal, your
 own God,
 who brought you out of Egypt;
 you have known no God but
 me,
 there is no other saviour;
- 5 'twas I who shepherded you in
 the desert,
 in that houseless land.
- 6 They fed and filled themselves;
 then they grew proud
 and they forgot me.
- 7 So I was a lion to them,
 I leapt like a leopard on their
 path,
- 8 I sprang at them like a bear
 robbed of its whelps,
 tearing their breast open;
 I crunched them like lions,
 and worried them like wild
 beasts.
- 9 I will destroy you, Israel,
 and who can bring you help?
- 10 Where is your king now to save
 you,
 where are your rulers, to uphold
 your cause?—
 those of whom you said,
 "Give us kings and rulers."
- 11 Kings I give you in my anger,
 and remove them in my wrath.

Ephraim's iniquity is carefully 12
 collected,
 his sin is kept in store for him.
 The pangs of childbirth are here, 13
 but a senseless babe is he,
 he will not come to the womb's
 mouth
 at the right moment.
 Am I to save them from Death- 14
 land?
 am I to rescue them from death?
 Nay, come, Death, with your
 plagues!
 Come, Death-land, with your
 pestilence!
 I have no mind to relent.

Though he flourish like the reed- 15
 plant in the water,
 a wind blows from the east, a
 wind of the Eternal,
 driving up from the desert,
 till his fountains are dry,
 and his springs are parched;
 he shall be stripped of his
 wealth,
 of all his costly treasures.
 Samaria must suffer for her 16
 guilt,
 for she rebelled against her God;
 her citizens shall be cut down,
 their children shall be dashed in
 pieces,
 their women with child shall be
 ripped open.

* * *
 Come back to your God, **14**
 O Israel,
 for your faults have made you
 fall.

Take words, as you come back 2
 to the Eternal,
 saying to him:
 "All our iniquities forgive,
 and grant us now thy favour;
 let us bring thee flocks of the
 fold—
 for in thee the forlorn finds pity. 3
 Assyria never can save us;
 we will not take to war-horses
 for aid,

and we will say no more 'My
God'
to what our hands have made."

4 I will heal them from their hurt
of sin,
freely will I love them,
now mine anger has turned from
them.

5 I will be like dew to Israel;
he shall blossom like a lily,
and strike roots down like a
poplar;

6 his branches shall spread out,
his leaves fresh as an olive's,
his scent like scent of in-
cense.

7 Once more shall they live under-
neath my shadow,

well-watered as a garden,
flourishing like a vine,
and fragrant as Lebânon's wine.

What more has Ephraim to do 8
with idols?

"Twas I who humbled him,

'tis I who will protect him.

I am like a cypress evergreen:
his welfare ever comes from
me.

[[Mark this, you who are wise, 9
note this, you thoughtful:
the Eternal deals justly with
all—

the upright fare well under
him,

but sinners fall.]]

JOEL

- 1** The message of the Eternal
that came to Joel the son of
Pethuel.
- 2** Listen to this, you who are old,
hear this, all you inhabitants
of the land!
Has the like of it ever been in
your day,
or in the days of your fathers?
- 3** Tell it to your children,
and your children to their
children,
and their children to the com-
ing generation:
- 4** 'What the lopping locust left,
the swarming locust ate,
what the swarming locust left,
the leaping locust ate,
and what the leaping locust left,
the devouring locust ate.'
- 5** Wake up, you tipplers, and
weep,
wail, every swiller of wine,
for the wine is snatched from
your lips!
- 6** A host has invaded our land,
powerful and numberless,
their teeth the teeth of a lion,
with fangs of a lioness;
- 7** our vines they have ruined,
and barked our fig-trees,
peeling and stripping them
clean,
till the branches are bleached.
- 8** Lament like a girl mourning for
her young husband!
- 9** For the Eternal's house has lost
sacrifice and libation;
the priests are in grief, who min-
ister at the Eternal's altar.
- 10** The fields are blasted;
the land is woebegone,
for the corn is wasted,
- the wine-crop fails,
the fresh oil dries up.
The farmer is downcast,
the vine-dresser wails,
for the wheat and the barley:
the harvest of the field is ruined,
the vines are languishing,
the fig-trees wither,
pomegranate, palm, and apple,
every tree of the field is a-droop-
ing,
and joy fades from men.
- Put on mourning, O priests, and
beat your breasts,
wail, O ministers of the altar!
Come, lie all the night in sack-
cloth,
O ministers of my God!
- Arrange a fast, assemble a gath-
ering,
summon all natives to the house
of your God,
and cry to the Eternal, "[Alas
for the day!
the day of the Eternal is near,
and it comes as destruction from
the Destroyer.]"
- Is not the food cut off under our
eyes,
gladness and joy from the house
of our God?
Below the clod crumbles the
seed,
the granaries are standing bare,
barns are in disrepair,
for what have we to store up
there,
now that the grain has withered?
The herds of cattle huddle to-
gether
for lack of pasture,
the very flocks are perishing!
We cry to thee, Eternal One,
for fire has scorched the pas-
tures of the downs,

flames have burned all trees of
the field;
20 even the wild beasts moan to
thee,
for the water-courses are dry."

- 2** Blow the bugle-blast in Sion,
sound the alarum on my
sacred hill,
till the citizens all tremble!
For [[the Eternal's day is com-
ing—here it is!
near it is!—
2 a dark day in a shroud,
a day of fog and cloud]]
here comes a huge host in power,
blackening the hills;
the like of it never has been,
the like of it never shall be,
for years upon years to come;
3 before them fire devouring,
behind them flames a-blazing;
before them the land lies like an
Eden paradise,
behind them it is a desolate
desert—
for nothing escapes them.
4 They look like horses,
they run like war-horses,
5 as chariots rattle,
they leap on the hill-tops,
like flames that crackle, con-
suming the straw,
like a vast army in battle
array.
6 Hearts are in anguish before
them,
all faces turn pale.
7 They charge like warriors,
they advance like fighters,
each on his own track—
no tangling of paths—
8 none pushes his fellow,
each follows his own line;
they burst through weapons un-
broken,
9 they rush on the city, run over
the walls,
climb into the houses
and enter the windows like
thieves.

At their advance the land is 10
quaking,
the heavens are shaking,
sun and moon are dark,
the stars have ceased to shine,
and the Eternal thunders in 11
front of his army
[[a mighty host is his,
and strong are they who execute
his orders.
For the Eternal's day is great
and awful:
who can face it?]]

Yet even now, the Eternal 12
promises,
turn to me with all your
heart,
fasting, weeping, mourning;
come heart-broken, not with 13
garments torn,
and turn to the Eternal One
your God,
for he is gracious and compas-
sionate,
slow to be angry, rich in love,
and ready to relent.
Who knows but he will again 14
relent
and leave a blessing behind
him,
that you may have sacrifices
and libations
to offer to the Eternal One your
God?
Blow a bugle-blast in Sion, 15
arrange a fast, assemble a
gathering,
summon the people, arrange an 16
assembly,
gather the old men and collect
the children,
the very infants at the breast;
let the bridegroom leave his
chamber,
and the bride her bower;
and let the priests, the Eternal's 17
ministers, weep loud
between the altar and the porch,
crying, "Eternal One, oh spare
thy people,

- leave not thy heritage to be
taunted,
to be a byword among pagans;
why should the nations sneer,
‘Where is their God?’ ”
- 18 Then the Eternal was stirred on
behalf of his land,
in pity for his people;
19 the Eternal replied to his people,
“I will now send you corn and
wine and oil,
till you have ample;
I will not leave you again
to be taunted by pagans;
20 and the foe from the north I will
drive out,
thrusting him into a waste, dry
land,
his van to the sea on the east,
and his rear to the sea on the
west,
till he rots and the stench of him
rises.”
- 21 Fear not, O land, rejoice and be
glad,
for the Eternal has done great
things.
- 22 Fear not, O beasts of the land,
for new grass covers the pastures
of the downs.
The trees bear fruit,
the fig-tree and the vine are
fertile;
- 23 O sons of Sion, be glad,
rejoice in the Eternal One your
God,
for the early rain he has given
you amply,
the winter-rain he has poured
upon you,
and sent the latter rain as of
old.
- 24 The threshing-floors shall be full
of grain,
the troughs shall overflow with
wine and oil;
- 25 I will make up to you
for the years that the locusts
ate,
- the locusts lopping, swarming,
leaping, and devouring,
that huge host I sent among
you.
So shall you eat and be satis- 26
fied,
and praise the Eternal One your
God,
who has dealt with you so won-
drously.
’Twill teach you that I am 27
within Israel,
that I the Eternal am your God
alone,
and never again shall my people
be derided.
- Then shall it be that I pour out 28
my spirit on all;
your sons and daughters shall be
inspired,
your old men shall dream
dreams,
your young men shall see
visions;
even upon your slaves, both 29
men and women,
I will pour out my spirit in those
days.
- And I will display portents 30
on earth and in the sky;
the sun shall be turned into 31
darkness,
the moon into blood,
before the coming of the Eter-
nal’s day,
that great and awful day.
But every worshipper of the 32
Eternal shall be saved,
for Sion hill shall hold those who
escape,
as the Eternal has declared,
and the fugitives whom the
Eternal calls
shall be inside Jerusalem.
- For in those days and at **3**
that time, when I restore the
fortunes of Judah and Jerusa-
lem, then I will gather all nations 2
and bring them down into the

Judgment Valley, where I shall assign them their doom for the treatment of my people and of Israel my heritage, because they scattered my people among pagans and divided up my land;
 3 they cast lots for my people, bartering a boy to pay for a harlot and selling a girl for wine to
 4 drink. What did you mean by it, you, O Tyre, Sidon, and all Philistia? Were you taking my part, as you wreaked your vengeance? Avenging me! I will avenge your action swiftly and
 5 speedily on your own heads, for seizing my silver and gold and for bearing off my costly jewels
 6 to your temples. You sold the folk of Judah and Jerusalem as slaves to the Greeks, to remove them far, far from their own
 7 country. So now I stir them up from the lands where you sold them; I will avenge your action
 8 on your own heads by selling your sons and daughters into the hands of the Judeans, and they shall sell them as slaves to the Sabæans, a remote nation (so the Eternal decrees).
 9 Proclaim this to the nations: 'Let it be war! Rouse up your warriors,
 muster your fighting men, march!
 10 Hammer your ploughshares into swords,
 your pruning-hooks into lances. Let your weaklings think them warriors,
 let your cowards think them heroes!'
 11 Let the nations rouse themselves and march to Judgment Valley,
 12 for I will sit in judgment there, on all the nations round.
 13 In with the sickle!—
 the harvest is ripe!

Come, tread the winepress,
 tread it,
 it is full;
 the troughs are overflowing
 with their wickedness.

What a din of hordes, what a din 14
 within the valley of the Verdict! For the Eternal's day is near,
 within the valley of the Verdict. Dark the sun and moon, 15
 the stars have ceased to shine, and the Eternal thunders out of 16
 Sion,
 loudly from Jerusalem;
 heaven and earth are shaking, but the Eternal is a refuge for
 his own folk,
 a stronghold for the sons of Israel.

'Twill teach you that I am the 17
 Eternal One, your God,
 dwelling in Sion, on my sacred hill;
 Jerusalem shall be inviolate then,
 never shall aliens invade her again.

Then thus shall it be: 18
 the mountains shall drip wine, the hills shall be aflow with milk,
 and all the brooks of Judah run with water;
 from the Eternal's house shall pour a stream
 to water the wady of Acacias. Egypt shall be lying desolate, 19
 Edom a desert stretch, for their outrage to the men of
 Judah,
 for innocent blood shed within 21
 their land,
 blood that I avenge at last; but Judah shall for ever be in- 20
 habited,
 Jerusalem from age to age,
 and evermore the Eternal 21
 dwells in Sion.

AMOS

1 Words of Amos, who belonged to the shepherds of Tekoa—his visions of Israel during the reign of Uzziah king of Judah and during the reign of Jeroboam son of Joash, king of Israel, two
2 years before the earthquake. He said:

When the Eternal thunders out of Sion,
loudly from Jerusalem,
then are the pasture-lands woe-begone,
the ridge of Karmel withers.

3 The Eternal declares:
“After crime upon crime of Damascus
I will not relent,
for they crushed and tortured Gilead;
4 so I fling fires of war on Hazael’s house,
to burn up Benhadad’s palaces,
5 I shatter the defences of Damascus,
I wipe out chieftains from the vale of Aven,
the sceptred king from Beth-Eden,
and Aram’s folk shall be exiled to Kir—
by order of the Eternal!”

6 The Eternal declares:
“After crime upon crime of Gaza
I will not relent,
for they would bear off a whole population
and sell them into slavery to Edom;
7 so I fling fires of war on Gaza’s walls,
to burn up its palaces,
8 I wipe out the chieftains from Ashdod,
the sceptred king from Ashkelon,

I strike my blows at Ekron,
till the last of the Philistines perish—
by order of the Lord Eternal.”

[[The Eternal declares: **9**
“After crime upon crime of Tyre
I will not relent;
for they would sell a whole population to Edom,
with no thought for their bond of brotherhood;
so I fling fires of war upon the **10**
walls of Tyre,
to burn up its palaces.”

The Eternal declares: **11**
“After crime upon crime of Edom
I will not relent;
for sword in hand he pursued his brother,
stifling all pity,
he held to his anger
and cherished his wrath;
so I fling fires of war on Teman, **12**
to burn up Busaireh’s palaces.”]]

The Eternal declares: **13**
“After crime upon crime of the Ammonites
I will not relent;
for, as they extended their frontiers,
they ripped open women with child in Gilead;
so I set fire to Rabbah’s walls, **14**
to burn up its palaces,
amid shouts on the day of battle,
amid storming on the day of blasts,
till their king is carried off to **15**
exile,
he together with his nobles—
by order of the Eternal.”

The Eternal declares: **2**
“After crime upon crime of Moab

I will not relent;
 for they burned to lime the king
 of Edom's bones;
 2 so I fling fires of war on Moab,
 to burn up Keriyyoth's palaces,
 amid shouts and the blare of
 trumpets;
 3 I wipe out their monarch
 and slay all his nobles with
 him—
 by order of the Eternal."

4 [[The Eternal declares:
 "After crime upon crime of
 Judah
 I will not relent;
 for they have rejected the Eter-
 nal's ruling,
 his directions they have dis-
 obeyed,
 led astray by their false gods,
 by idols that their ancestors had
 followed;
 5 so I fling fires of war on Judah,
 to burn up the palaces of Jeru-
 salem."]]

6 The Eternal declares:
 "After crime upon crime of
 Israel
 I will not relent,
 for they sell honest folk for
 money,
 the needy for a pair of shoes,
 7 they trample down the poor like
 dust,
 and humble souls they harry;
 son and father go in to the same
 girl
 (a profanation of my sacred
 shrine!),
 8 they loll on garments seized in
 pledge,
 by every altar,
 they drink the money taken in
 fines
 within the temple of their God.
 10 Yet it was I who brought you up
 from Egypt's land;
 for forty years I led you through
 the desert,

to occupy the Amorite land,
 felling the Amorite before you— 9
 though he towered like a cedar,
 strong as an oak,
 I felled him, fruit above
 and root below;
 I raised up sons of yours as 11
 prophets,
 and young men to be Nazirites.
 Is it not so, O Israel?—
 the Eternal asks you.
 But you gave Nazirites wine to 12
 drink,
 and prophets you forbade to
 prophesy.
 So now I make your steps col- 13
 lapse,
 as a cart collapses, laden with
 sheaves;
 and flight shall fail the swift, 14
 the sturdy shall not hold their
 own,
 the warrior shall not escape
 alive,
 the archer shall not stand his 15
 ground,
 quick-footed men shall not get
 clear,
 horsemen shall not escape,
 and even the stalwarts in the 16
 ranks
 shall strip and run upon that
 day—
 this by order of the Eternal."

Listen to this charge of the **3**
 Eternal against you, sons of
 Israel, against the whole race
 that I brought up from the land
 of Egypt:
 You alone, of all men, have I 2
 cared for;
 therefore I will punish you for
 all your misdeeds.

Do two men travel together, 3
 unless they have planned it?
 Does a lion in the jungle roar, 4
 unless he has some prey?
 Does a young lion growl in his
 lair, unless he has made a
 capture?

5 Does a bird drop into the trap,
unless the trap is baited?

Does the trap spring up, unless
there is something to catch?

6 Do not townsfolk tremble, when
the alarum is blown?

Can trouble befall a town, unless
the Eternal is at work?

7 The Lord Eternal never does
anything

without telling his servants the
prophets.

8 When the lion roars, who does
not shudder?

When the Lord Eternal speaks,
who can but prophesy?

9 Proclaim this in the palaces of
Assyria
and in the palaces of Egypt's
land:

"Muster on Samaria's hills,
look at the rife disorders there,
at all the oppression in their
midst;

10 they know not how to deal
justly,
they plenish their palaces by
violence and robbery."

11 Therefore, the Lord Eternal
declares,
the Foe shall overrun the land,
laying your forts level,
plundering your palaces.

12 The Eternal declares:
As a shepherd snatches from a
lion's mouth
no more than two bones or a rag
of an ear,
so scarcely shall the Israelites be
rescued,
who loll on corners of diwans
within Samaria,
on silken cushions of a couch.

15 I strike down winter-house and
summer-house together,
and ivoried houses perish—
ay, many a house is swept
away:

by order of the Eternal.

13 Listen, testify against the

house of Jacob, says the Lord
Eternal, the God of hosts, that 14
when I punish Israel for his
iniquities,

I will punish the Bethel altars
on that day,

till the knobs of the altar are
cut away,

dropping to the ground.

Listen to this, you cows of 4
Bashan,

you women in high Samaria,
you who defraud the poor and

are hard on the needy,

who tell your husbands, 'Let us
have wine to drink!'

As sure as I am God, the Lord 2
Eternal swears,

your day is coming,
when you will be dragged out

with prongs,

the last of you with fish-hooks;
out you go, through breaches in 3

the walls,

each of you headlong,
chased to mount Hermon—
by order of the Eternal.

Go to Bethel, go on with your 4
sins!

pile sin on sin at Gilgal!

ay, sacrifice in the morning,

and every third day pay your
tithes,

burn your dough as a thank- 5
offering,

announce your freewill gifts—

oh, make them public,

for you love that, you Israelites!

The Lord Eternal declares:

"My way has been to starve your 6
towns

and to spread famine over all the
land;

yet, says the Eternal, yet
you would not come back to me.

I kept the rain from you, 7
three months before harvest;

- I would send rain on one town
and hold it from another,
one patch would get rain,
and the rainless patch dried up,
8 till two or three towns would
crawl to another
in quest of water, all in vain;
and yet, says the Eternal, yet
you would not come back to me.
- 9 I smote you with blight and
mildew,
I wasted your gardens and vine-
yards,
the locust spoiled your fig-trees
and your vines;
yet, says the Eternal, yet
you would not come back to me.
- 10 I sent you an Egyptian plague,
I cut your soldiers down
with the flower of your steeds,
till the stench of your camp
rose to your nostrils;
and yet, says the Eternal, yet
you would not come back to me.
- 11 I sent you a shattering earth-
quake,
like God's own shattering of
Sodom and Gomorrah,
till you could only escape
like charred sticks snatched
from the fire;
and yet, says the Eternal, yet
you would not come back to me.
- 12 So now I will deal with you,
O Israel, thus . . . Since
thus I deal with you, O Israel,
13 prepare to meet your God; for it
is he who forms the mountains
and creates the wind and reveals
His inner mind to man, he who
makes the dawn and darkness,
who marches over the heights of
earth—his name is the Eternal,
5 God of hosts; he it is who
made the Pleiades and Orion,
who turns black darkness into
dawn and darkens day again
into the night, who summons
floods and pours them on the
earth; his name is the Eternal—
he flashes ruin on the mighty, 9
till their forts fall to the ground.
- Listen to this word of mine 1
against you, house of Israel,
listen to this dirge:
'Fallen, fallen, never to rise, 2
is maiden Israel;
low on her own land she lies,
with none to raise her.'
For the Lord Eternal has de- 3
clared that the town which
marched out a thousand strong
will have only a hundred men
left, and the town which
marched out a hundred strong
will have only ten men left."
- Here is the Eternal's message 4
for the house of Israel:
Seek me and you shall live,
seek not Bethel, 5
go not to Gilgal,
cross not to Beêrsheba
(for Gilgal shall have a galling
exile,
and Bethel sink to be bethral);
seek the Eternal and live, 6
lest he set Joseph's house ablaze
with fire
that none can quench in Israel.
- You who make justice a bitter 7
thing,
trampling on the law,
hating a man who exposes 10
you,
loathing him who is honest with
you!—
for this, for crushing the weak, 11
and forcing them to give you
grain,
houses of ashlar you may build,
but you shall never dwell in
them;
vineyards you may plant,
but you shall drink no wine from
them.

12 I know your countless crimes,
your manifold misdeeds—
browbeating honest men, ac-
cepting bribes,
defrauding the poor of jus-
tice.

13 (It is a time when the prudent
make no protest,
so evil is the time!)

16 But the Eternal speaks,
the God of hosts declares:
“A wail shall ring through all
your squares,
a cry of woe in all your streets,
the very peasants shall be
moved

to wail with those well skilled
in dirges,

17 and in all vineyards there shall
be lamenting,
when I sweep through your
midst,
the Eternal declares.”

18 You long for the day of the
Eternal?

Ah, what will that avail you,
so eager to avert the evil day,
so keen upon injustice?

19 A man runs from a lion,
and a bear springs at him;
he hides indoors, and, resting
his hand on the wall,
a serpent bites him—

20 is not that the day of the Eter-
nal,
danger, not safety,
pitch dark, and not a ray of
light?

21 Your sacred festivals? I hate
them, scorn them;
your sacrifices? I will not smell
their smoke;

22 you offer me your gifts? I will
not take them;
you offer fatted cattle? I will
not look at them.

23 No more of your hymns for
me!
I will not listen to your lutes.

No, let justice well up like fresh
water,

let honesty roll in full tide.

Was it sacrifice and offering you
brought me,
all the forty years within the
desert, Israel?

So now you must shoulder your
king Sakkut,

and Kaiwan your star-god,
idols you have manufactured;
for into exile I send you, far
beyond Damascus,
the Eternal, the God of hosts,
declares.

[[Seek to be honest, not evil,
and so live;

that the Eternal may be with
you,

as you think he is.

Hate evil and love honesty,
set justice up again;

it may be that the Eternal, the
God of hosts,
may pity those left of the house
of Joseph.]]

Woe to the careless citizens,
so confident in high Samaria,
leaders of this most ancient race,
who are like gods in Israel!—

[[Pass over to Kalneh, look at
it,

then on to great Hamath,
then down to Gath of the Philis-
tines.

Are you any better than these
realms,

is your land larger than theirs?]]

lolling on their ivory diwans,
sprawling on their couches,
dining off fresh lamb and fatted
veal,

crooning to the music of the
lute,

composing airs like David him-
self,

lapping wine by the bowlful,
and using for ointment the best
of the oil—

with never a single thought
for the bleeding wounds of the
nation.

7 So now they must head the
exiles;
that dissolute crew shall dis-
appear—
by order of the Eternal, the God
of hosts.

8 The Lord Eternal has sworn by
his own life,
“I loathe the pride of Jacob,
his palaces I hate;
I will abandon the city and all it
holds,

11 the mansion to be pulled to
pieces,

the small house to be shattered.

9 [[And it shall be that if ten men
are left within a house, they

10 shall die. If some survivor who
brings out their bodies from the
house for burial calls to a woman
in the corner, ‘Are there any
left alive?’ she will answer, ‘No!
They all did sinfully.’ She will
cry, ‘Call upon the Eternal!’]]

12 Shall horses race over crags,
or oxen plough the sea,
that you make a poison of
justice,
a bitter, deadly thing?

13 You are so proud of Lo-
Debar,
you think you captured Kar-
naim by your own strength.

14 But I am rousing against you a
nation,

O house of Israel,
says the Eternal, the God of
hosts,
and they shall harry you
from the pass of Hamath to the
wady of the Arâbah.”

7 Then the Lord Eternal
showed me this,
showed me himself forming a
brood of locusts,

just as the spring-crops were
coming up,
when the royal crop had been
mowed.

As they devoured all the green 2
growth, I cried,
“Have mercy, Lord, have mercy!
How can Jacob recover?—he has
so little.”

Then the Eternal did relent, 3
the Eternal said, “This shall
not be.”

The Lord Eternal showed me 4
this,

showed me himself calling down
fire

to burn up the great deep,
to burn up the tilled land.

“Cease, Lord, oh cease,” I cried, 5
“How can Jacob recover?—he
has so little.”

Then the Eternal did relent, 6
the Eternal said, “This shall not
be.”

The Lord Eternal showed me 7
this,

showed me himself standing
beside a wall,

a plumb-line in his hand.

The Eternal said to me, 8
“Amos, what do you see?”

“A plumb-line,” I replied.

The Eternal said, “With a
plumb-line I test my peo-
ple;

never again will I pardon them,
but Isaac’s heights shall be laid 9
waste,

the shrines of Israel shall be
ruined,

and I will attack Jeroboam’s
house with the sword.”

Then the priest at Bethel, 10
Amaziah, sent word to Jero-
boam king of Israel: “Amos is
conspiring against you in the
very midst of Israel, and the
country cannot bear what he is

- 11 saying. This is what he says, that Jeroboam is to die by the sword, and Israel to go into exile, far from its own country.”
- 12 Amaziah also told Amos, “You dreamer! Be off to Judah and earn your living there; play the
- 13 prophet there, but never again at Bethel, for it is the royal shrine, the national temple.”
- 14 But Amos answered Amaziah, “I am no prophet, no member of any prophets’ guild; I am only a shepherd, and I tend
- 15 sycomores. But the Eternal took me from the flock; the Eternal said to me, ‘Go and prophesy to my people Israel.’
- 16 Now then, listen to what the Eternal says. You say that I am not to prophesy against Israel, to drop no word against
- 17 the house of Isaac. The Eternal says, ‘Your wife shall be a harlot in the town, your sons and daughters shall fall by the sword, your farm shall be divided up, and you yourself shall die in a foreign land; for Israel is indeed to be led off to exile, far from its own country.’”

8 The Lord Eternal showed me this:

a basket of ripe fruit.

2 Then said he,

“Amos, what do you see?”

“A basket of ripe fruit,” said I; and the Eternal said to me,

“So is the doom ripe for my people Israel; never again will I pardon them.”

4 Listen to this, you men who crush the humble,

and oppress the poor,

5 muttering, “When will the new-moon be over,

that we may sell our grain?

When will the sabbath be done, that our corn may be on sale?”

(small you make your measures, large your weights, you cheat by tampering with the scales)—

and all to buy up innocent folk, 6 to buy the needy for a pair of shoes,

to sell the very refuse of your grain.

The Eternal has sworn by the 7 pride of Jacob,

“Never will I forget what you have done.”

[[For all this shall not the land 8 have to shake,

and every dweller mourn?

Shall it not all rise up like the Nile,

and sink like Egypt’s flood?]]

Upon that day, the Lord Eter- 9 nal declares,

I will make the sun go down at noon,

and darken the earth in broad daylight,

turn your festivals into mourn- 10 ing,

and your ditties into dirges; the temple hymns shall change 3 to howls,

as corpse on corpse is flung out with a “Hush!”

Upon that day, the Lord Eternal declares,

I will make every loin wear sack- 10 cloth,

and every head be shaved in mourning,

I will make you lament as for an only son—

a day of utter bitterness.

The time is coming, says the 11 Lord Eternal,

when I will send a famine on the land,

no famine of bread, no drought of water,

but of hearing the word of the
Eternal,
12 till men go wandering from sea
to sea,
and run from north to east,
in quest of the Eternal's word—
and all in vain.
13 On that day they shall faint,
faint, fall, and never rise again,
the maidens fair and stalwart
youths,
14 who swear by the god at Bethel,
who say, "As your god lives,
O Dan!"
or, "As your Patron lives, Beêr-
sheba!"

9 I saw the Lord standing be-
side the altar;
"Strike the pillars on the top,"
said he,
"that the ceiling may be shaken,
break them on the heads of all
the worshippers;
those who are left I will slay
with the sword,
not one shall escape as he
flees,
not one survivor shall get clear
away.
2 Though they were to break
through to Death-land,
I would pull them out:
though they were to climb up
to heaven,
I would drag them down:
3 though they were concealed on
Karmel's summit,
I would find and fetch them:
though they were to hide from
me under the sea,
I would bid the Dragon bite
them:
4 though they went into exile in
front of their foes,
I would command the sword
to slay them.

My eye will be upon them
for evil, not for good.

5 ['Tis the Eternal, Lord of hosts,

at whose touch the earth trem-
bles,
and every dweller wails,
as it all rises like the Nile
and sinks like Egypt's flood;
'tis he who builds his chambers 6
high in heaven
and rests his Vault upon the
earth,
who summons floods and pours
them on the earth—
the Eternal is his name.]]
What are you more than Ethio- 7
pians, to me,
ye Israelites, the Eternal asks?
I brought up Israel from Egypt?
yes,
and Philistines from Crete,
from Kir the Aramæans.
Mine eyes are on the sinful 8
realm,
to wipe it off the earth.

[[Only I will not wipe out all the
house of Jacob,
the Eternal promises.
For I will issue my command 9
to shake the house of Israel
among all nations,
like corn within a sieve,
but not one grain of it shall
fall.
The sword shall slay the sinners 10
of my people,
all who say, "Trouble will
never touch us, never
catch us.'

On that day I will raise again 11
the fallen huts of David,
repair their breaches, mend their
rifts,
rebuild them as in days of
old,
till the people hold what is left 12
of Edom
and of all nations I have con-
quered:
the Eternal has said it,
the Eternal will do it.

- 13 The time is coming, the Eternal
One declares,
when the ploughman overtakes
the reaper,
when he who treads the grapes
will overtake the sower,
when mountains drip with new
wine,
and all the hills are aflow with
milk;
14 when I bring back the exiles of
my people Israel,
to build waste towns and dwell
in them,
to plant vineyards and drink
their wine,
to lay out gardens and to eat
their fruit.
In their own land I will plant 15
them,
nevermore to be uprooted
from the land I give to them—
so the Eternal promises, your
God.”]]

OBADIAH

- 1** The vision of Obadiah. This is what the Lord Eternal has to say to Edom—the tidings we heard from the Eternal, as an envoy went through the nations with his summons to rise and make war on her.
- 2** “I will make you least among the nations,
deeply despised by men.
- 3** Your pride of heart has played you false,
perched in your fastness of the rocks,
you who built your home so high,
thinking none could pull you down.
- 4** Nest high as any eagle,
nest up among the very stars—
but I will pull you down, says the Eternal.
- 5** What a downfall is yours!
Had thieves come to you, robbers in the night,
would they have stolen more than they required?
Had gatherers of grapes come to you,
would they not have left some gleanings?
- 6** But what a ransacking of Edom!
what a rifling of her treasures!
- 7** You are driven to the very border;
all your allies have betrayed you,
your confederates have dislodged you,
laying plots to discomfit you,
plots you had no wit to see.
- 8** Will not that be the day, says the Eternal,
- when I wipe out all the astute from Edom,
and the shrewd men from Esau’s ranges?
Teman, even your heroes will be terrified!
’Twill be a clean sweep of all Esau.
- ’Tis for the outrage to your brother Jacob
you are disgraced, destroyed!
For when you stood aloof,
as foreigners bore off his goods,
as aliens invaded him and cast lots for Jerusalem,
you were as one of them.
Never should you have gloated over your brother’s fate
on his day of disaster,
never have exulted over the men of Judah
upon their day of ruin,
never have laughed aloud on the day of distress;
never should you have entered the gates of my people
on the day of their calamity,
never have gloated over their agony
on the day of their calamity,
never have looted their goods on the day of their calamity,
never have stood at the passes to cut off their fugitives,
never betrayed their survivors,
on the day of distress.
- As you did then, so it is done to you:
your deeds recoil on your own head.
- Yes, the day of the Eternal is at hand, with doom for all the nations.

16 You on my sacred hill have
 drunk the cup,
 and so shall every nation drink
 it at my hand,
 drink it and stagger and
 vanish.

17 But your survivors shall hold
 Sion hill,
 and it shall be inviolate;
 the house of Jacob shall regain
 their heritage.

18 For the house of Jacob shall be
 fire,
 and Joseph's house a flame,
 with Esau's house like straw
 to be kindled and con-
 sumed,

till not a soul is left of Esau's
 house—

by order of the Eternal.
 They shall hold the Negeb 19
 (Esau's ranges), the lowlands
 of the Philistines, the hill-
 country (both Ephraim's dis-
 trict and Samaria's), and Gilead
 of the Ammonites; exiles from 20
 Halah and the Habor shall hold
 Phœnicia as far as Zarephath,
 and the exiles of Jerusalem who
 are in Sephârad shall hold the
 towns of the Negeb, marching 21
 to Sion hill for victory and
 vengeance upon Esau's ranges.
 So shall the Eternal reign."

JONAH

1 This message from the Eternal came to Jonah the son of
 2 Amittai: "Go to Nineveh, that great city, and thunder in their ears that their wickedness is
 3 known to me." But Jonah went away to fly to Tartessus, from the presence of the Eternal; he came down to Jaffa, and when he found a ship there sailing for Tartessus, he paid his fare and went on board to reach Tartessus with the crew, avoiding the presence of the
 4 Eternal. But the Eternal flung a furious wind upon the sea; there was a heavy storm at sea, and the ship thought she would
 5 be broken. The sailors were scared; each cried to his own god, and they flung the tackle of the ship overboard, in order to lighten her.

Now Jonah had gone below
 6 and was lying fast asleep. The captain came upon him, and said to him, "What are you doing asleep? Get up and call upon your god! Perhaps he will give a thought to us and save us."
 7 Then they said, one to another, "Come on, let us cast lots to find out who has brought this trouble upon us." So they cast lots, and the lot fell on
 8 Jonah. They asked him, "Tell us now, what are you doing here? Where do you come from? What is your country, and what is your nation?" So he told them, "I am a Hebrew, I worship the Eternal, the God of heaven, who made the sea and the dry land." Then the
 9 men said to him in terror, "Whatever have you done?" (for they discovered that he was flying from the Eternal; Jonah

had told them that). They 11 said, "What are we to do with you, to make the sea calm?" (for the seas were running higher and higher). "Take me and 12 throw me into the sea," he said; "that will bring a calm. I see that it is I who have brought this storm upon you." But the 13 men dug in their oars, to row the ship to land. Only, they could not, for the seas ran higher and higher against them. So they cried to the Eternal, 14 "O Eternal, we beseech thee, let us not perish for taking this man's life; punish us not for a murder. Thou hast thyself brought this about, O Eternal." Then, lifting Jonah, they flung 15 him into the sea; the sea ceased from its fury, and the 16 men, in great awe of the Eternal, sacrificed to him and made vows to him.

Now the Eternal ordered a 17 great fish to swallow Jonah, and for three days and three nights Jonah lay in the belly of the fish. From the belly of the fish Jo-
 nah prayed thus to the Eter- 2
 nal his God:

"Out of my anguish I called to 2 the Eternal,
 and he answered me;
 from the belly of Death I cried,
 and thou didst hear my voice.
 Thou hadst flung me down, deep 3 in the sea;
 the floods rolled round me,
 all thy breakers and billows swept over me;
 I thought I was flung out of thy 4 sight,
 never to see thy sacred shrine again.

5 The waters closed to choke me,
the deep rolled round me,
seaweeds wrapped my head,

6 I sank to the very roots of the mountains,
to a land where bars shut behind me for ever.

But from the pit thou didst lift my life,

O Eternal my God.

7 When I lay fainting,
I remembered the Eternal,
and my prayer reached thee,
reached thy sacred shrine.

8 Those who heed vain idols leave their real refuge,

9 but I will sacrifice to thee with loud thanksgiving;
what I have vowed I will perform,

for 'tis the Eternal who delivers."

10 Then the Eternal spoke to the fish, and it threw up Jonah on

3 the dry land. For the second

2 message to Jonah: "Go to Nineveh, that great city, and pro-

3 claim there what I tell you." So Jonah rose and went to Nine-

veh, as the Eternal ordered. Nineveh was a great, great

city, three days' journey across, from one side to an-

4 other; Jonah made his way into it for one day, and

then began to shout, "Forty days more and Nineveh falls!"

4 He then went outside the city

5 to the east, where he made a hut for himself and sat down

under it in the shade, to see what would happen to the city.

3 But the folk of Nineveh be-

5 lieved God; they proclaimed a fast and put on sackcloth, from

6 the highest to the lowest. When the news reached the king of

Nineveh, he rose from his throne, doffed his royal robe,

covered himself with sackcloth, and sat down in ashes. He also 7 sent heralds to cry through Nineveh: "By order of the king and his nobles! Neither man nor beast, neither cattle nor sheep, shall taste anything, food or drink; they must put on 8 sackcloth and call earnestly on God. Everyone must turn from his evil life and from the violence he has in hand. Who 9 knows if God will not relent and turn from his hot anger, to save us?"

When God saw what they 10 were doing, and how they

turned from their evil life, God did relent; he decided not to

inflict the punishment he had said he would inflict upon them.

This vexed Jonah mightily. He was angry, and he prayed 4 2

to the Eternal: "Ah, Eternal

One, did I not say so, when I was still at home? That was why I

fled to Tartessus. I knew thou wert a gracious and pitiful God,

slow to be angry, rich in love, and ready to relent! Now then, 3

O Eternal, take my life away. Better death than life!" "Are 4

you right to be angry?" said the Eternal.

The Eternal then made a 6

gourd spring up, to shade his head (that Jonah might have

ease). Jonah was mightily glad of the gourd. But next morning, 7

at dawn, God made a worm which gnawed the gourd till it

withered, and at sunrise God 8

sent a sweltering east wind; the sun beat on the head of Jonah,

till he fainted and longed to be dead. "Better death than life!"

he cried.

Then God asked Jonah, "Are 9

you right to be angry over the gourd?" "Yes," said Jonah,

"mortally angry." So the 10

Eternal said to him, "You are sorry about the gourd, though you spent no toil upon it, you never made it grow—a gourd that sprang up in a night and
II perished in a night! And am I not to be sorry for that great city, Nineveh, with over a hundred and twenty thousand infants in it who know not their right hand from their left, and with all its cattle?"

MICAH

1 The message of the Eternal that came to Micah of Morêsheth during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah—his visions of Samaria and Jerusalem.

2 Attend, all nations,
listen, O earth and all on earth!
The Eternal has a warning for you,
the Lord from his sacred temple
on high.

3 Look, the Eternal descends from his place,
he strides on the heights of the earth!

4 Mountains melt away before him,
valleys split asunder,
like wax before a fire,
like water pouring over a fall—

5 “and all this for Jacob’s transgression,
for the sins of the house of Judah!

Jacob’s transgression? is it not in Samaria?

Judah’s sin? is it not in Jerusalem?

6 So I will have Samaria ploughed up,
planted out with vines;
her stones I will pour down into the valley,

and lay bare her foundations,
7 shattering all her metal gods,
burning all her idols,
and ruining her shrines—
once the prize of faithless living,
now the prey of faithless foes.”

8 I will bewail this and lament,
I will go barefoot and unclad,
howling like a jackal,
wailing hoarsely like an ostrich;

9 for Samaria’s is a deadly stroke,

her doom shall reach to Judah,
to the very gates of my own folk,
even to Jerusalem.

Weep tears at Teartown (Bochim),

grovel in the dust at Dustown (Beth-opphrah)

fare forth stripped, O Fairtown (Saphir)!

Stirtown (Zaanán) dare not stir,
Beth-êsel

and Maroth hopes in vain;
for doom descends from the

Eternal
to the very gates of Jerusalem.

To horse and drive away, O Horsetown (Lakhish),

O source of Sion’s sin,
where the crimes of Israel centre!
O maiden Sion, you must part with

Morêsheth of Gath;
and Israel’s kings are ever balked
at Balkton (Achzib).

I will march the conqueror on you yet,

O men of Mareshah;
and Israel’s pomp shall perish utterly.

Israel, shave your head and hair,
in mourning for your children dear,

shave it like a vulture’s, bare;
for they are lost to you.

Woe to men who on their beds
some mischief plan,
and carry it out when morning comes,

because they can!—
coveting fields and seizing them,
coveting houses and snatching them,

crushing yeomen and their
homes, *and destroyed*
smallholders and their livings.

- 3 "Therefore," the Eternal declares,
"I plan something, plan a fate
from which you cannot shake
you free,
nor rid you of its crushing
weight:
so evil is the time.
4 Then shall you be taunted,
as this dirge is chanted:
'Undone! we are undone!
The soil of our folk is parcelled
out,
past all restoring;
our captors are dividing up our
fields.'"
5 "For talk like that you lose your
share
in the community of the Eternal!
6 Stop it," they cry,
"such harping is not prophecy;
no shameful fate can e'er o'er-
take the house of Jacob.
7 Is the Eternal's temper quick?
Is that how he would act?
Are not his words to Israel
kind?"
11 The prophet for such folk
would be some empty fellow
and a liar, *for he said*
who promised to prophesy of
wine and spirits!
8 You are the worst foes of my
folk,
attacking peaceful men,
and plundering quiet passers-by,
9 evicting women from their
happy homes,
branding their babes with slav-
ery.
10 Away with you! begone!
this is no place for you!—
depravity
shall ruin you beyond all rem-
edy.

I said also:
Listen, now, leaders of Jacob, **3**
judges over the house of Israel;
you haters of right and lovers of 2
wrong,
is not a sense of justice due
from you?
But they devour my people's 3
flesh
and strip them of their skin,
laying bare their very bones,
chopping them up like flesh for
the pot,
like meat in a cauldron.
One day they shall cry to the 4
Eternal,
but he will never heed them;
he will hide his face from
them,
for the crimes they have com-
mitted.

"And as for the prophets," the 5
Eternal says,
"who lead my folk astray,
who cry 'All's well!' if they get
food to eat,
and open war on any who deny
them—
it shall be night for you, devoid 6
of vision,
so dark that you cannot divine;
the sun shall set upon the
prophets,
daylight shall darken over them,
till seers are shamed, 7
and the diviners blush,
in mourning, all of them,
because no answer comes from
God."

But I am full of strength and 8
skill and courage,
inspired by the Eternal,
to let Jacob know its crimes,
and Israel its sins.
Leaders of Jacob, listen to this, 9
you judges over the house of
Israel,
who spurn at justice and twist
equity,

10 who build your Sion up with
bloodshed
and Jerusalem on crime,
11 judges passing verdicts for a
bribe,
priests pattering oracles for pay,
prophets divining for money,
and all the while relying on the
Eternal,
saying, "Surely the Eternal is
among us;
no evil can befall us!"
12 Therefore on your account
shall Sion be ploughed up like a
field,
Jerusalem shall become a heap
of ruins,
the temple-hill merely a wooded
height.

* * *

4 In after days it shall be
that the Eternal's hill shall
rise,
towering over every hill,
and higher than the heights.
2 Nations shall stream to it,
and many a people shall ex-
claim,
"Come, let us go to the Eternal's
hill,
to the house of Jacob's God,
that he may instruct us in his
ways,
to walk upon his paths."
For instruction comes from
Sion,
and from Jerusalem the Eter-
nal's word.
3 He will decide disputes of many
races,
and arbitrate between strong
foreign powers,
till swords are beaten into
ploughshares,
spears into pruning-hooks;
no nation draws the sword
against another,
no longer shall men learn to
fight,
4 but live each underneath his
vine

and underneath his fig-tree,
in terror of no one:
for so the lips of the Lord of
hosts decree.
[[All nations may live loyal, each 5
to its own god,
but we will live ever loyal to our
God the Eternal.]]

On that day, the Eternal prom- 6
ises,
I will collect the stragglers,
I will gather the outcast whom
I once afflicted;
I will make the lame the nucleus 7
of a nation,
make the sick into a power,
with the Eternal reigning over
them on Sion hill,
henceforth and for all time.

and, gather
I will collect ~~all~~ Jacob, 2 12
gather Israel's survivors,
all together like sheep in a fold,
like a flock in its pasture,
with the stir and noise of num-
bers;
the bell-wether opens the way 13
for them,
and out they pour and pass,
led as by their King,
by the Eternal at their head.

O watch-tower of the flock, 4 8
O height of maiden Sion,
the dominion of yore
shall be yours once more,
the royal power of Israel.

Why then do you wail aloud? 9
Is it for lack of a king,
for the loss of a royal guide,
that you are in this agony?
[[Writhe and scream, O Sion, 10
like a woman in her travail;
for soon you must leave the city
to live in the open;
you have to go to Babylon;
but there you shall be rescued,
there the Eternal will deliver
you from your foes.]]

11 Many a nation now musters
against you,
thinking to gloat over Sion
desecrated, defeated;

12 little they know the Eternal's
plan,
little they understand how he
is gathering them as sheaves for
threshing.

13 "Maiden Sion, up and thresh!
I will make you horns of iron,
hoofs as hard as bronze,
to trample many a people down,
consecrating their spoils to the
Eternal,
their wealth to the Lord of all
the earth;

5 your arm shall triumph over
9 all your foes,
and any enemy shall be
crushed."

1 Now you may gash yourself
in grief;
for siege is laid to you,
blows of insult strike the cheek
of Israel's sheikh.

5 But this will protect us,
when the Assyrian invades our
land,
when he sets foot on our soil;
ample leaders we shall raise
against him,

6 princes ample and enough,
to let Assyria feel the sword
and drive the bare blade over
Nimrod's land,
rescuing us from the Assyrian,
when he invades our land
and sets foot on our territory.

2 O Bethlehem Ephrathah,
tiniest of townships in all Judah,
out of you a king shall come
to govern Israel,
one whose origin is of old,
of long descent

3 [[The Eternal leaves them to
themselves, until his mother
gives birth to him; and then the
survivors of his family shall re-

join Israel; return they shall, for 4
by that time his power shall ex-
tend to the ends of the earth]],
one who stands firm and rules
with the strength of the Eternal,
with high authority from his
God the Eternal.

Like dew that drops from the 7
Eternal,

so shall the residue of Jacob be,
among the mass of nations,
like showers upon the grass,
needing no help of man,
no human aid.

Like a lion among beasts of the 8
jungle,

so shall the residue of Jacob be,
among the mass of nations,
like a young lion loose among
the sheep,
that tears and tramples them,
none able to bring rescue.

"On that day," the Eternal 10
declares, "I will cut off your
war-horses and destroy your
chariots, I will root out the 11
towns of your country and ruin
all your fortresses; I will deprive 12
you of your sorcery—you must
have no more wizards; I will cut 13
out of you idols and sacred
stones—you must no longer
worship things you manufac-
ture; I will uproot your sacred 14
poles and destroy your images
[[and in wrath and fury I will in- 15
flict unheard-of punishment
upon pagans]]."

* * *
Listen, the Eternal will have 6
his indictment urged

in presence of the mountains,
in hearing of the hills!

Listen to the Eternal's charge, O 2
mountains,

hear it, O foundations of the
earth;

for the Eternal arraigns his
people,
and indicts Israel.

3 "My people, what have I done
to you?
Tell me, how have I injured you?
4 Did I not bring you up from
Egypt's land?
Did I not set you free from
slavery?
Did I not send Moses, Aaron,
Miriam, to lead you?
5 My people, what did Balak
plan?
And how did Balaam answer
him?
Ah, remember it all, from first
to last,
from Shittim to Gilgal,
that you may understand the
Eternal's saving power."

6 How shall I enter the Eternal's
presence,
and bow before the God of
heaven?
Shall I come to him with sacri-
fices,
with yearling calves to offer?
7 Would the Eternal care for rams
in thousands,
or for oil flowing in myriad
streams?
Shall I offer my first-born son
for my sin,
fruit of my body for guilt of my
soul?
8 O man, he has told you what is
good;
what does the Eternal ask from
you
but to be just and kind
and live in quiet fellowship with
your God?

9 Hark, 'tis the Eternal calling to
the city:
"Listen, O clan of Judah, O
council of citizens—
12 hard and harsh are the classes,
deceitful are the masses,
with mouths full of falsehood.
10 Can I forget what rogues have
hoarded,

and these accursed scant meas-
ures?
Can I condone wrong balances 11
and short weights in the trader's
bag?
Nay, nay; I will be striking you 13
with ruin for your sins;
you may eat, but you shall 14
never be satisfied,
feeling an inward void;
you may store, but you shall
never save,
and what you save I let the
sword sweep off;
you may sow, but you shall 15
never reap;
you may crush olives, but you
shall never get oil;
you may make vintage, but you
shall drink no wine.
For you are following Omri's 16
customs,
and all the practices of Ahab's
house,
living by their policy;
so I make you a horror,
and your folk a scorn,
to bear the derision of pagans."

Alas for us, alas!
As when the fruit is gathered, 7
and the vintage gleaned,
there is no bunch of grapes to
eat,
no choice morsel of a fig,
so the devout have vanished 2
from the land,
not one honest soul remains;
everyone lurks for bloodshed,
each man preys upon his fellow.
They have quick fingers for foul 3
play;
the judge must handle a bribe,
the high official acts as he
pleases,
and between them they baffle
justice.
The best of them are no better 4
than briars,
the straightest are like thorns
twisted in a hedge.

- Their hour of punishment is coming;
 it will be wrack and ruin.
- 5 Never trust your fellow,
 never confide in a friend;
 keep your secret close
 from the wife of your own
 bosom.
- 6 For sons insult their fathers,
 girls defy their mothers,
 daughters-in-law defy their
 mothers-in-law,
 and a man's household are his
 enemies.
- 7 As for me, I will look out for the
 Eternal,
 I will await my saviour God;
 my God will aid me.
- 8 Exult not over me, my ene-
 mies;
 though I fall, I rise,
 though I sit in darkness, the
 Eternal is my light.
- 9 For my sin against him,
 the Eternal's anger I must bear,
 until he takes my part
 and vindicates my right;
 then will he bring me out to
 light,
 and I shall see him triumph-
 ing.
- 10 My foes shall be confounded at
 the sight;
 "Where is your God?" they
 sneer to-day,
 but then my eyes will gloat on
 them,
 crushed underfoot like muddy
 clay.
- 11 The day comes for your walls to
 be mended,
 the day for frontiers to be far
 extended,
 12 the day when folk come home to
 you
 from Assyria and from Egypt,
- from Egypt even to the Eu-
 phrates,
 from sea to sea, from range to
 range,
 though all the world lies deso- 13
 late
 in retribution for its pagan
 ways.
- O shepherd, guide thy people, 14
 thine own flock,
 so lonely, lonely like a wild
 patch
 within a garden.
 Let Bashan and let Gilead be
 their pasture
 as in days of old;
 and grant us to behold 15
 wonders as at thy coming out of
 Egypt.
- Let the nations despair of their 16
 might,
 at the sight!
 Let them cover their mouths,
 struck dumb and deaf,
 let them grovel in the dust like 17
 serpents,
 crawling creatures,
 and creep out trembling from
 their holes,
 in terror before thee, our God!
- Who is a God like thee?—for- 18
 giving sins
 and passing over wrong,
 in the survivors of thy folk,
 not holding to thine anger for all
 time,
 delighting to be merciful;
 thou wilt have pity upon us 19
 again,
 and wash off our iniquities.
 Thou wilt sink all our sins deep
 in the sea;
 thou wilt prove faithful to 20
 Jacob
 and loving to Abraham,
 as from of old thou hast sworn to
 our fathers.

NAHUM

- 1** An oracle on Nineveh: the book of the vision of Nahum of Elkosh.
- 2** An indignant, an avenging God is the Eternal,
the Eternal is avenging, full of wrath!
- 3** In storm and tempest he takes his way,
and clouds are the dust of his feet;
- 4** he curbs the sea and dries it up, he parches all the streams;
Bashan and Karmel wither, the bloom of Lebânon fades;
- 5** mountains tremble before him, hills dissolve;
the earth is laid waste before him, the world and all its dwellers.
- 6** Who can stand before his rage, who can endure the heat of his anger?
His fury pours like fire, and rocks are shattered before him.
- 7** To those who wait for him the Eternal is kind,
a stronghold in the day of trouble;
he cares for those who trust in him,
- 8** and rescues them when the floods overflow.
- 3** The Eternal is slow to be angry and rich in love,
but never will the Eternal absolve guilt;
- 8** he makes an end of rebels, and drives his enemies into the dark;
- 9** he has not to take vengeance twice upon his foes,
he makes an end of them.
Why plot against the Eternal?
- 2** The Eternal takes vengeance on his foes,
and retains anger for his enemies:
they are thorns cut and dried, **10**
to be burned up like dry stubble.
- Here is the Eternal's promise: **12**
"Be the great floods ever so full, they shall ebb and vanish away; though I have humbled you, I will humble you no more;
now I will break yon yoke from **13**
your neck,
and free you from your bonds.
Look, there are the messenger's **15**
feet on the hills,
good news and the tidings of peace!
Hold festival, Judah, now do what you vowed—
for never again will the villain invade you,
he is finished and done with;
but the Eternal restores the **2** **2**
vine of Jacob as the vine
of Israel,
that the plunderers plundered, breaking down the branches."
- Did he not come from you, **1** **11**
he with his plot against the
Eternal,
he and his villainous plan?
So this is your doom from the **14**
Eternal:
"Your name shall no more be remembered,
I sweep idol and image from the temple of your god,
I make your grave a dunghill."
- A shatterer has come up **2** **1**
against you!
Man your ramparts,
stand to attention, summon up your strength!
The shields of his heroes are **3**
crimson,

- the soldiers are clad in scarlet,
his armoured chariots gleam like
fire,
and their horses prance at the
muster;
4 his chariots tear through the
open country,
and gallop across the broad
spaces,
flashing like torches,
darting like lightning;
5 then he masses the picked men,
they charge ahead,
they rush to the wall,
and the mantlet is fixed;
6 the water-gates are forced,
the palace is in panic,
7 the queen is stripped and carried
off,
her ladies mourning like doves,
beating their breasts—
8 and Nineveh lies like a pool of
water,
with her folk flowing from her—
“Stand fast, stand fast!” they
cry, but none turns back.
- 9 Loot the silver! loot the gold!
no end to the plunder—
treasures all untold!
10 She is desolate, dreary, drained—
hearts are fainting, knees are
shaking,
anguish settles on all loins,
black fear on all faces.
- 11 What has become of the Lion’s
den,
the lair of the young lions,
whither the Lion withdrew,
and the whelps with none to
scare them?—
12 the Lion who tore enough for his
whelps
and strangled for his mates,
till he filled his lairs with prey,
his dens with mangled car-
cases.
- 13 “I attack you,” says the Lord of
hosts,

“I send up your lair in flames,
and the sword shall devour your
cubs;
I will wipe your prey from the
earth,
and the threats of your envoys
shall be heard no more.”

O city soaked with blood! **3**
crammed with lies and plun-
der—

no end to your ravaging!
Hark! the swish of the whip, **2**
hark! the thunder of wheels,
horses a-gallop, chariots hur-
tling along,
cavalry charging—the flash of **3**
the sword, the gleam of the
lance,
the slain in heaps, dead bodies
piled,
no end to the corpses—men
tripping over the dead!
And all for her harlotries so **4**
lavish,
the Harlot so handsome, a mis-
tress of charms;
nations she lured with her har-
lotry,
and people she bewitched.
“I attack you,” says the Lord of **5**
hosts,
“I will uncover your skirts to
your face,
and expose you naked to nations
and bare to the kingdoms,
to be pelted with filth and dis- **6**
graced,
to stand as a butt for de-
rision,
till all who see you shrink away: **7**
“Ruined is Nineveh,” they say,
“none to lament her;
where can we find her any con-
soling?”

Will you fare better than No of **8**
Amon,
entrenched by the streams of
the Nile,
with waters around her—

her rampart the Nile,
 and waters her wall,
 9 Ethiopia and Egypt her
 strength,
 Put and the Libyans her sup-
 port?
 10 Yet she was exiled, she went
 away captive,
 at every street corner her infants
 were dashed to the ground;
 lots were cast for her leaders,
 and all her nobles put in chains.
 11 So you too will stagger and
 swoon,
 you too will fly for refuge from
 the foe;
 12 all your forts are but fig-trees—
 your defenders the ripe
 figs—
 shake them, they drop into the
 hungry mouth!
 13 The men inside you are but
 women!
 Your bars are burned by fire,
 the gates to your land fly open
 in front of your foe.
 14 Draw water for your siege,
 strengthen your defences:

down with you to the mud,
 trample the clay,
 all hands to the brick-mould!
 But there will the fire devour 15
 you,
 the sword will cut you down!
 Multiply men like locusts,
 multiply men like grasshoppers,
 let your traders be more than 16
 the stars of the heaven!—
 yet locusts spread their wings,
 and your half-breeds are like 17
 locusts,
 your officers like grasshoppers,
 huddling in hedges when the
 day is cold,
 and flying when the sun is up,
 flying none knows where!
 Assyria, your rulers are asleep, 18
 your lords slumber in death!
 Your people are scattered all
 over the hills,
 with none to rally them.
 You are shattered past repair, 19
 wounded to death.
 All who are told of you clap
 their hands over you;
 for whom have you not wronged
 unceasingly?

HABAKKUK

- 1** The oracle, the vision of the prophet Habakkuk.
- 5 Look, faithless creatures,
gaze and be aghast!
for a deed is to be done in your day
that you would not believe, if
you were told it.
- 6 I am rousing the Chaldeans,
that fierce and fiery race,
who march the broad earth over
to seize homes not their own;
7 dire they are and dreadful,
a destructive power,
8 swifter than leopards their horses,
keener their cavalry than wolves
by night,
they swoop from far away
like vultures pouncing on their
prey;
- 9 their host swarms up for havoc,
eager and onward,
sweeping up prisoners like sand;
10 they scoff at kings
and rulers they deride;
a fortress is a sport to them,
they pile their mounds of earth
and capture it—
11 then forward like the wind!
- I would put my plea before my
God.
- 2 O thou Eternal, how long shall
I cry,
and thou wilt never hear?
I complain to thee of wrongs,
and yet thou wilt not help.
- 3 Why make me gaze on misery?
Why must I look on at oppres-
sion?
Under mine eyes outrage and
injury go on,
till strife is stirred and faction;
4 and so Law is benumbed,
justice is never in action—
for evil men hamper the just,
till justice goes awry.
- Art thou not the Eternal from of old,
my God, my Majestic One?—
thou diest not.
Are they a judgment from thee,
O Eternal,
messengers of chastisement?
Thine eyes are too pure to rest 13
on evil,
thou canst not look on at op-
pression.
Why then look on at ruthless
men?
Why then be silent when the
impious
are swallowing up the good?
Thou hast made men like fishes 14
in the sea,
like swarms without a chief;
the impious hook them, haul 15
them up,
sweep them into the net,
and catch them in their seine,
shouting for joy;
in honour of their net they sac- 16
rifice,
and they burn incense to their
seine,
for yielding them so rich a
catch,
and food so plentiful.
Are they to go on drawing the 17
sword,
murdering peoples without pity?
- On my watch-tower I will **2**
stand,
at my post upon the turret,
watching to see what he will say
to me,
what answer he will offer to my
plea.
Then answered the Eternal, 2
“Take down this oracle on your
tablets
plainly, that one may read it at
a glance.

3 The vision has its own appointed hour,
it ripens, it will flower;
if it be long, then wait,
for it is sure, and it will not be late.

4 'Yon impious man! his powers shall fail him;
the good man lasts and lives as he is faithful.

5 Besides that wine beguiles him,
he is a braggart,
restless, rapacious as the grave,
like Death, he never has enough;
he would sweep all nations in,
he would rake in every race.

6 Shall not they all taunt him in chorus,
and shout this satire at him?—

Woe to him who heaps up plunder (ah, how long!),
loading himself with what he must repay!

7 Shall not your victims suddenly arise,
and men awake to make you shake?—

then you shall be their prey.

8 Many a nation you have harried,
so the rest shall harry you,
for the blood you shed, for your devastation
of earth and every town and nation.

9 Woe to him who stores ill-gotten gains,
seeking to set his nest on high,
safe from the clutches of calamity!

10 You have planned the down-
come of your house,
by cutting off many a nation—
so have you forfeited your life.

12 Woe to him who builds a city up
by bloodshed,
founds a town on crime!

For the stone shall cry from the wall,
and the lath from the woodwork
echo the call.

Has not the Lord of hosts ordained,

that "the toil of the nations
ends in smoke,"

and "peoples wear themselves
out for naught":

"'tis the knowledge of the Eternal's glory that shall fill the
earth,

as waters cover the bed of the
sea."

Woe to him who makes his
neighbours drain the goblet
of his fury,

and makes them drunk, to gloat
on their disgrace!

Drink yourself now and stagger,
for the cup in the Eternal's hand
comes round to you,

and shame, not glory, gluts you;
your ravaging of Lebanon shall
crush you,

your slaughtering of beasts shall
break you—

yes and the blood you shed, your
devastation

of earth and every town and
nation.

Woe to him who prays a wooden
thing to "waken,"

bids a dumb stone "rise"!

Can that give any guidance,
cased in gold and silver as it lies,
no breath of life within?

What use is it to carve an
image,

to mould an image—a false
guide?

What use for any moulder to
rely on that,

fashioning idols dumb?

But the Eternal is within his
sacred temple;

hush, all men, he is here!"

* * *

- 3 A prayer of the prophet Habakkuk, in dithyrambic measure.
- 2 We have heard thee, O Eternal,
we have seen thee in action.
Strike now, for the years are passing,
reveal thyself now as the years go by,
amid thy wrath remember to be merciful.
- 3 God comes from Teman,
the Majestic One from Paran hills,
his splendour over all the sky,
his glory filling all the earth;
- 4 his radiance is a lightning blaze,
on either side flash rays
and there he veils his might.
- 5 Before him Pestilence strides,
behind him the burning Plague.
- 6 At his step the earth is shaken,
at his look nations are scattered,
the ancient hills are shattered,
mountains of old sink low,
where he marched long ago,
- 7 scaring the tents of Kushan,
shaking the curtained tents of Midian.
- 15 Over the sea thou stridest with thy steeds;
the mighty waters surge.
- 8 Art angry with the hills, O thou Eternal?
Art wrathful at the sea,
that thou art storming on thy steeds,
upon thy chariots in triumph?
- 9 Thy bow [[the clans bound by an oath]] thou barest,
and the land is torn with streams,
- 10 the hills writhe at thy sight,
floods pour down from the skies,
the torrents roar,
- 11 the sun forgets to rise,
the moon to move,
- before the flashes of thy darting arrows,
before the sheen of the lightning, thy lance.
Thou tramplest earth in fury, 12
threshing the peoples in thine anger,
thou art abroad to rescue thine 13
own nation,
to save thy chosen.
Thou hast unroofed the enemy's house,
hast laid it bare to the foundations;
thy spears have pierced the war- 14
rior chiefs
who stormed out to scatter us—
their joy was to murder us [[poor folk in hiding]].
- The sound of this sets our heart 16
shaking,
we listen with lips a-quiver,
our very bones are breaking,
and as we stand we shiver;
yet calmly we await the day of doom
that dawns upon the folk who would assail us.
- [[Though the fig-tree may not 17
blossom,
though no fruit is on the vine,
though the olive crop has failed,
though the fields give us no food,
though the folds have lost their flocks,
and in the stalls no cattle lie,
yet in the Eternal we will find 18
our joy,
we will rejoice in the God who saves us.
The Lord, the Eternal, is our 19
strength,
he makes our feet sure as the feet of hinds,
helps us to keep our footing on the heights.]]
- From the Choirmaster's collection.
To a string accompaniment.*

ZEPHANIAH

1 The message of the Eternal
which came to Zephaniah the
son of Kushi, the son of Gedaliah,
the son of Amariah, the
son of Hezekiah, during the
reign of Josiah son of Amon,
king of Judah.

2 I will make a clean sweep of the
earth,

the Eternal declares,

3 a clean sweep of man and beast,
of bird and fish

[[idols and ungodly men,
a clean sweep of mankind from
earth]].

4 I will strike at Judah and at all
dwellers in Jerusalem;

I will wipe out the last trace of
Baal from this place,
and the very name of idol-priest-
lings,

5 those who bow upon the roof to
the stars in heaven,

the devotees of the Eternal who
swear by Milkom,

6 those who give up following the
Eternal,

and those who seek not the Eter-
nal, who never consult him;

8 I will punish the officials and the
royal house,

who by their violence and fraud
enrich the palace;

9 I will punish all who leap across
the threshold,

and all arrayed in foreign garb.

10 Hark! a scream from the Fish-
gate,

a wail from the New Town!

Havoc on the Heights,

11 a wail from the Hollow!

For all the traders are undone,
the merchants are wiped out.

12 For I am searching Jerusalem
with a lamp,

to punish careless men, living at
ease,

who think the Eternal never
does anything—
so their goods shall be plun- **13**
dered,

their houses laid in ruins
[[they shall not live in the houses
they build,

nor drink wine from the vine-
yards they plant]].

Hush, 'tis the Lord the Eternal! **7**

The Eternal's day is at hand!

The Eternal has ready a victim
for sacrifice,

and his guests are all prepared.

The Eternal's great day is near, **14**
near, speeding apace!

The Eternal's bitter day is near,
rushing on like a warrior!—

a day of wrath, that day, of woe **15**
and anguish,

a day of stress and distress,
darkness and gloom,

a day of cloud and thunder-
cloud,

a day of trumpet-blast and **16**
battle-cry

against towns fortified and ram-
parts high—

when men must grope like blind **17**
men, desperately,

because against the Eternal they
rebelled;

their blood shall be scattered
like dust,

their flesh like dung;

no silver and no gold avails **18**
to protect them on the day of

the Eternal's anger,
when the fire of his fury con-
sumes the whole earth;

for a full end, ay a fearful
end,

will the Eternal make of all on
earth.

O shameless nation, huddle **2**
and cower,

- 2 ere you become like drifting
 chaff,
 ere the Eternal's blazing anger
 breaks on you,
 ere the day of the Eternal's an-
 ger breaks on you.
- 3 [[Seek the Eternal, all you
 humble folk,
 who do his bidding,
 seek to be honest, seek to be
 humble;
 perhaps you may be hidden
 on the day of the Eternal's
 wrath.]]
- 4 For Gaza shall be deserted, Ash-
 kelon desolate,
 Ashdod stormed by noon, Ekron
 cut to pieces.
- 5 Woe betide the dwellers on the
 coast, the Cretan settlers,
 for the Eternal's decree is
 against you:
 "I will destroy you, O land of
 the Philistines [[Canaan]],
 till not one inhabitant is left,
- 6 till you are turned into huts for
 shepherds,
 into folds for flocks,
- 7 that couch by night in the
 houses of Ashkelon,
 and pasture beside Ekron
 [[and the sea-coast shall belong
 to those left of Judæa,
 for the Eternal their God will
 remember them and turn
 their fortunes]]."]
- 8 [[I have heard the taunts of
 Moab
 and the Ammonites reviling,
 taunting my own people
 and vaunting their gains of land.
- 9 As I live! the Eternal declares,
 the God of Israel,
 Moab shall be like a Sodom,
 and the Ammonites like Go-
 morrah,
 naught but weeds and salt-pits,
 desolate for ever;
 those left of my people shall
 plunder them,
- the survivors of my nation shall
 seize them.
 So shall they be paid back for 10
 their pride,
 for vaunting and taunting the
 people of the Lord of
 hosts.]]
- And you too, Ethiopians, 12
 you shall be slain by his sword.
 And he will strike to the north 13
 and destroy Assyria;
 he will make Nineveh desolate,
 dry as the desert;
 cattle couch in her midst, 14
 all manner of beasts,
 bitterns and pelicans
 roost on her pillars,
 owls hoot in her windows,
 ravens on her door-steps.
 And this was the teeming city 15
 that sat so secure,
 that thought herself supreme,
 the only power!
 What a ruin she lies, a lair for
 beasts!
 Passers-by all hiss at her and
 shake their fists.
- [[Grimly will the Eternal assail 11
 them all;
 for he disables all gods of the
 earth,
 till every pagan shore does
 homage to himself.]]
- Woe betide that tyrannous **3**
 city, so defiant, so defiled!
 Deaf to my voice, she will take 2
 no correction;
 she has no faith in the Eter-
 nal,
 she has never gone to her
 God;
 her officials within her are lions 3
 that growl,
 her judges are wolves on the
 evening prowl,
 they leave not a bone till the
 morning;
 her prophets are reckless, faith- 4
 less creatures,

- her priests have profaned what
is sacred,
have wrested the Law.
- 5 But in her the Eternal remains
upright,
he never will do wrong;
morning by morning does his
justice dawn,
and his light never fails [[though
the wicked are shameless]].
- 6 I have wiped out nations, ruin-
ing their ramparts,
I have emptied their streets, till
none walks there;
their towns are laid waste—not
a soul to inhabit them.
- 7 Surely now, I thought, she will
fear me,
she will take correction,
she will never lose sight of my
orders.
But all the more they gave
themselves
to sheer depravity.
- 8 Wait for me, then, says the
Eternal,
wait till the day of my chal-
lenge;
for I mean to muster the na-
tions
and assemble all the realms,
to vent my wrath upon them,
the full heat of my anger,
for the fire of my fury shall con-
sume the whole earth.
- 9 [[Then will I grant the peoples a
clean speech,
that all may call on the Eter-
nal's name,
and worship him with one
consent;
- 10 for from beyond the streams
of Nile
my worshippers shall come,
bringing me offerings even
from Patras.]]
- 11 But on that day you need have
no despair
for all your misdeeds of rebel-
lion;
- for I will clear out from your
midst
the arrogant and haughty men—
no more vaunting on my sacred
hill!
- And I will leave within you 12
a lowly, little people;
and those who are left of Israel 13
shall rely on the Eternal then
and commit no evil,
telling no lies, uttering no fraud;
they can pasture and lie down,
no one to molest them.
- Sing, O maiden Sion, 14
shout, O Israel,
rejoice, exult with all your heart,
maiden Jerusalem.
The Eternal has routed your foes, 15
he has driven off your ene-
mies;
Israel's King is in your midst,
you shall have no more
trouble.
- [[On that day shall Jerusalem be 16
told, "Fear not,
droop not your hands, O
Sion."]]
- The Eternal your God is in your 17
midst,
a warrior to the rescue;
he thrills with joy over you, re-
news his love,
exults with a festal song:
"I will take off your disgrace, 18
I will remove your reproach;
I will deal with all your oppres- 19
sors,
and gather your outcasts,
rescue the lame,
lifting them out of their shame
to world-wide praise and fame,
when I gather you home, 20
when I do good to you;
for I will grant you praise and
fame
among all nations of the
world,
when I turn your fortunes un-
der your own eyes—
'tis the Eternal's promise."

HAGGAI

1 In the second year of king Darius, on the first day of the sixth month, the Eternal spoke by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to the high priest Joshua the son of Jehozadak. **2** "A message from the Lord of hosts! This people declare that the time has not yet come to rebuild the house of the Eternal! And is it a time for you to be living in panelled houses of your own, when this **3** House is lying in ruins? Come (says the Lord of hosts), consider how you have fared. You have sown much and harvested little, you eat and yet you never have enough, you drink but you never can drink your fill, you clothe yourselves but you cannot keep warm, and he who earns a wage puts it into a bag **4** with holes. Consider how you have been faring, says the Lord of hosts. Now then, go up to the hill-country and fetch timber to rebuild the House, that I may take pleasure in it and see myself honoured, says the Eternal. **5** You expected a rich harvest, and it came to little; even what you brought home I spoiled. And why? Because (the Lord of hosts declares) my House still lies in ruins, while each of you takes pleasure in his own house. Hence the sky withholds its dew and the earth **6** withholds its produce; I have called for drought upon the land and hills, upon the grain and wine and oil, upon all that the ground yields, upon man and beast and all their labours." **7** Then Zerubbabel the son of Shealtiel and the high priest

Joshua the son of Jehozadak and all the rest of the people listened to the voice of the Eternal their God and to the words of the prophet Haggai, as the Eternal had sent him to them; the people did reverence to the Eternal [[while Haggai the **8** messenger of the Eternal, as commissioned by the Eternal, assured the people that the Eternal was with them]], and the **9** Eternal roused the spirit of the governor of Judah, Zerubbabel the son of Shealtiel, and the spirit of the high priest Joshua the son of Jehozadak, and the spirit of all the rest of the people, so that they went to work upon the house of the Lord of hosts, their God, on the twenty-fourth day of the sixth month. **10**

In the second year of king Darius, on the twenty-first day of the seventh month, the **11** Eternal sent these orders by the prophet Haggai to Zerubbabel **12** the son of Shealtiel, governor of Judah, and to the high priest Joshua the son of Jehozadak, and to the rest of the people: "Who is left among you that **13** saw this House in its former splendour? And what do you think of it now? You think nothing of it? Yet courage, O **14** Zerubbabel, says the Eternal! Courage, Joshua son of Jehozadak, high priest! Courage, all you natives, says the Eternal! Courage, do your work, for I am with you, says the Lord of hosts [[the very promise I made **15** to you when you left Egypt]], my spirit still remains among you; have no fear. For this is **16** what the Lord of hosts declares: Very soon I will be shaking the

sky, the earth, the sea, and the
 7 dry land, and shaking all nations
 till the treasures of all nations
 are brought hither and my House
 here filled with splendour (says
 8 the Lord of hosts). Mine is the
 silver, mine the gold, the Lord
 9 of hosts declares; the later
 splendour of this House shall
 outshine the former (says the
 Lord of hosts), and I will make
 this place prosper, says the Lord
 of hosts."

10 In the second year of king
 Darius, on the twenty-fourth
 day of the ninth month, the
 Eternal sent this 'message from
 the Lord of hosts' by the
 11 prophet Haggai: "Ask the
 12 priests to decide this point. If
 a man is carrying consecrated
 flesh in the skirt of his robe, and
 if his skirt touches bread or
 pottage or wine or oil or any
 food, will that become conse-
 crated?" The priests answered,
 13 "No." Then Haggai asked,
 "And if a man who is unclean
 by contact with a corpse touches
 any of these things, will it be-
 come unclean?" The priests
 14 answered, "Yes." Then said
 Haggai, "So with this people,
 so with this nation in my sight,
 says the Eternal—so with all
 their life; what they offer yonder
 15 is unclean. But look ahead,
 from this day onwards. How
 did you fare in the past, before
 one stone was laid upon another
 16 in the temple of the Lord? When

a man went to a heap of eight
 bushels of grain, there would be
 only four; if he went to draw off
 fifty barrels from the wine-
 trough, there would be no more
 than twenty. I was punishing 17
 you with blight and mildew and
 hail, in all your labours, though
 you would not turn to me, says
 the Eternal. But look ahead, 18
 from this day onwards [[from
 the twenty-fourth day of the
 ninth month]], start from the
 day when the foundation of the
 temple of the Eternal was laid.
 Will your seed be lying idle in 19
 the barns? Will the vine, the
 fig-tree, the pomegranate, and
 olive still fail to bear fruit?
 No, from now on I will bless
 you with prosperity."

On the twenty-fourth day of 20
 the month a second message from
 the Eternal came to Haggai: 21
 "Tell Zerubbabel the governor of
 Judah that I will shake sky and
 earth, I will overthrow royal 22
 thrones, and shatter the power
 of the empires of the nations;
 I will overthrow chariots and
 those who ride in them, and
 horses and their riders shall be
 struck down, each falling by
 the sword of his fellow. But 23
 on that day, the Lord of hosts
 declares, I will take you, O
 Zerubbabel son of Shealtiel,
 my servant, and highly honour
 you, for I have chosen you
 as mine, the Lord of hosts de-
 clares."

ZECHARIAH

1 In the eighth month, in the second year of king Darius, this message from the Eternal came to the prophet Zechariah son of Barakiah, the son of Iddo. "Tell them this from the Lord of hosts, 'Turn to me, that I may turn to you, and be not like your fathers': this from the Lord of hosts. The Eternal was indignant with your fathers, and the former prophets proclaimed to them this message from the Lord of hosts: 'Turn back from your evil ways and from your evil deeds'; but they would neither listen nor attend to me, the Lord of hosts declares. Yet did not my words and the decrees with which I charged my servants the prophets, did they not overtake your fathers, till they turned back crying, 'As the Lord of hosts determined to deal with us in accordance with our ways and deeds, so has he dealt with us'? Now your fathers, where are they? But are there not always prophets?"

7 On the twenty-fourth day of the eleventh month [[the month of Shebat]], in the second year of king Darius, this message from the Eternal came to the prophet Zechariah son of Barakiah, the son of Iddo. It was night, and in a dream I saw a man [[riding on a chestnut horse]] standing among the myrtles in the glen, and behind him riders on horses that were chestnut, black, sorrel, and white. "What are these, sir?" I asked. And the angel who was talking to me said, "I will let you see what these are." So the man among the myrtles

replied, "These are the couriers whom the Eternal has sent to patrol the earth." Whereupon they answered the man who stood among the myrtles, "We have patrolled the earth, and the whole earth lies quiet and at peace." Then the angel broke out, "O Lord of hosts, how long will it be till thou hast compassion on Jerusalem and on the towns of Judah? For seventy years now thou hast been wroth with them." The Eternal answered the angel who was talking to me, and his words were kindly, reassuring. So the angel who was talking to me said to me, "Proclaim this message from the Lord of hosts: 'I am stirred, deeply stirred, on behalf of Jerusalem and Sion; I am deeply wroth with the arrogant nations. For while I was slightly angry with Israel, they have pushed my anger for their own evil ends. Therefore, the Lord of hosts declares, I am turning to have compassion upon Jerusalem; my house shall be rebuilt within it, the Lord of hosts declares, and the builder shall stretch his line throughout Jerusalem.' Proclaim this also from the Lord of hosts, that my towns shall again overflow with prosperity, and the Eternal shall again console Sion and delight in Jerusalem."

I raised my eyes and looked—there were four horns! So I asked the angel who was talking to me, "What are these?" "These," he answered, "are the horns that routed Judah [[Israel]] and Jerusalem." Then the Eternal showed me four blacksmiths. "What have they come to do?"

I asked. And he replied, "Yon horns routed Judah, till it could not raise its head; but these have come to demolish them, to strike down the horns of the nations who raised their horns to rout the land of Judah."

- 2** I raised my eyes and looked—
2 there was a man with a measuring line in his hand! I asked him where he was going, and he answered, "To measure Jerusalem, to see how broad it must **3** be and how long." The angel who was talking to me stood still, but another angel came **4** forward and said to him, "Run and tell that young man, Jerusalem shall lie open, like villages unwall'd, so numerous its citizens and cattle are to be. For I, the Eternal declares, I will be a wall of fire all round her and, for splendour, I will be within her.
6 Up, up, flee from the land of the north,
 for I will gather you from the four winds of heaven—the Eternal promises;
7 away with you, escape to Sion, you who are in Babylon!
8 As for the nations who have plundered you,
 the Lord of hosts declares (for he who touches you touches the apple of the Eternal's eye),
9 I will swing my hand over them, and they shall be plundered by their victims."
 (So shall you know the Lord of hosts has sent me to proclaim his glory.)
10 "Sing and rejoice, O maiden Sion,
 for I am coming, the Eternal promises,
 I will dwell among you."
11 Many a nation then shall join the Eternal

and become his people,
 as he dwells among you.
 (So shall you know the Lord of hosts
 has sent me to you.)
 The Eternal shall take Judah **12**
 for his very own
 within the sacred land,
 once more shall he delight in Jerusalem.
 Hush, mortal men, in presence **13**
 of the Eternal,
 for he moves from his abode in heaven!
 Then he showed me the **3**
 high priest Joshua confronted **3**
 by the angel of the Eternal. The Adversary was standing by, to accuse him, but the angel of the Eternal said to the Adversary,
 "The Eternal rebuke you, O **2**
 Adversary! Yes, the Eternal who delights in Jerusalem rebuke you! Is not this man a charred stick pulled out of the fire?"
 Meanwhile Joshua was **3**
 standing in front of the angel, clad in dirty clothes. So the **4**
 angel told the attendants to take off the dirty clothes and robe him in robes of state, adding, "Put a clean turban **5**
 his head." Then a clean turban was placed on his head and he was robed in robes of state, with clean clothes; and the angel of the Eternal, standing by, said to him, "See, I have made your **4**
 iniquity pass from you." The **6**
 angel of the Eternal also addressed Joshua thus: "The **7**
 Lord of hosts declares that if you will follow my directions and do your duty to me, you shall rule my house and control my sacred courts, and I will give you the right of access to this company of mine. Listen, **8**
 O Joshua, O high priest. You and your fellows who attend you are men of good omen, for

I am bringing forward my servant the Scion. Look at the jewel I have set before Joshua, a single stone with seven facets; on it I will engrave my servant's name, the Lord of hosts declares, and in a single day I will remove the iniquity of the land. On that day, the Lord of hosts declares, every one of you shall invite his neighbour to sit under the vine and the fig-tree."

4 Once more the angel who talked to me roused me, like a man roused from sleep. He asked me, "What do you see?" I said, "I see a lampstand there, all of gold, with a bowl on the top of it and seven lamps round it, and seven pipes to the lamps on the top of it; also two olive-trees beside it, one to the right of the bowl and the other to the left." Then I asked the angel who talked to me, "What are these, sir?" The angel answered, "Do you not know what these are?" I said, "No, sir." 6 Then he replied, "These seven are the eyes of the Eternal; they sweep all over the earth." I asked him, "What are these two olive-trees on the right and the left of the lampstand?" [I asked him a second time, "What are these two olive-branches, held by the two golden spouts that empty oil into the golden bowl?"] He answered, "Do you not know what these are?" I said, "No, sir." Then he replied, "These are the sources of the oil of bliss, the two men who stand before the Lord of all the earth."

5 Once more I raised my eyes and looked—there was a flying scroll! He asked me, "What do you see?" I said, "I see a flying scroll thirty feet long and fifteen feet broad." "This," he

said to me, "is the curse that is to scour all the land. How long the thief has gone unpunished! How long the perjurer has gone unpunished! So I will make the curse fly far, the Lord of hosts declares, till it enters the house of the thief and the house of him who perjures by my name; it shall cling inside the house and consume it, timber and stones and all."

Then the angel who talked to me came forward and said to me, "Raise your eyes and look at this barrel which is emerging." I said, "What is it?" He answered, "This barrel which you see emerging is their iniquity all over the land." Then a disc of lead was lifted, and there sat a woman inside the barrel! "This," he said, "is Sin"; and he pushed her down inside the barrel and flung the leaden cover over the opening. Then, raising my eyes, I looked and saw two women advancing, with the wind in their wings—they had wings like the wings of a stork—and they lifted the barrel high between earth and heaven. I said to the angel who talked to me, "Where are they carrying the barrel?" He replied, "To the land of Shinar, to build a shed for it; and as soon as the shed is ready, the barrel shall be placed there on its own base."

Once more I raised my eyes and looked—there were four chariots coming out between two mountains, two mountains of bronze! The first chariot had chestnut horses, the second had black horses, the third had white horses, and the fourth had dappled horses. Then I spoke to the angel who talked to me; I asked, "What are these,

5 sir?" The angel answered,
 "They are going out to the four
 winds of heaven, after they
 have presented themselves be-
 fore the Lord of all the earth.
 6 The black horses go to the north
 country, the white horses go to
 the east, the dappled to the
 7 south, and the chestnuts to the
 west country." They were
 eager to be off and patrol the
 earth; so he said, "Off with you,
 patrol the earth." And they
 8 patrolled the earth. Then he
 called to me, "Look, those who
 go to the north country will
 satisfy my anger against the
 north country."

9 This word from the Eternal
 10 came to me: "Take the silver
 and the gold offered by Heldai,
 Tobijah, Jedaiah, and Josiah
 11 the son of Zephaniah, the exiles
 who have arrived from Babylon,
 in order to make a crown, and
 place the crown upon the head
 of Zerubbabel the son of Sheal-
 12 tiel. Tell them this from the
 Lord of hosts: Here is the man
 called the Scion! He shall
 flourish where he is rooted, and
 he it is who shall rebuild the
 13 temple of the Eternal; he shall
 wear the royal authority and sit
 enthroned to govern; Joshua
 shall be priest at his right hand,
 and both shall hold council in
 14 harmony. The crown shall lie
 inside the temple of the Eternal
 as a memorial to Heldai, Tobi-
 jah, Jedaiah, and Josiah the son
 of Zephaniah."

4 This is the word of the Eter-
 nal for Zerubbabel:

"Not by fighting, not by force,
 but by my spirit!"
 so the Lord of hosts declares.

7 "What are you, O mighty
 mountain?

Be level ground before Zerub-
 babel!

Then shall he bring out the
 coping-stone
 amid shouts of 'Splendid, splen-
 did!'"

This message from the Eter- 8
 nal also came to me:

"As the hands of Zerubbabel 9
 laid the foundations of this
 house,

so shall his hands finish it
 (showing you that the Lord of
 hosts did send me to you).

For any who despised the day 10
 of small things

shall rejoice then to behold
 the final plumb-line in Zerub-
 babel's hands.

Those who are far away shall 6 15
 also come

and work at the rebuilding of
 the Eternal's temple

(so shall you know the Eternal
 did send me to you).

If you listen carefully to the
 voice of the Eternal your
 God . . ."

In the fourth year of king 7
 Darius this message from the
 Eternal came to Zechariah, on
 the fourth day of the ninth
 month [[that is, Chislew]]. The 2
 town of Bethel had sent El-
 sarazer, Regem-melek, and their
 men to propitiate the Eternal, to 3
 ask the priests of the temple of
 the Lord of hosts and the
 prophets, "Are we to mourn
 and fast during the fifth month,
 as we have been doing all these
 years?" Then this message 4

from the Lord of hosts came to
 me: "Tell all the laity and the 5
 priests: 'When you fasted and
 wailed during the fifth month
 and the seventh month all these
 seventy years, was it for me, for
 me, that you were fasting?

When you eat and drink, do 6
 you not eat for yourselves and
 drink for yourselves? When 7
 Jerusalem was inhabited and at

peace, with her towns round her and the Negeb and the lowlands inhabited, did not the Eternal send this loud message
 9 by the former prophets, these orders from the Lord of hosts?—administer genuine justice, practise kindness and compassion
 10 towards each other, oppress not the widow, the orphan, the foreigner, or the poor, and never plot evil in your hearts against
 11 each other. But they would not listen, they turned their backs stubbornly and shut their ears, that they might not hear
 12 his word; they made their hearts like adamant, lest they should hear the directions and the orders which the Lord of hosts had inspired the former prophets to deliver. So heavy wrath fell from the Lord of
 13 hosts. As they would not listen when he called, so I would not listen when they called, says
 14 the Lord of hosts; I scattered them with a whirlwind among all the nations, nations strange to them, and the land they left lay desolate—not a foot stirred in it, for that delightful land was laid desolate.’”

2 **8** These messages from the Eternal also came to me: “I am stirred, deeply stirred, on behalf of Sion, the Lord of hosts declares, stirred with deep indignation upon her behalf.”

3 “I will return to Sion, the Lord of hosts declares, and dwell within Jerusalem; Jerusalem shall be called ‘The faithful city’ and the hill of the Lord of hosts called ‘The sacred
 4 hill.’” “Old men and women

shall sit once more in the open spaces of Jerusalem, the Lord of hosts declares, each with staff in
 5 hand, so old are they; and the open spaces shall be full of

boys and girls playing there.”

“To those left of the people 6 nowadays this may sound impossible, the Lord of hosts declares, but shall it be impossible for me?” “I am now to 7 rescue my people, the Lord of hosts declares, from the land of the east and the land of the west, bringing them home to 8 dwell within Jerusalem, where they shall be my people and I will be their God, loyally and faithfully.” “Strengthen your 9 hands, the Lord of hosts declares, you who in these days have been so encouraged by the prophets, ever since the day when the foundation of the house of the Lord of hosts was laid [[for the building of the temple]]. Till then no gain was 10 to be made by any man or beast; none who went out or in had any peace from his foe, for I set every man against his neighbour. But now, the Lord of 11 hosts declares, I will not deal with those who are left of my people as in former days; for I 12 will sow peace and prosperity, the vine shall bear fruit, the ground shall yield its produce, and the skies drop dew—blessings that I will make lasting for those left of my people. And as the nation once reck- 13 oned you ‘accursed,’ so I will rescue you, O house of Judah [[and house of Israel]], and you shall be an example of ‘blessing.’ Fear not, strengthen your hands. For the Lord of hosts 14 declares: As I planned to do evil to you, when your fathers vexed me, and as then I did not relent, so in these days have I 15 changed my mind, the Lord of hosts declares, to do good to Jerusalem and to the house of Judah. Fear not! This is what 16

you must do: let every man tell the truth, in dealing with his neighbour, let your decisions in court be true and for the common good, plot no evil in your hearts against one another, and never give yourselves to any perjury—for all these things I hate, says the Eternal.”

18 Then this message from the
 19 Eternal came to me: “The Lord of hosts declares that the fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth shall become a joy and delight to the house of Judah, cheerful feasts. Only love to be honest and peaceable.”

The Lord of hosts declares: 20
 “One day, peoples and citizens of great cities shall come; citizens 21
 of one city shall go to another, saying, ‘Let us make haste to propitiate the Eternal and to seek the Lord of hosts’—‘Yes, we will go.’ Many a people and 22
 mighty nation shall come to seek the Eternal in Jerusalem, and to propitiate the Eternal. In those days, the Lord of 23
 hosts declares, ten men from nations of every language shall seize the skirt of a single Jew, saying, ‘We will go with you, for we have heard that God is with you.’”

9 The oracle of the Eternal’s word.
 The Eternal is in the land of Hadrach,
 and Damascus is his goal;
 for Aram’s towns belong to the Eternal
 [[like all the clans of Israel]],
 2 Hamath also on the borders,
 Tyre and Sidon for all their shrewdness.

3 Tyre has built herself a fortress, stored up silver like dust, and gold like dirt on the street;
 4 but the Eternal will strip her, hurl her ramparts into the sea, and she shall be consumed by fire.
 5 Ashkelon shall see it and be scared,
 Gaza shall writhe with anguish, Ekron’s hopes are dashed,
 Gaza loses her king, and Ashkelon lies unpeopled;
 6 a half-breed race shall rule in Ashdod.

“So I wipe out the pride of the Philistines,
 7 so I stop them from drinking blood,

from eating food detestable; they too shall be a remnant for our God,
 like any sept in Judah, the Ekronites like Jebusites. I will camp round my house 8
 like a guard, to let none march across it; no invader shall again march through my folk, for I am on the watch now.”

Rejoice indeed, O maiden Sion, 9
 shout aloud, dear Jerusalem. Here comes your King, triumphant and victorious, riding humbly on an ass, on the foal of an ass!
 He banishes all chariots from 10
 Ephraim, war-horses from Jerusalem, and battle-bows; his words make peace for nations,
 his sway extends from sea to sea, from the Euphrates to the ends of earth.

“And for the sake of your blood- 11
 bond with me I set your captive exiles free

- from their dungeon [[which has
no water]].
- 12 Come back to your safe home,
poor prisoners, with your hopes;
I compensate you now twofold.
- 13 For I have bent Judah as my
bow,
and fitted Ephraim like arrows
to the string;
I will ply you like a hero's sword,
and urge your sons on, Sion,
against the sons of Greece."
- 14 Then shall the Eternal be seen
above them,
speeding his shafts like light-
ning;
the Eternal blows a bugle blast
and marches from the south
with whirlwinds.
- 15 Protected by the Lord of hosts,
they shall prevail,
stamp on the sons of Greece,
drink up their blood like
wine,
as full of it as altar-bowls.
- 16 Their God the Eternal on that
day
makes them victorious;
he shepherds them on his own
land
[[like jewels for a crown]]
- 17 so fair, so fertile
[[Corn makes the young men
flourish,
and new wine the maidens]].
- 10** Ask the Eternal for rain
in spring,
ask the Eternal, who makes
lightning flash,
who gives men winter rain,
with grass on all their fields.
- 2 What idols say is useless,
the sorcerer's vision is a lie,
dreamers are but deceivers,
idle their promises;
'tis they who make the people
stray like sheep,
wandering for lack of any shep-
herd.
- "My anger is hot against the 3
shepherds,
and I will punish the leaders.
The Lord of hosts will visit his
poor sheep
to make them splendid steeds
for his campaign
[[they shall produce men to be 4
supports and stays,
men to be battle-bows and
rulers]];
together shall they trample 5
down the strong,
like dirt upon the street,
fighting, with the Eternal's aid,
till mounted foes are in dis-
may
[[I will make the house of Judah 6
strong,
and rescue the house of Joseph,
bringing them home in my com-
passion,
till they shall be as though I
never had expelled them]];
the Ephraimites shall fight like 7
heroes,
their spirits buoyant as with
wine,
while their sons look on and
rejoice,
with hearts exulting in the
Eternal.
- I will whistle for them and 8
gather them in,
for I have redeemed them,
and they shall be as numerous
as ever.
- Though once I scattered them 9
among the nations,
yet in far countries shall they
remember me,
rear children, and return.
Back from the land of Egypt 10
will I bring them,
back from Assyria will I gather
them,
and bring them home to Gilead
and Lebânon,
till there is no more room for
them;

- 11 when they pass through the
gulf of Suez,
the breakers shall be struck
aside,
and the Nile dried to all its
depths;
Assyria's pride shall be laid low,
and Egypt's tyranny swept
aside
- 12 [[Their strength shall lie in the
Eternal
they glory in his name, says
the Eternal]]."

- 11** Open your doors, O Lebâ-
non,
to let fire burn up your cedars!
- 2 Wail, O pine-tree,
the cedar is down
[[the glorious trees despoiled]].
Wail, O oaks of Bashan,
the thick-set forest is felled!
- 3 Hark to the shepherds deploring
their glorious pastures ruined!
Hark to the young lions roaring,
for the jungle of Jordan is
blasted!
- * * *

- 4 The Eternal said to me, "Be a
shepherd to the doomed flock,
5 whose buyers kill them and go
unpunished; their sellers say,
'Thank God, I am rich!' and
their very shepherds have no
6 pity on them [[For I will no
longer spare the dwellers on
earth, the Eternal declares; no,
I will hand over mankind, every
nation of them, to their shep-
herds, putting them into the
hands of their kings, who shall
shatter the earth, and I will
not secure it from their vio-
7 lence]]."
- 8 So I became a shep-
herd to the doomed flock, aban-
doned to hucksters. I took two
staffs; one I called "Goodwill,"
the other I called "Union." I
was a shepherd to the flock
[[and in a single month I deposed
three shepherds]]. But I lost

patience with the flock; and they
detested me. So I said, "I will 9
not be your shepherd; what is
dying, let it die, let the lost be
lost, and let the survivors de-
vour one another." I took my 10
staff "Goodwill" and broke it—
so as to annul the safe-guard I
had made for them with all the
nations.

The day it was broken, the 11
hucksters who had hired me
knew that this was by order of
the Eternal. I said to them, "If 12
you think it right, give me my
wages; but if not—never mind."
So they paid out for my wages
thirty half-crowns. The Eter- 13
nal said to me, "Put it into the
treasury, that splendid sum with
which they paid you off!" Then
I took the thirty half-crowns
and put them into the house of
the Eternal, into the treasury,
and I broke my other staff 14
"Union," so as to annul the
brotherly tie between Judah and
Israel. But the Eternal said to 15
me, "Take the equipment of a
shepherd once more—of a
worthless shepherd; for I am 16
setting a shepherd over the
land who will not look after
what is missing, who will not
look out for what is scattered or
heal what is hurt; he will not
cherish the sound sheep, but eat
up the flesh of the fat sheep and
devour their very legs.

Woe betide that worthless shep- 17
herd of mine,
who leaves the flock to it-
self!

May the sword strike his arm
and his right eye!
May his arm be withered,
and his right eye blinded!

Up, sword, against my 13
shepherd,
against my high priest!

('tis a summons from the Lord of hosts).

I will strike the shepherd, till the sheep are scattered, even against the little ones I turn my hand.

8 For all over the land, the Lord of hosts declares, two-thirds shall perish, but one-third shall be left;

9 and this third I will pass through fire, smelting them like silver, testing them like gold, till they call to me, and then I listen;

I will say, 'They are my people'—

they shall cry, 'The Eternal, my God!'

* * *

12 The oracle of the Eternal's word on Israel, an oracle of the Eternal who stretched out the heavens and founded the earth and formed the spirit of man within him.

2 "I will make Jerusalem a cup that sends the nations reeling away from it. Jerusalem shall

3 be besieged, but on that day I will make Jerusalem an awkward boulder for the nations to lift; any who shoulder it hurt themselves—yes, and all the nations shall be gathered to attack

4 it. On that day, the Eternal declares, I will strike panic into all the horses and frenzy into all their riders; as for the house of Judah, I will open its eyes, but I will strike every

5 horse of the nations blind. Then shall the clans of Judah say to themselves, 'The strength of the dwellers in Jerusalem lies in the

6 Lord of hosts, their God.' On that day I will make the clans of Judah like a blazing pan in a forest, or like a fiery torch

among sheaves; they shall consume all the surrounding nations, to right and to left of them, but Jerusalem shall still remain on its own site. The 7 Eternal will give the victory first to the tents of Judah, so that the fame of David's house and the fame of the dwellers in Jerusalem may not be exalted over Judah. On that day shall 8 the Eternal protect the dwellers in Jerusalem; even the lame among them on that day shall be like David himself, and David's house shall be like God himself, like the angel of the Eternal who is their leader.

On that day I will set myself to 9 destroy all the nations that attack Jerusalem, but I will 10

pour out a spirit of yearning and entreaty upon David's house and the dwellers in Jerusalem; they shall look at him whom they stabbed and lament for him bitterly, as a man laments for his only son; bitter shall be their grief for him, as bitter as a man's grief for his first-born child. On that day 11

the lamenting in Jerusalem shall be as mournful as the lamenting for Hadadrimmon in the valley of Megiddo; the land shall 12 lament, each family by itself, the family of David's house apart and their wives apart, the family of Nathan's house apart and their wives apart, the 13 family of Levi's house apart and their wives apart, the family of the Shimeites apart and their wives apart, and all the other 14 families who are left, each apart and their wives apart.

On that day a fountain **13** shall be opened for David's house and the dwellers in Jerusalem, to cleanse them from sin and impurity. And on that 2

day (the Lord of hosts declares), I will wipe out the names of idols from the land, till they are no more remembered; I will expel the prophets and the spirit of impurity, from the land." (If any one still prophesies, then his father and the mother who bore him shall tell him, "You must die, for in the name of the Eternal you are speaking lies"; whereupon his father and the mother who bore him shall stab him as he prophesies.) On that day every prophet shall be ashamed of his vision as he prophesies; he will not wear the leather mantle and deceive people; he will say, "I am no prophet, I am a peasant, the land has been my business from my youth." When he is asked, "Then what are these scars on your hands?" he will answer, "I got these in my harlot's house."

* * *

14 "Now comes a day for the Eternal, when men shall share your spoil in your very midst; for I will gather all nations to battle against Jerusalem, and the city shall be captured, the houses rifled, and the women ravished; half of the citizens must go into exile, but the rest of the people shall not be torn out of the city."

Then the Eternal will sally forth to fight against these nations, as once he fought upon the day of battle. On that day he shall set his feet on the mount of Olives (which fronts Jerusalem on the east), and the mount of Olives shall be split in two, from east to west, by a huge gorge, till half of the mountain slides northward and half southward; the valley of Hinnom shall be stopped up, blocked as far as Azel [[and

you shall flee as you fled from the earthquake in the reign of Uzziah king of Judah]], and on that day fresh water shall flow out from Jerusalem, half to the sea on the east and half to the sea on the west, flowing on through summer and winter alike. The Eternal your God arrives, with all his holy angels. It will be one long day then, neither cold nor hot nor frosty, a day of days [[the Eternal knows it]], not a day and a night but light at eventide.

Then shall the Eternal be king over all the earth; the Eternal on that day shall be the one God, and his worship the one worship. The whole land shall be turned into a plain, from Geba to Rimmon on the south of Jerusalem, but Jerusalem shall sit high upon her site, inhabited from the Gate of Benjamin up to the corner Gate [[where the old Gate stood]], and from the tower of Hananel as far as the king's winepress; Jerusalem shall dwell secure, there shall be no more curse of destruction.

As for all the nations that made war upon Jerusalem, this is the plague with which the Eternal will strike them; he will make their flesh rot away while they are standing on their feet, their eyes shall rot in their sockets, and their tongues shall rot within their mouths. And so shall be the plague that falls upon the horses, the mules, the camels, the asses, and all the cattle in all their camps, a plague exactly like this. And on that day a terrible panic from the Eternal shall fall on them, every man seizing his neighbour and raising his hand against his neighbour [[even Judah shall

fight against Jerusalem]], and the wealth of all the surrounding nations shall be heaped together, gold and silver and garments in rich profusion.

16 Then the survivors of all the nations that marched against Jerusalem shall march up, year after year, to worship the King, the Lord of hosts, to hold the

17 festival of booths. If any race on earth will not march up to Jerusalem to worship the King, the Lord of hosts, no rain shall

18 fall upon that race; and if the race of Egypt will not march up and present themselves, then shall they be struck by the plague that the Eternal sends

on all the nations. Such shall 19 be the punishment for Egypt, and for all the nations that do not go up to hold the festival of booths. On that day the 20 very bells on the horses shall be inscribed with "Sacred to the Eternal"; the very pots in the house of the Eternal shall be as sacred as the bowls in front of the altar; indeed, every pot 21 in Jerusalem and in Judah shall be sacred to the Lord of hosts, so that those who sacrifice shall all go and take them to boil sacrificial flesh. And on that day there shall be no huckster any longer in the house of the Lord of hosts.

MALACHI

1 The oracle of the Eternal's word to Israel, brought by his messenger.

2 I have loved you indeed, says the Eternal; yet you ask, "How hast thou loved us?" "Thus," the Eternal answers; "is not Esau the brother of Jacob, and **3** yet I have loved Jacob and I have hated Esau, laying his mountain ranges waste and leaving his heritage to jackals of the desert. Edom may say, 'We are crushed, but we will rebuild the ruins.' The Lord of hosts declares: They may build, but I will break, till they are called 'The Criminal Land,' a folk with whom the Eternal is for ever **5** furious. Your own eyes shall see that, and you shall cry, 'All hail to the Eternal, far beyond the borders of Israel!'"

3 I the Eternal never change, **6** but you are the sons of Jacob **7** the cheater still; ever since the days of your fathers, you have swerved from my laws and failed to keep them. Come back to me, says the Lord of hosts, and I will come back to you. 'How do we need to come **8** back?' you ask. Well, can a man cheat God? And yet you are cheating me. 'How have we cheated thee?' you ask. By **9** your tithes and offerings. You lie under my curse for cheating me, the whole of your nation. **10** If you would enjoy ample rations in my House, then pay all your tithes into the treasury, and see what I will do, says the Lord of hosts; see if I will not then open the very sluices of heaven to pour a blessing down for you, a harvest more **11** than enough; I will stop the

locust from spoiling your crops, and your vines shall not miscarry (the Lord of hosts declares); all nations shall call you **12** happy, the Lord of hosts declares, for you shall be a land of delight.

A son should honour his **1** father, and a servant should **6** reverence his lord. Now, if I am a father, where is my honour? If I am a Lord, where is my reverence? O priests, you slight me, says the Lord of hosts. 'How have we slighted thee?' you ask. By putting **7** defiled food upon my altar. 'But how have we defiled it?' By thinking that the table of the Eternal may be despised, bringing a blind brute to be **8** sacrificed and saying, 'No matter!'—bringing a lame or sickly brute and saying, 'No matter!' Just take the beast to your governor and see if he will accept it, see if he will be delighted, says the Lord of hosts! Try to pacify God and win his **9** favour? How can he favour any one of you, says the Lord of hosts, when you offer him such sacrifices? Will no one close **10** the temple-doors, to keep you from kindling useless fires upon my altar? I take no delight in you, the Lord of hosts declares, I will accept no offering that you make; for while my name is **11** being honoured among pagans from sunrise to sunset, and a pure offering burned in honour of my name on every sacred spot (for among pagans my name is being honoured, says the Lord of hosts), you are dis- **12** honouring it. For you the table of the Eternal is defiled

13 and its food is no matter; you say, 'What a weariness it all is!' and you sniff at it, says the Lord of hosts! You bring blind brutes and lame and sickly—you actually bring that for an offering! Am I to accept that from you? says the Lord of
14 hosts. A curse upon the cheat, who, with a male beast in his flock, vows that, and then slays for the Eternal some blemished animal! I am a great King, the Lord of hosts declares, and among pagans my name is honoured.

2 Now for you priests, here is
2 my charge. If you will not listen and lay to heart my order to honour my name, says the Lord of hosts, then I will send my curse upon you and curse your blessings—ay and I have already cursed them, for you are not laying my order to
3 heart. I will disable your arms and spread dung over your faces and banish you from my
4 presence; then shall you learn that I sent you this charge. For my compact was made with the priest of Levi, says the Lord of
5 hosts; my compact was with him, life and peace I gave him, ay and reverence—he did revere me, he did stand in awe of
6 me. True instruction came from his mouth and no wrong issued from his lips; in peace and honesty he lived close to me, and he turned many away
7 from evil. For the lips of a priest ought to treasure wisdom, and men should seek direction from his words, since he is the spokesman of the Lord of
8 hosts. But you have swerved aside, you have done harm to many by your directions, you have violated the Levi-compact,
9 says the Lord of hosts, and so

I have made all the people despise and degrade you, because you would not keep to my way nor heed me in your instructions.

Have we not all one Father? 10 Has not one God made us? Then why do we break faith with one another, every man with his fellow, by dishonouring our time-honoured troth? [[Judah has 11 broken faith, and an abominable crime has been committed in Jerusalem, for Judah has desecrated the sanctuary that the Eternal loves—Judah has married women belonging to a foreign god! The man who does 12 this, may the Eternal strip him of his kith and kin, expelling him from the tents of Judah, leaving him none alive to sacrifice for him to the Lord of hosts!

And this again you do!] You 13 drench the Eternal's altar with your tears, sobbing and groaning because he never heeds your offerings, because he will accept no gift from you. You ask, Why? It is because the Eternal 14 was a witness at your marriage in youth to the wife with whom you have now broken faith—though she is your own mate and lawful wife. Not one of you 15 has any trace of moral sense. Not one desires to have children from God. Take heed to yourselves, and let none prove unfaithful to the wife of his youth, for I detest divorce and cruelty 16 to a wife, the Lord of hosts, the God of Israel, declares. Take heed then to yourselves, never be faithless.

You have wearied the Eternal 17 with your talk. 'How have we wearied him?' you ask. By saying, 'An evildoer is approved by the Eternal.' Or, 'Where is the God of Justice?'

3 Lo, I send my Envoy to clear the way for me; and the Lord for whom you long will come suddenly to his temple [that Envoy of the Compact whom you desire; he is coming—the
2 Lord of hosts declares]]. But who can face the day of his arrival, who can stand when he appears? For he is like the fire of smelters and the acid used
3 by fullers; he will sit down to smelt and purge, purging the sons of Levi, refining them like silver and gold, until he finds them men who will bring honest
4 sacrifices. Then shall the sacrifices of Judah and Jerusalem be welcome to the Eternal as they were in days of old, in years gone
5 by. I will draw near to you for judgment; I will be a prompt witness against sorcerers and adulterers and perjurers, against those who defraud widows and orphans and labourers of their wages, against those who wrong a foreigner, having no fear of me, the Lord of hosts declares.
13 Your words have been hard against me, says the Lord of hosts. 'How have we spoken
14 against thee?' you ask. You have said, 'It is useless to serve God,' and 'What gain is it to do his bidding, to walk in penitent garb before the Lord of hosts?'
15 It is the worldly, we find, who are well off; evildoers prosper, they dare God—and they escape!''
16 So indeed they muttered. But

meanwhile those who worshipped the Eternal talked to each other, and the Eternal heeded them and heard them; before him lies a record of his worshippers who adhere to him. "And I will claim them," the
17 Lord of hosts declares, "as my own prized possession, on the day when I take action; I will spare them, as a man spares the son who works in his service. Then once more shall you see the
18 difference between good and bad, between him who serves God and him who does not serve him. For the Day is coming, burning like an oven; **4**
 worldly men and evildoers shall be straw then, and the Day to come (the Lord of hosts declares) shall set them all ablaze, leaving them neither root nor branch. But for you, my worshippers, **2**
 the saving Sun shall rise with healing in his rays, and you shall leap like calves freed from the pen, and crush down evil men **3**
 like ashes underfoot, on the day when I take action—" so the Lord of hosts declares.

"Remember the law of my **4** servant Moses, the rules and regulations that I gave him at Horebas commands for all Israel.

Before the great and dreadful **5** day of the Eternal dawns, I send you the prophet Elijah; he shall **6** reconcile fathers to sons and sons to fathers, lest I come to strike the land down with a curse."

A NEW TRANSLATION
OF THE
NEW TESTAMENT

JAMES MOFFATT

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THE GOSPEL ACCORDING TO

S. MATTHEW

1 The birth-roll of Jesus Christ, the son of David, the son of Abraham.

Abraham was the father of
2 Isaac, Isaac the father of Jacob, Jacob the father of Judah and
3 his brothers, Judah the father of Perez and Zerah by Tamar, Perez the father of Hezron, Hezron the father of Aram, Aram the father of Aminadab, Aminadab the father of Nahshon, Nahshon the father of Salmon,
5 Salmon the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of
6 Jessai, and Jessai the father of king David.

David was the father of Solomon by Uriah's wife, Solomon the father of Rehoboam, Rehoboam the father of Abijah,
8 Abijah the father of Asa, Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah,
9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz
10 the father of Hezekiah, Hezekiah the father of Manasseh, Manasseh the father of Amon,
11 Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers at the period of the Babylonian captivity.

12 After the Babylonian captivity, Jechoniah was the father of Shealtiel, Shealtiel the father
13 of Zerubbabel, Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the
14 father of Azor, Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud,

Eliud the father of Eleazar, **15** Eleazar the father of Matthan, Matthan the father of Jacob, Jacob the father of Joseph, and **16** Joseph (to whom the virgin Mary was betrothed) the father of Jesus, who is called 'Christ.'

Thus all the generations from **17** Abraham to David number fourteen, from David to the Babylonian captivity fourteen, and from the Babylonian captivity to Christ fourteen.

The birth of Jesus Christ **18** came about thus. His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy Spirit. As Jo- **19** seph her husband was a just man and unwilling to disgrace her, he resolved to divorce her secretly; but after he had **20** planned this, there appeared an angel of the Lord to him in a dream, saying, "Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her comes from the holy Spirit. She will bear a son, **21** and you are to call him 'Jesus,' for he will save his people from their sins." All this happened **22** for the fulfilment of what the Lord had spoken by the prophet:

*The maiden will conceive and **23** bear a son, and his name is to be called Immanuel*

(which may be translated, *God is with us*). So on waking **24** from sleep Joseph did as the angel of the Lord had com-

25 manded him; he took his wife home, but he did not live with her as a husband till she bore a son, whom he called Jesus.

2 Now when Jesus was born at Bethlehem, belonging to Judæa, in the days of king Herod, magicians from the East arrived at Jerusalem, asking,
2 "Where is the newly-born king of the Jews? We saw his star when it rose, and we have come
3 to worship him." The news of this troubled king Herod and all
4 Jerusalem as well; so he gathered all the high priests and scribes of the people and made inquiries of them about where the messiah
5 was to be born. They told him, "In Bethlehem belonging to Judæa: for thus it is written by the prophet:

6 *And you Bethlehem, in Judah's land,
you are not least among the rulers of Judah:
For from you shall a ruler come,
who is to shepherd Israel my people."*

7 Then Herod summoned the magicians in secret and ascertained from them the time of the
8 star's appearance. He also sent them to Bethlehem, telling them, "Go and make a careful search for the child, and when you have found him report to me, so that I may go and worship
9 him too." The magicians listened to the king and then went their way. And the star they had seen rise went in front of them till it stopped over the place where the child was.
10 When they caught sight of the star, they were intensely glad;
11 on reaching the house they saw the child with his mother Mary, they fell down to worship him, and opening their caskets they

offered him gifts of gold and frankincense and myrrh. Then, 12 as they had been divinely warned in a dream not to return to Herod, they went back to their own country by a different road.

After they had gone, there ap- 13 peared an angel of the Lord to Joseph in a dream, saying, "Rise, take the child and his mother and flee to Egypt; stay there till I tell you. For Herod is going to search for the child and destroy him." So he got up, took 14 the child and his mother by night, and went off to Egypt, where he stayed until the death 15 of Herod. This was to fulfil what the Lord had said by the prophet: *I called my Son from Egypt.*

Then Herod saw that the 16 magicians had trifled with him, and he was furiously angry; he sent and slew all the male children in Bethlehem and in all the neighbourhood who were two years old or under, calculating by the time he had ascertained from the magicians. Then the 17 saying was fulfilled which had been uttered by the prophet Jeremiah:

*A cry was heard in Rama, 18
weeping and sore lamentation—
Rachel weeping for her children,
and inconsolable because they are no more.*

But when Herod died, there 19 appeared an angel of the Lord in a dream to Joseph in Egypt, saying, "Rise, take the child and 20 his mother and go to the land of Israel, for those who sought the child's life are dead." So he 21 rose, took the child and his mother and went to the land of Israel; but, on hearing that 22

Archelaus reigned over Judæa in place of his father Herod, he was afraid to go there and, by a divine injunction in a dream, withdrew to the region of Galilee.

23 He went and settled in a town called Nazaret, so that what had been said by the prophets might be fulfilled: 'He shall be called a Nazarene.'

3 In those days John the Baptist came on the scene, preaching in the desert of Judæa, "Repent, the Reign of
2 heaven is near." (This was the man spoken of by the prophet
3 Isaiah:

*The voice of one who cries in
the desert,
'Make the way ready for the
Lord,
level the paths for him.'*)

4 This John had his clothes made of camel's hair, with a leather girdle round his loins; his food was locusts and wild honey.

5 Then Jerusalem and the whole of Judæa and all the Jordan-
6 district went out to him and got baptized by him in the Jordan,
7 confessing their sins. But when he noticed a number of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers, who told you to flee from the coming
8 Wrath? Now, produce fruit that
9 answers to your repentance, instead of presuming to say to yourselves. 'We have a father in Abraham.' I tell you, God can raise up children for Abraham
10 from these stones! The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire.

11 I baptize you with water for repentance,
but he who is coming after me is mightier,
and I am not fit even to re-

move his sandals;
he will baptize you with the holy Spirit and fire.
His winnowing-fan is in his
12 hand,
he will clean out his threshing-floor,
his wheat he will gather into the granary,
but the straw he will burn with fire unquenchable."

Then Jesus came on the scene 13 from Galilee, to be baptized by John at the Jordan. John tried 14 to prevent him; "I need to be baptized by you," he said, "and you come to me!" But Jesus 15 answered him, "Come now, this is how we should fulfil all our duty to God." Then John gave in to him. Now when Jesus 16 had been baptized, the moment he rose out of the water, the heavens opened and he saw the Spirit of God coming down like a dove upon him. And a voice 17 from heaven said,

"This is my Son, the Beloved,
in him is my delight."

Then Jesus was led into the 4 desert by the Spirit, to be tempted by the devil. He fasted 2 forty days and forty nights and afterwards felt hungry. So the 3 tempter came up and said to him, "If you are God's Son, tell these stones to become loaves." He answered, "It is written, 4
Man is not to live on bread alone.

*but on every word that issues
from the mouth of God."*

Then the devil conveyed him to 5 the holy city and, placing him on the pinnacle of the temple, said to him, "If you are God's 6 Son, throw yourself down; for it is written,

*He will give his angels charge
of you;
they will bear you on their
hands,
lest you strike your foot
against a stone."*

7 Jesus said to him, "It is written again, *You shall not tempt the Lord your God.*" Once more the devil conveyed him to an exceedingly high mountain and showed him all the realms of the world and their grandeur; he said, "I will give you all that, if you will fall down and worship me." Then Jesus told him, "Be-gone, Satan! it is written, *You must worship the Lord your God, and serve him alone.*" At this the devil left him, and angels came up and ministered to him.

12 Now when Jesus heard that John had been arrested, he with-drew to Galilee; he left Nazaret and settled at Capharnahum be-side the lake, in the territory of Zebulun and Naphtali—for the fulfilment of what had been said by the prophet Isaiah:

15 *Land of Zebulun, land of Naphtali
lying to the sea, across the Jordan,
Galilee of the Gentiles!*
16 *The people who sat in darkness
saw a great light,
yea, light dawned on those who
sat in the land and the
shadow of death.*

17 From that day Jesus began to preach, saying, "Repent, the Reign of heaven is near."

18 As he was walking along the sea of Galilee he saw two brothers, Simon (who is called Peter) and his brother Andrew, casting a net in the sea—for they were fishermen; so he said to them, "Come, follow me, and I will make you fish for men." And they dropped their nets at once and followed him. Then going on from there he saw two other brothers, James the son of Zebe-dæus and his brother John, mending their nets in the boat beside their father Zebedæus.

He called them, and they left the boat and their father at once, and went after him.

Then he made a tour through the whole of Galilee, teaching in their synagogues, preaching the gospel of the Reign, and healing all sickness and disease among the people. The fame of him spread all through the surround-ing country,* and people brought him all their sick, those who suffered from all manner of disease and pain, demoniacs, epileptics, and paralytics; he healed them all.

He was followed by great crowds from Galilee and Deca-polis and Jerusalem and Judæa and from across the Jordan.

So when he saw the crowds, he went up the hill and sat down; his disciples came up to him and opening his lips he began to teach them.. He said:

"Blessed are those who feel poor in spirit!

the Realm of heaven is theirs.

Blessed are the mourners! they will be consoled.

Blessed are the humble! they will inherit the earth.

Blessed are those who hunger and thirst for goodness! they will be satisfied.

Blessed are the merciful! they will find mercy.

Blessed are the pure in heart! they will see God.

Blessed are the peacemakers! they will be ranked sons of God.

Blessed are those who have been persecuted for the sake of goodness!

the Realm of heaven is theirs.

* I accept the suggestion of Blass and Pallis that Συκιαν is a corruption of συκοειταν (Mark i. 28), which is actually read by one uncial manuscript Γ.

- 11 Blessed are you when men de-
nounce you and persecute you
and utter all manner of evil
12 against you for my sake; rejoice
and exult in it, for your reward
is rich in heaven; that is how
they persecuted the prophets be-
fore you:
- 13 You are the salt of the earth.
But if salt become insipid, what
can make it salt again? After
that it is fit for nothing, fit only
to be flung outside and trodden
under foot.
- 14 You are the light of the world.
A town on the top of a hill can-
15 not be hidden. Nor do men light
a lamp to put it under a bowl;
they put it on a stand, and it
16 shines for all in the house. So
your light is to shine before men,
that they may see the good you
do and glorify your Father in
heaven.
- 17 Never imagine I have come to
destroy the Law or the prophets;
I have not come to destroy but
18 to fulfil. (I tell you truly, till
heaven and earth pass away, not
an iota, not a comma, will pass
from the Law until it is all in
force. Therefore
- 19 whoever relaxes a single one
of these commands, were it
even one of the least, and
teaches men so,
he will be ranked least in the
Realm of heaven;
but whoever obeys them and
teaches them,
he will be ranked great in
the Realm of heaven.)
- 20 For I tell you, unless your good-
ness excels that of the scribes
and Pharisees, you will
never get into the Realm of
heaven.
- 21 You have heard how the
men of old were told '*Murder*
not;

whoever murders shall come
up for sentence,*
whoever maligns his brother 22
shall come before the
Sanhedrin,
whoever curses his brother
shall go to the fire of Ge-
henna.'

But I tell you, whoever is angry
with his brother without cause
will be sentenced by God. So if 23
you remember, even when offer-
ing your gift at the altar, that
your brother has any grievance
against you, leave your gift at 24
the very altar and go away;
first be reconciled to your
brother, then come back and
offer your gift.

Be quick and make terms with 25
your opponent, so long as you
and he are on the way to court,
in case he hands you over to the
judge, and the judge to the
jailer, and you are thrown into
prison; truly I tell you, you will 26
never get out till you pay the last
halfpenny of your debt.

You have heard how it used to 27
be said, *Do not commit adul-*
tery. But I tell you, anyone 28
who even looks with lust at a
woman has committed adultery
with her already in his heart.

If your right eye is a hindrance 29
to you,
pluck it out and throw it
away:

better for you to lose one of
your members
than to have all your body
thrown into Gehenna.

And if your right hand is a 30
hindrance to you,
cut it off and throw it
away:

better for you to lose one of
your members

* Restoring the second and third
clauses of ver. 22 to their original posi-
tion as a rabbinic comment upon the
closing words of ver. 21.

than to have all your body
thrown into Gehenna.

31 It used to be said, *Whoever di-*
vorces his wife must give her a

32 *divorce-certificate.* But I tell
you, anyone who divorces his
wife for any reason except un-
chastity makes her an adulteress;
and whoever marries a divorced
woman commits adultery.

33 Once again, you have heard
how the men of old were told,
'*You must not forswear yourself,*
but discharge your vows to the
34 *Lord.*' But I tell you, you must
not swear any oath,

neither by *heaven,*
for it is the throne of God,
35 nor by *earth,*
for it is the footstool of his
feet,

nor by Jerusalem,
for it is the city of the great
King;

36 nor shall you swear by your
head,
for you cannot make a single
hair white or black.

37 Let what you say be simply
'yes' or 'no';
whatever goes beyond that
springs from evil.

38 You have heard the saying, *An*
eye for an eye and a tooth for a
39 *tooth.* But I tell you, you are
not to resist an injury:

whoever strikes you on the
right cheek,
turn the other to him as
well;

40 whoever wants to sue you for
your shirt,
let him have your coat as well;

41 whoever forces you to go one
mile,

go two miles with him;
42 give to the man who begs from
you,

and turn not away from him
who wants to borrow.

You have heard the saying, 43
'*You must love your neighbour*
and hate your enemy.' But I 44
tell you, love your enemies and
pray for those who persecute
you, that you may be sons of 45
your Father in heaven:

he makes his sun rise on the
evil and the good,
and sends rain on the just
and the unjust.

For if you love only those who 46
love you, what reward do
you get for that?

do not the very taxgather-
ers do as much?

and if you only salute your 47
friends, what is special
about that?

do not the very pagans do as
much?

You must be perfect as your 48
heavenly Father is perfect.

Take care not to practise 6
your charity before men in 6
order to be noticed; otherwise
you get no reward from your
Father in heaven. No,

When you give alms, 2
make no flourish of trumpets
like the hypocrites in the
synagogues and the
streets,

so as to win applause from
men;

I tell you truly, they do
get their reward.

When you give alms, 3
never let your left hand know
what your right hand is
doing,

so as to keep your alms secret; 4
then your Father who sees
what is secret will re-
ward you openly.*

Also, when you pray, you must 5
not be like the hypo-
crites,

* Retaining ἐν τῷ φανερό, which has
powerful support in the Old Latin and
Syriac versions.

for they like to stand and pray
in the synagogues and at
the street-corners,
so as to be seen by men;
I tell you truly, they do
get their reward.

6 When you pray,
*go into your room and shut
the door,*

*pray to your Father who is
in secret,*
and your Father who sees
what is secret will re-
ward you.

7 Do not pray by idle rote like
pagans,
for they suppose they will be
heard the more they
say;

8 you must not copy them;
your Father knows your needs
before you ask him.

9 Let this be how you pray:

‘our Father in heaven,
thy name be revered,
10 thy Reign begin,
thy will be done

on earth as in heaven!
11 give us to-day our bread for
the morrow,

12 and forgive us our debts
as we ourselves have for-
given our debtors,

13 and lead us not into temp-
tation
but deliver us from evil.’

14 For if you forgive men their
trespasses,

then your heavenly Father will
forgive you;

15 but if you do not forgive men,
your Father will not forgive
your trespasses either.

16 When you fast,
do not look gloomy like the
hypocrites,
for they look woebegone to
let men see that they are
fasting;

I tell you truly, they do
get their reward.

No, when you are fasting, 17
anoint your head and wash
your face,

so that your fast may be 18
seen not by men but by
your Father who is in
secret,

and your Father who sees
what is secret will re-
ward you.

Store up no treasures for your- 19
selves on earth,
where moth and rust corrode,
where thieves break in and
steal:

store up treasures for yourselves 20
in heaven,

where neither moth nor rust
corrode,

where thieves do not break
in and steal.

For where your treasure lies, 21
your heart will lie there too.

The eye is the lamp of the body: 22
so, if your Eye is generous,
the whole of your body will be
illuminated,

but if your Eye is selfish, 23
the whole of your body will
be darkened.

And if your very light turns
dark,

then—what a darkness it is!

No one can serve two masters: 24
either he will hate one and love
the other,

or else he will stand by the
one and despise the
other—

you cannot serve both God
and Mammon.

Therefore I tell you, 25
never trouble about what you
are to eat or drink in
life,
nor about what you are to
put on your body;

surely life means more than food,
surely the body means more than clothes!

26 Look at the wild birds;
they sow not, they reap not,
they gather nothing in granaries,
and yet your heavenly Father feeds them.

Are you not worth more than birds?

27 Which of you can add an ell to his height by troubling about it?

28 And why should you trouble over clothing?

Look how the lilies of the field grow;

they neither toil nor spin,
29 and yet, I tell you, even Solomon in all his grandeur was never robed like one of them.

30 Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how

31 little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are we to be

32 clothed?' (pagans make all that their aim in life) for well your heavenly Father knows you need

33 all that. Seek God's Realm and his goodness, and all that will be yours over and above.

34 So never be troubled about to-morrow;

to-morrow will take care of itself.

The day's own trouble is enough for the day.

7 Judge not, that you may not be judged yourselves;

2 for as you judge so you will be judged,

and the measure you deal out to others will be dealt out to yourselves.

Why note the splinter in your 3 brother's eye, and fail to see the plank in your own eye? How 4 can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye? You 5 hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.

Never give dogs what is sacred, and never throw pearls before swine, in case they trample them under foot and turn to gore you.

Ask and the gift will be yours, 7 seek and you will find,

knock and the door will open to you;
for everyone who asks receives,

the seeker finds,
the door is opened to anyone who knocks.

Why, which of you, when 9 asked by his son for a loaf, will hand him a stone?

Or, if he asks a fish, will you 10 hand him a serpent?

Well, if for all your evil you 11 know to give your children what is good,

how much more will your Father in heaven give good to those who ask him?

Well then, whatever you 12 would have men do to you, do just the same to them; that is the meaning of the Law and the prophets.

Enter by the narrow gate: 13

for the gate is broad and the
road is wide that leads to
destruction,

- 14 and many enter that way.
But the road that leads to
life is both narrow and
close,
and there are few who find
it.

- 15 Beware of false prophets; they
come to you with the garb of
sheep but at heart they are rav-
enous wolves. You will know
16 them by their fruit; does one
gather grapes from thorns or
figs from thistles? No,

- 17 every good tree bears sound
fruit,

but a rotten tree bears bad
fruit;

- 18 a good tree cannot bear bad
fruit,

and a rotten tree cannot
bear sound fruit.

- 20 So you will know them by their
19 fruit.* Any tree that does not
produce sound fruit will be cut
down and thrown into the fire.

- 21 It is not everyone who says
to me 'Lord, Lord!' who will get
into the Realm of heaven, but
he who does the will of my
22 Father in heaven. Many will
say to me at that Day, 'Lord,
Lord, did we not prophesy in
your name? did we not cast out
dæmons in your name? did we
not perform many miracles in
23 your name?' Then I will declare
to them, 'I never knew you;
*depart from my presence, you
workers of iniquity.*'

- 24 Now, everyone who listens to
these words of mine and acts
upon them will be like a sensible
man, who built his house on

rock. Down came the rain, 25
floods rose, winds blew and beat
upon that house, but it did not
fall, for it was founded upon
rock. And everyone who listens 26
to these words of mine and does
not act upon them will be like
a stupid man, who built his
house on sand. Down came the 27
rain, floods rose, winds blew and
beat upon that house, till down
it fell—and mighty was the
crash!"

When Jesus finished his 28
speech, the crowds were as-
tounded at his teaching; for he 29
taught them like an authority,
not like their own scribes.

When he came down from 8
the hill, he was followed by
large crowds. Up came a leper 2
and knelt before him, saying,
"If you only choose, sir, you can
cleans me"; so he stretched his 3
hand out and touched him, with
the words, "I do choose, be
cleansed." And his leprosy was
cleansed at once. Then Jesus 4
told him, "See, you are not to say
a word to anybody; away and
show yourself to the priest and
offer the gift prescribed by
Moses, to notify men."

When he entered Caperna- 5
hum, an army-captain came up
to him and appealed to him, say-
ing, "Sir, my servant is lying ill 6
at home with paralysis, in ter-
rible agony." He replied, "I will 7
come and heal him." The cap- 8
tain answered, "Sir, I am not fit
to have you under my roof; only
say the word, and my servant
will be cured. For though I am 9
a man under authority myself, I
have soldiers under me; I tell one
man to go, and he goes, I tell
another to come, and he comes, I
tell my servant, 'Do this,' and he
does it." When Jesus heard 10

* Ver. 19 is repeated from Hl. 10; to
preserve the sequence of thought, it must
be placed after ver. 20 as a link with
the following paragraph.

that, he marvelled; "I tell you truly," he said to his followers, "I have never met faith like this
 11 anywhere in Israel. Many, I tell you, will come *from east and west* to take their places beside Abraham, Isaac, and Jacob in
 12 the Realm of heaven, while the sons of the Realm will pass * outside, into the darkness; there men will wail and gnash their
 13 teeth." Then said Jesus to the captain, "Go; as you have had faith, your prayer is granted." And the servant was cured at that very hour.

14 On entering the house of Peter, Jesus noticed that his mother-in-law was down with
 15 fever; so he touched her hand, the fever left her, and she rose and ministered to him.

16 Now when evening came they brought him many demoniacs, and he cast out the spirits with a word and healed all the in-
 17 valids—that the word spoken by the prophet Isaiah might be fulfilled, *He took away our sicknesses and our diseases he removed.*

18 When Jesus saw crowds round him, he gave orders for a
 19 crossing to the other side. A scribe came up and said to him, "Teacher, I will follow you any-
 20 where"; Jesus said to him,

"Foxes have holes,
 wild birds have nests,
 but the Son of man has no-
 where to lay his head."

21 Another of the disciples said to him, "Lord, let me go and bury
 22 my father first of all"; Jesus said to him, "Follow me, and leave
 23 the dead to bury their own dead." Then he embarked in the boat, followed by his

disciples. Now a heavy storm 24 came on at sea, so that the boat was buried under the waves. He was sleeping. So the 25 disciples went and woke him up, saying, "Help, Lord, we are drowning!" He said to them, 26 "Why are you afraid? How little you trust God!" Then he got up and checked the winds and the sea, and there was a great calm. Men marvelled at this; 27 they said, "What sort of man is this? the very winds and the sea obey him!"

When he reached the opposite 28 side, the country of the Gadarenes, he was met by two demoniacs who ran out of the tombs; they were so violent that nobody could pass along the road there. They shrieked, "Son of 29 God, what business have you with us? Have you come here to torture us before it is time?" Now, some distance away, there 30 was a large drove of swine grazing; so the dæmons begged him 31 saying, "If you are going to cast us out, send us into that drove of swine." He said to them, 32 "Begone!" So out they came and went to the swine, and the entire drove rushed down the steep slope into the sea and perished in the water. The herds- 33 men fled; they went off to the town and reported the whole affair of the demoniacs. Then all 34 the town came out to meet Jesus, and when they saw him they begged him to move out of their district.

So he embarked in the boat 9 and crossed over to his own town. There a paralytic was 2 brought to him, lying on a pallet; and when Jesus saw the faith of the bearers he said to the paralytic, "Courage, my son!

* Reading ἐξελεύσονται with B*. The variant ἐκβλήσονται represents a conventional term which would easily be substituted for the less common expression.

3 your sins are forgiven." Some scribes said to themselves, "The man is talking blasphemy!"

4 Jesus saw what they were thinking and said, "Why do you

5 think evil in your hearts? Which is the easier thing, to say, 'Your sins are forgiven,' or to say, 'Rise

6 and walk'? But to let you see the Son of man has power on earth to forgive sins"—he then said to the paralytic, "Get up, lift your pallet, and go home."

7 And he got up and went home.

8 The crowds who saw it were awed and glorified God for giving such power to men.

9 As Jesus passed along from there, he saw a man called Matthew sitting at the tax-office; he said to him, "Follow me"; and he rose and followed him.

10 Jesus was at table indoors, and many taxgatherers and sinners had come to be guests with him

11 and his disciples. So when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with taxgatherers and sinners?"

12 When Jesus heard it he said, "Those who are strong have no need of a doctor, but

13 those who are ill. Go and learn the meaning of this word, *I care for mercy, not for sacrifice*. For I have not come to call just men but sinners."

14 Then the disciples of John came up to him and said, "Why do we and the Pharisees fast a great deal, and your disciples do

15 not fast?" Jesus said to them, "Can friends at a wedding mourn, so long as the bridegroom is beside them?

A time will come when the bridegroom is taken from them, and then they will fast.

No one sews a piece of un- 16
dressed cloth on an old
coat,
for the patch breaks away
from it,
and the tear is made
worse:
nor do men pour fresh wine 17
into old wineskins,
otherwise the wineskins
burst,
and the wine is spilt, the
wineskins are ruined.
Fresh wine they pour into
fresh wineskins,
and so both are preserved."

As he said this, an official came 18
in and knelt before him, saying,
"My daughter is just dead; do
come and lay your hands on her,
and she will live." So Jesus rose 19
and went after him, accom-
panied by his disciples. A 20
woman who had had a hemor-
rhage for twelve years came up
behind him and touched the tas-
sel of his robe; what she said to 21
herself was this, "If I can only
touch his robe, I will recover."
Then Jesus turned round, and 22
when he saw her he said, "Cour-
age, my daughter, your faith has
made you well." And instantly
the woman was well. Now when 23
Jesus reached the official's house
and saw the flute-players and the
din the crowd were making, he 24
said, "Begone; the girl is not
dead but asleep." They laughed
at him. But after the crowd had 25
been put out, he went in and
took her hand, and the girl rose
up. The report of this went all 26
over that country.

As Jesus passed along from 27
there, he was followed by two
blind men who shrieked, "Son of
David, have pity on us!" When 28
he went indoors, the blind men
came up to him, and Jesus asked
them, "Do you believe I can do

this?" They said, "Yes, sir."
 29 Then he touched their eyes, saying, "As you believe, so your
 30 prayer is granted," and their eyes were opened. Jesus sternly charged them, "See, nobody is
 31 to know of this." But they went out and spread the news of him
 32 all over that country. As they left, a dumb man was brought to him, who was possessed by a dæmon; when the dæmon had been cast out, the dumb man spoke. Then the crowd marvelled; "Such a thing," they said, "has never been seen in Israel!" *

35 Then Jesus made a tour through all the towns and villages, teaching in their synagogues, preaching the gospel of the Reign, and healing every
 36 sickness and disease. As he saw the crowds he was moved with pity for them; they were harassed and dejected, like sheep
 37 without a shepherd. Then he said to his disciples, "The harvest is rich, but the labourers
 38 are few; so pray the Lord of the harvest to send labourers to gather his harvest."

10 And summoning his twelve disciples he gave them power over unclean spirits, power to cast them out and also to heal every sickness and disease.

2 These are the names of the twelve apostles: first Simon (who is called Peter) and Andrew his brother, James the son of Zebedæus and John his brother,
 3 Philip and Bartholomew, Thomas and Matthew the taxgatherer, James the son of Alphæus and Lebbæus whose surname is
 4 Thaddæus, Simon the Zealot

* Ver. 84 (But the Pharisees said, "He casts out dæmons by the prince of dæmons") is to be omitted, as a later insertion from xii. 24 or Mark iii. 22, to prepare for xii. 24 f.

and Judas Iscariot who betrayed him. These twelve men Jesus 5 despatched with the following instructions, "Do not go among 6 the Gentiles, and do not enter a Samaritan town; rather make your way to the lost sheep of the house of Israel. And preach 7 as you go, tell men, 'The Reign of heaven is near.' Heal the sick, 8 raise the dead, cleanse lepers, cast out dæmons; give without being paid, as you have got without paying; you are not to take 9 gold or silver or coppers in your girdle, nor a wallet for the road, 10 nor two shirts, nor sandals, nor stick—the workman deserves his rations. Whatever town or 11 village you go into, find out a deserving inhabitant and stay with him till you leave.

When you enter the house, 12 salute it;
 if the household is deserving, 13 let your peace rest on it;
 but if the household is undeserving,
 let your peace return to you.

Whoever will not receive you or 14 listen to your message, leave that house or town and shake off the very dust from your feet. I 15 tell you truly, on the day of judgment it will be more bearable for Sodom and Gomorra than for that town.

I am sending you out like 16 sheep among wolves; so be wise like serpents and guileless like doves. Beware of men: they 17 will hand you over to sanhedrins and scourge you in their synagogues, and you will be haled 18 before governors and kings for my sake—it will be a testimony to them and to the Gentiles. Now, when they bring you up 19 for trial, never trouble yourselves about how to speak or

what to say; what you are to
 say will come to you at the
 20 moment, for you are not the
 speakers, it is the Spirit of your
 Father that is speaking through
 21 you. Brother will betray brother
 to death, the father will betray
 his child, *children will rise*
against their parents and put
 22 them to death, and you will be
 hated by all men on account of
 my name; but he will be saved
 who holds out to the very end.
 23 When they persecute you in
 one town, flee to the next; truly
 I tell you, you will not have cov-
 ered the towns of Israel before
 the Son of man arrives.
 24 A scholar is not above his
 teacher,
 nor a servant above his lord;
 25 enough for the scholar to fare
 like his teacher,
 and the servant like his lord.
 If men have called the master
 of the house Beelzebul,
 how much more will they
 miscall his servants!
 26 Fear them not:—
 nothing is veiled that shall
 not be revealed,
 or hidden that shall not be
 known;
 27 what I tell you in the dark,
 you must utter in the
 open,
 what you hear in a whis-
 per, you must proclaim
 on the housetop.
 28 Have no fear of those who kill
 the body but cannot kill
 the soul:
 rather fear Him who can de-
 stroy both soul and body
 in Gehenna.
 29 Are not two sparrows sold for
 a farthing?
 Yet not one of them will fall
 to the ground unless
 your Father wills it.

The very hairs on your head 30
 are all numbered;
 fear not, then, you are worth 31
 far more* than spar-
 rows!
 Everyone who will acknowl- 32
 edge me before men,
 I will acknowledge him be-
 fore my Father in heav-
 en;
 and whoever will disown me 33
 before men,
 I will disown him before my
 Father in heaven.
 Never imagine I have come to 34
 bring peace on earth;
 I have not come to bring
 peace but a sword.
 I have come to set a man 35
 against his father,
 a daughter against her
 mother,
 a daughter-in-law against
 her mother-in-law;
 yes, a man's own household 36
 will be his enemies.
 He who loves father or mother 37
 more than me
 is not worthy of me;
 he who loves son or daughter
 more than me
 is not worthy of me:
 he who will not take his cross 38
 and follow after me
 is not worthy of me.
 He who has found his life will 39
 lose it,
 and he who loses his life for
 my sake will find it.
 He who receives you receives 40
 me,
 and he who receives me re-
 ceives Him who sent me.
 He who receives a prophet be- 41
 cause he is a prophet,
 will receive a prophet's re-
 ward;

* The *πολλῶν* of the text is either a corruption of *πολλῶ* or, as Wellhausen points out, a mistranslation of the Aramaic equivalent for that. 'The distinction is qualitative, not quantitative.'

he who receives a good man
because he is good,
will receive a good man's re-
ward.

42 and whoever gives one of these
little ones even a cup of
cold water because he is
a disciple,

I tell you, he shall not lose
his reward."

11 After finishing these in-
structions to his twelve dis-
ciples, Jesus moved away, to teach
and preach among their towns.

2 Now when John heard in pris-
on what the Christ was doing,

3 he sent his disciples to ask him,
"Are you the Coming One? Or

are we to look out for someone
4 else?" Jesus answered them,

"Go and report to John what you
5 hear and see: *the blind see*, the

lame walk, lepers are cleansed,
the deaf hear, and the dead are

6 raised.* And blessed is he who
is repelled by nothing in me!"

7 As John's disciples went away,
Jesus proceeded to speak to the
crowds about John:

"What did you go out to the
desert to see?

A reed swayed by the wind?

8 Come, what did you go out to
see?

A man arrayed in soft rai-
ment?

The wearers of soft raiment
are in royal palaces.

9 Come, why did you go out?

To see a prophet?

Yes, I tell you, and far more
than a prophet.

10 This is he of whom it is writ-
ten:

*Here I send my messenger be-
fore your face,*

to prepare the way for you.

11 I tell you truly, no one has

* Omitting *καὶ πᾶσι τοῖς εὐαγγελίζονται*,
which seems a harmonistic interpolation
from Luke vii. 22. Matthew never uses
εὐαγγελίζεσθαι.

arisen among the sons of women
who is greater than John the
Baptist; and yet the least in the
Realm of heaven is greater than
he is. From the days of John 12
the Baptist until now, they are
pressing into the Realm of heav-
en—these eager souls are storm-
ing it! Till John, it was but 13
prophesied, by all the prophets
and the law; and he, if you care 14
to believe it, he is the Elijah who
is to come. He who has an ear, 15
let him listen to this.

But to what shall I compare 16
this generation? It is like chil-
dren sitting in the market place,
who call to their playmates,

'We piped to you and you 17
would not dance,

we lamented and you would
not beat your breasts.'

For John has come neither eat- 18
ing nor drinking,

and men say, 'He has a
devil';

the Son of man has come eat- 19
ing and drinking,

and men say, 'Here is a glut-
ton and a drunkard,

a friend of taxgatherers
and sinners!'

Nevertheless, Wisdom is vindic-
ated by all that she
does."

Then he proceeded to upbraid 20
the towns where his many mira-
cles had been performed, because
they would not repent. "Woe to 21
you, Khorazin! Woe to you,
Bethsaida! Had the miracles
performed in you been per-
formed in Tyre and Sidon, they
would have repented long ago in
sackcloth and ashes. I tell you 22
this, it will be more bearable for
Tyre and Sidon on the day of
judgment than for you. And 23
you, O Capharnahum! *Exalted*
to heaven? No, you will sink to
Hades!—for if the miracles per-

formed in you had been performed in Sodom, Sodom would have lasted to this day. I tell you, it will be more bearable for Sodom on the day of judgment than for you."

At that time Jesus spoke and said, "I praise thee, Father, Lord of heaven and earth, for hiding all this from the wise and learned and revealing it to the simple-minded; yes, Father, I praise thee that such was thy chosen purpose.

All has been handed over to me by my Father: and no one knows the Son except the Father—nor does anyone know the Father except the Son, and he to whom the Son chooses to reveal him.

Come to me, all ye labouring and burdened, and I will refresh you.

Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find your souls refreshed;

my yoke is kindly and my burden light."

12 At that time Jesus walked one sabbath through the cornfields, and as his disciples were hungry they started to pull some ears of corn and eat them.

When the Pharisees noticed it, they said to him, "Look at your disciples, they are doing what is not allowed on the sabbath!"

He replied, "Have you not read what David did when he and his men were hungry, how he went into the house of God, and there they ate the loaves of the Presence which neither he nor his men were allowed to eat, but only the priests? Have you not

read in the Law that the priests in the temple are not guilty when they desecrate the sabbath? I tell you, One is here who is greater than the temple. Besides, if you had known what this meant, *I care for mercy, not for sacrifice*, you would not have condemned men who are not guilty. For the Son of man is Lord of the sabbath."

Then he moved on from there and went into their synagogue. Now a man with a withered hand was there; so in order to get a charge against him, they asked him, "Is it right to heal on the sabbath?" He said to them, "Is there a man of you with one sheep, who will not catch hold of it and lift it out of a pit on the sabbath, if it falls in? And how much more is a man worth than a sheep? Thus it is right to do a kindness on the sabbath." Then he said to the man, "Stretch out your hand." He stretched it out, and it was restored, as sound as the other. So the Pharisees withdrew and plotted against him, to destroy him; but as Jesus knew of it he retired from the spot. Many followed him, and he healed them all, charging them strictly not to make him known—it was for the fulfilment of what had been said by the prophet Isaiah,

Here is my servant whom I have selected,

my Beloved in whom my soul delights;

I will invest him with my Spirit,

and he shall proclaim religion to the Gentiles.

He shall not wrangle or shout, no one hears his voice in the streets.

He shall not break the bruised reed,

*he shall not put out the smouldering flax,
till he carries religion to victory:*

21 *and the Gentiles shall hope in his name.*

22 Then a blind and dumb demoniac was brought to him, and he healed him, so that the dumb
23 man spoke and saw. And all the crowds were amazed; they said, "Can this be the son of David?"

24 But when the Pharisees heard of it, they said, "This fellow only casts out dæmons by Beelzebul
25 the prince of dæmons." As Jesus knew what they were thinking, he said to them,

"Any realm divided against itself comes to ruin,
any city or house divided against itself will never stand;

26 *and if Satan casts out Satan, he is divided against himself;
how then can his realm stand?*

27 Besides, if I cast out dæmons by Beelzebul,
by whom do your sons cast them out?
Thus they shall be your judges.

28 But if I cast out dæmons by the Spirit of God,
then the Reign of God has reached you already.

29 Why, how can anyone enter the strong man's house and plunder his goods, unless he first of all binds the strong man?
Then he can plunder his house.

30 He who is not with me is against me,
and he who does not gather with me scatters.

31 I tell you, therefore, men will be forgiven any sin and blasphemy,

but they will not be forgiven for blaspheming the Spirit.

Whoever says a word against 32 the Son of man will be forgiven,

but whoever speaks against the holy Spirit will never be forgiven,
neither in this world nor in the world to come.

Either make the tree good and 33 its fruit good,
or make the tree rotten and its fruit rotten;
for the tree is known by its fruit.

You brood of vipers, how can 34 you speak good when you are evil?

For the mouth utters what the heart is full of.

The good man brings good out 35 of his good store,
and the evil man brings evil out of his store of evil.

I tell you, on the day of judgment men will have to account for every careless word they utter;

for by your words you will be 37 acquitted,
and by your words you will be condemned."

Then some of the scribes and 38 Pharisees said to him, "Teacher, we would like to have some Sign from you." He replied to them, 39

"It is an evil and disloyal generation that craves a Sign,
but no Sign will be given to it except the Sign of the prophet Jonah;

for as Jonah was three days 40 and three nights in the belly of the whale,

so the Son of man will be three days and three nights in the heart of the earth.

- 41 The men of Ninive will rise at the judgment with this generation and condemn it;
for when Jonah preached they did repent,
and here is One greater than Jonah.
- 42 The queen of the South will rise at the judgment with this generation and condemn it;
for she came from the ends of the earth to listen to the wisdom of Solomon,
and here is One greater than Solomon.
- 43 When an unclean spirit leaves a man, it roams through dry places in search of ease and it
44 finds none. Then it says, 'I will go back to the house I left'; and when it comes, it finds the house vacant, clean, and all in order.
- 45 Then off it goes to fetch seven other spirits worse than itself; they go in and dwell there, and the last state of that man is worse than the first. This is how it will be with the present evil generation."
- 46 He was still speaking to the crowds when his mother and brothers came and stood outside; they wanted to speak to
48 him.* But he replied to the man who told him this, "Who is my mother? and who are my
49 brothers?" Stretching out his hand towards his disciples he said, "Here are my mother and
50 brothers! Whoever does the will of my Father in heaven, that is my brother and sister and mother."

* Ver. 47 has been interpolated by an early copyist who wished to prepare for ver. 48 by using the material of Mark iii. 32. It runs thus: "And a man said to him, 'Here are your mother and brothers standing outside and wanting to speak to you.'"

That same day Jesus **13**
went out of the house and
seated himself by the seaside;
but, as great crowds gathered to 2
him, he entered a boat and sat
down, while all the crowd stood
on the beach. He spoke at some 3
length to them in parables, say-
ing:

"A sower went out to sow, and 4
as he sowed some seeds fell on
the road and the birds came and
ate them up. Some other seeds 5
fell on stony soil, where they had
not much earth, and shot up at
once because they had no depth
of soil; but when the sun rose 6
they were scorched and withered
away, because they had no root.
Some other seeds fell among 7
thorns, and the thorns sprang up
and choked them. Some other 8
seeds fell on good soil and bore a
crop, some a hundredfold, some
sixty, and some thirtyfold. He 9
who has an ear, let him listen to
this."

Then the disciples came up 10
and said to him, "Why do you
speak in parables?" He replied, 11
"Because it is granted you to un-
derstand the open secrets of the
Realm of heaven, but it is not
granted to these others."

For he who has, to him shall 12
more be given and richly
given,
but whoever has not, from him
shall be taken even what
he has.

This is why I speak to them in 13
parables, because for all their
seeing they do not see and for
all their hearing they neither
hear nor understand. In their 14
case the prophecy of Isaiah is be-
ing fulfilled:

*You will hear and hear but
never understand,
you will see and see but never
perceive.*

15 *For the heart of this people is obtuse,
their ears are heavy of hearing,
their eyes they have closed,
lest they see with their eyes
and hear with their ears,
lest they understand with
their heart and turn again
for me to cure them.*

16 But blessed are your eyes, for they see,

and your ears, for they hear!

17 I tell you truly, many prophets and good men have longed to see what you see,

but they have not seen it;

and to hear what you hear,

but they have not heard it.

18 Now, listen to the parable of

19 the sower. When anyone hears the word of the Realm and does not understand it, the evil one comes and snatches away what has been sown in his heart; that is the man who is sown 'on the road.'

20 As for him who is sown 'on stony soil,' that is the man who hears the word and accepts

21 it at once with enthusiasm; he has no root in himself, he does not last, but, when the word brings trouble or persecution, he

22 is at once repelled. As for him who is sown 'among thorns,' that is the man who listens to the word, but the worry of the world and the delight of being rich choke the word; so it proves un-

23 fruitful. As for him who is sown 'on good soil,' that is the man who hears the word and understands it; he bears fruit, producing now a hundredfold, now sixty, and now thirtyfold."

24 He put another parable before them. "The Realm of heaven," he said, "is like a man who

25 sowed good seed in his field, but while men slept his enemy came

and resowed weeds among the wheat and then went away. When the blade sprouted and 26 formed the kernel, then the weeds appeared as well. So the 27 servants of the owner went to him and said, 'Did you not sow good seed in your field, sir? How then does it contain weeds?' He said to them, 'An enemy has 28 done this.' The servants said to him, 'Then would you like us to go and gather them?' 'No,' he 29 said, 'for you might root up the wheat when you were gathering the weeds. Let them both grow 30 side by side till harvest; and at harvest-time I will tell the reapers to gather the weeds first and tie them in bundles to be burnt, but to collect the wheat in my granary.'"

He put another parable before them. "The Realm of heaven," he said, "is like a grain of mustard-seed, which a man takes and sows in his field. It 32 is less than any seed on earth, but when it grows up it is larger than any plant, it becomes a tree, so large that *wild birds come and roost in the branches of it.*"

He told them another parable. 33 "The Realm of heaven," he said, "is like dough, which a woman took and buried in three pecks of flour, till all of it was leavened."

Jesus said all this to the 34 crowds in parables; he never spoke to them except in a parable—to fulfil what had been said 35 by the prophet,

I will open my mouth in parables,

I will speak out what has been hidden since the foundation of the world.

Then he left the crowds and 36 went indoors. His disciples came

up to him saying, "Explain to us the parable of the weeds in the field." So he replied, "He who sows the good seed is the Son of man; the field is the world; the good seed means the sons of the Realm; the weeds are the sons of the evil one; the enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. Well then, just as the weeds are gathered and burnt in the fire, so shall it be at the end of the world; the Son of man will despatch his angels, and they will gather out of his Realm all who are hindrances and who practise iniquity, throwing them into the furnace of fire; there men will wail and gnash their teeth. Then shall the just shine like the sun in the Realm of their Father. He who has an ear, let him listen to this. The Realm of heaven is like treasure hidden in a field; the man who finds it hides it, and in his delight goes and sells all he possesses and buys that field. Again, the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it. Again, the Realm of heaven is like a net, which was thrown into the sea and collected fish of every sort. When it was full, they dragged it to the beach and sitting down they gathered the good fish into vessels but flung away the bad. So shall it be at the end of the world; the angels will go out and separate the evil from among the just and fling them into the furnace of fire; there men will wail and gnash their teeth. Have you understood all this?" They said to him, "Yes." "Well

then," he said to them, "every scribe who has become a disciple of the Realm of heaven is like a householder who produces what is new and what is old from his stores."

When Jesus had finished these parables he set forth and went to his native place, where he taught the people in the synagogue till they were astounded. They said, "Where did he get this wisdom and these miraculous powers? Is this not the son of the joiner? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas? Are not his sisters all settled here among us? Then where has he got all this?" So they were repelled by him. But Jesus said to them, "A prophet never goes without honour except in his native place and in his home." There he could not do many miracles owing to their lack of faith.

At that time Herod the tetrarch heard about the fame of Jesus. And he said to his servants, "This is John the Baptist; he has risen from the dead! That is why miraculous powers are working through him."

For Herod had arrested John and bound him and put him in prison, on account of Herodias the wife of his brother Philip, since John had told him, "You have no right to her." He was anxious to kill him but he was afraid of the people, for they held John to be a prophet. However, on Herod's birthday, the daughter of Herodias danced in public, to the delight of Herod; whereupon he promised with an oath to give her whatever she wanted. And she, at the instigation of her mother, said, "Give

me John the Baptist's head this
 9 moment on a dish." The king
 was sorry, but for the sake of
 his oath and his guests he ordered
 10 it to be given her; he sent
 and had John beheaded in the
 11 prison, his head was brought on
 a dish and given to the girl, and
 12 she took it to her mother. His
 disciples came and removed the
 corpse and buried him; then they
 went and reported it to Jesus.

13 When Jesus heard it, he withdrew
 by boat to a desert place
 in private; but the crowds heard
 of it and followed him on foot
 14 from the towns. So when he
 disembarked, he saw a large
 crowd, and out of pity for them
 15 he healed their sick folk. When
 evening fell, the disciples came
 up to him and said, "It is a
 desert place and the day is now
 gone; send off the crowds to buy
 food for themselves in the vil-
 16 lages." Jesus said to them,
 "They do not need to go away;
 give them some food yourselves."
 17 They said, "We have only five
 loaves with us and two fish."
 18 He said, "Bring them here to
 19 me." Then he ordered the

crowds to recline on the grass,
 and taking the five loaves and
 the two fish he looked up to
 heaven, blessed them, and after
 breaking the loaves handed them
 to the disciples, and the disciples
 handed them to the crowd.
 20 They all ate and had enough;
 besides, they picked up the frag-
 ments left over and filled twelve
 21 baskets with them. The men
 who ate numbered about five
 thousand, apart from the women
 and children.

22 Then he made the disciples
 embark in the boat and cross
 before him to the other side,
 while he dismissed the crowds;
 23 after he had dismissed the

crowds he went up the hill by
 himself to pray. When evening
 came, he was there alone, but the 24
 boat was now in the middle of
 the sea, buffeted by the waves
 (for the wind was against them).
 In the fourth watch of the night 25
 he went to them, walking on the
 sea, but when the disciples saw 26
 him walking on the sea they were
 terrified; "It is a ghost," they
 said, and shrieked for fear.
 Then Jesus spoke to them at 27
 once; "Courage" he said, "it is I,
 have no fear." Peter answered 28
 him, "Lord, if it is really you,
 order me to come to you on the
 water." He said, "Come." Then 29
 Peter got out of the boat and
 walked over the water on his
 way to Jesus; but when he saw 30
 the strength of the wind he was
 afraid, and began to sink.
 "Lord," he shouted, "save me."
 Jesus at once stretched his hand 31
 out and caught him, saying,
 "How little you trust me! Why
 did you doubt?" When they got 32
 into the boat, the wind dropped,
 and the men in the boat wor- 33
 shipped him, saying, "You are
 certainly God's Son."

On crossing over they came 34
 to land at Gennesaret. The men 35
 of that place recognized him and
 sent all over the surrounding
 country, bringing him all who
 were ill and begging him to let 36
 them touch the mere tassel of his
 robe—and all who touched it
 got perfectly well.

Then Pharisees and 15
 scribes from Jerusalem
 came to Jesus, saying, "Why do 2
 your disciples transgress the tra-
 dition of the elders? They do
 not wash their hands when they
 take their food." He replied, 3
 "And why do you transgress the
 command of God with your tra-
 ditions? God enjoined, *Honour* 4

your father and mother, and, *He*
who curses his father or mother
 5 *is to suffer death.* But you say,
 whoever tells his father or
 mother, 'This money might have
 been at your service but it is
 6 dedicated to God,' need not
 honour his father or mother. So
 you have repealed the law of
 God to suit your own tradition.
 7 Yes, you hypocrites, it was in-
 deed of you that Isaiah prophesied
 when he said,
 8 *This people honours me with*
their lips,
but their heart is far away
from me:
 9 *vain is their worship of me,*
for the doctrines they teach
are but human precepts."
 10 Whereupon he called the crowd
 and said to them, "Listen, under-
 stand this:
 11 it is not what enters a man's
 mouth that defiles him;
 what defiles a man is what
 comes out of his mouth."
 12 Then the disciples came up and
 said to him, "Do you know that
 the Pharisees have taken of-
 fence at what they hear you
 13 say?" He replied, "Any plant
 that my heavenly Father has not
 14 planted will be rooted up. Let
 them alone; they are blind guides
 of the blind, and if one blind
 man leads another, both of
 15 them will fall into a pit." Peter
 answered, "Explain this parable
 16 to us, at anyrate." He said,
 "And are you totally ignorant?
 17 Do you not see how all that en-
 ters the mouth passes into the
 belly and is then thrown out into
 18 the drain, while what comes out
 of the mouth comes from the
 heart—and that is what defiles
 19 a man. For out of the heart
 come evil designs, murder, adul-
 tery, sexual vice, stealing, false
 20 witness, and slander. That is

what defiles a man; a man is not
 defiled by eating with hands un-
 washed!"

Going away from there, Jesus 21
 withdrew to the district of Tyre
 and Sidon. And a woman of 22
 Canaan came out of these parts,
 wailing, "Have pity on me, Lord,
 O Son of David! My daughter
 is cruelly possessed by a
 23 dæmon." But he made no an-
 swer to her. Then his disciples
 came up and pressed him, say-
 ing, "Send her away, she is
 wailing behind us." He replied, 24
 "It was only to the lost sheep of
 the house of Israel that I was
 sent." But she came and knelt 25
 before him, saying, "Lord, do
 help me." He replied, "It is not 26
 fair to take the children's bread
 and throw it to the dogs." "No, 27
 sir," she said, "but even the
 dogs eat the crumbs that fall
 from their master's table!" At 28
 that Jesus replied, "O woman,
 you have great faith; your
 prayer is granted as you wish."
 And from that hour her daugh-
 ter was cured.

Then Jesus removed from that 29
 country and went along the sea
 of Galilee; he went up the hill-
 side and sat there. And large 30
 crowds came to him bringing the
 lame and the blind, the dumb,
 the maimed, and many others;
 they laid them at his feet, and
 he healed them. This made the 31
 crowd wonder, to see dumb peo-
 ple speaking,* the lame walking,
 and the blind seeing. And they
 glorified the God of Israel.

Jesus called his disciples and 32
 said, "I am sorry for the crowd;
 they have been three days with
 me now, and they have nothing
 to eat. I will not send them

* Leaving out the phrase *καὶ λαλοῦντες ὁρτοίς*. Its insertion for harmonistic rea-
 sons is more likely than its omission.

away starving, in case they faint
 33 on the road." The disciples said
 to him, "Where are we to get
 loaves enough in a desert to
 34 satisfy such a crowd?" Jesus
 said to them, "How many loaves
 have you got?" They said,
 "Seven and some little fish."
 35 So he ordered the crowd to re-
 36 cline on the ground. He took
 the seven loaves and the fish and
 after giving thanks he broke
 them and gave them to the dis-
 ciples, and the disciples to the
 37 crowds. So the people all ate
 and were satisfied; when they
 picked up the fragments left
 over, they filled seven large
 38 baskets with them. The men
 who ate numbered four thou-
 sand, apart from the children
 39 and the women. Then he sent
 the crowd away, got into the
 boat and went to the territory of
 Magadan.

16 Now the Pharisees and
 Sadducees came up and, in
 order to tempt him, asked him to
 show them a Sign from heaven.

2 He replied,

4 "It is an evil and disloyal gen-
 eration that craves a Sign,
 and no Sign shall be given to
 it except the Sign of
 Jonah." *

Then he left them and went
 away.

5 When the disciples reached
 the opposite side, they found
 they had forgotten to bring any
 6 bread. Jesus said to them, "See
 and beware of the leaven of the
 7 Pharisees and Sadducees." They

* Three uncials (C D W) of the fifth
 century and several versions insert at the
 beginning of this answer the following:

"When evening comes, you say, 'It
 will be fine,' for the sky is red; in
 the morning you say, 'It will be
 stormy to-day,' for the sky is red
 and cloudy. You know how to dis-
 tinguish the look of the sky, but
 you cannot read the signs of the
 times!"

argued among themselves, "But
 we have not brought any bread!"
 When Jesus noted this he said, 8
 "How little trust you have in
 me! Why all this talk, because
 you have brought no bread? 9
 Do you not understand even yet?
 Do you not remember the five
 loaves of the five thousand, and
 how many baskets you took up?
 And the seven loaves of the four 10
 thousand, and how many large
 baskets you took up? Why do 11
 you not see that I was not speak-
 ing to you about bread? No, be-
 ware of the leaven of the Phari-
 sees and Sadducees." Then they 12
 realized that what he told them
 to beware of was not leaven *
 but the teaching of the Pharisees
 and Sadducees.

Now when Jesus came to the 13
 district of Cæsarea Philippi, he
 asked his disciples, "Who do peo-
 ple say the Son of man is?"
 They told him, "Some say John 14
 the Baptist, others Elijah, others
 Jeremiah or one of the proph-
 ets." He said to them, "And 15
 who do you say I am?" So 16
 Simon Peter replied, "You are
 the Christ, the Son of the living
 God." Jesus answered him, 17
 "You are a blessed man, Simon
 Barjona, for it was my Father in
 heaven, not flesh and blood, that
 revealed this to you. Now I tell 18
 you, Peter is your name,† and
 on this rock I will build my
 church; the powers of Hades
 shall not succeed against it. I 19
 will give you the keys of the
 Realm of heaven;

Whatever you prohibit on

*Omitting τὸν ἄδραν after ζῶντος, with
 strong support from the Old Latin and
 Syriac versions.

† English fails to bring out the play
 on the Greek word for "rock." The
 French version reproduces it: "Et moi
 je te dis aussi que tu es le Pierre, et sur
 cette pierre je bâtirai mon église."

earth will be prohibited in heaven,
and whatever you permit on earth will be permitted in heaven."

20 He then forbade the disciples to tell anyone that he was the Christ.

21 From that time Jesus began to show his disciples that he had to leave for Jerusalem and endure great suffering at the hands of the elders and high priests and scribes, and be killed and be raised on the third day.

22 Peter took him and began to reprove him for it; "God forbid, Lord," he said. "This must not

23 be!" But he turned and said to Peter, "Get behind me, you Satan! You are a hindrance to me! Your outlook is not God's

24 but man's." Then said Jesus to his disciples, "If anyone wishes to come after me, let him deny himself, take up his cross, and follow me;

25 for whoever wants to save his life will lose it,

and whoever loses his life for my sake will find it.

26 What profit will it be if a man gains the whole world and forfeits his own soul? What will a man offer as an equivalent for

27 his soul? For the Son of man is coming in the glory of his Father with his angels, and then he will reward everyone for what he

28 has done. I tell you truly, there are some of those standing here who will not taste death till they see the Son of man coming himself to reign."

17 Six days afterwards Jesus took Peter, James and his brother John, and led them up a high hill by themselves; in their presence he was transfigured, his face shone like the sun, and his clothes turned white as light.

There appeared to them Moses 3 and Elijah, who conversed with Jesus. So Peter addressed Jesus 4 and said, "Lord, it is a good thing we are here; pray let me put up three tents here, one for you, one for Moses, and one for Elijah."

He was still speaking when 5 a bright cloud overshadowed them, and from the cloud a voice said,

"This is my Son, the Beloved, in him is my delight: listen to him."

When the disciples heard the 6 voice, they fell on their faces in terror; but Jesus came forward 7 and touched them, saying, "Rise, have no fear." And on raising 8 their eyes they saw no one except Jesus all alone. As they 9 went down the hill, Jesus ordered them, "Tell this vision to nobody until the Son of man is raised from the dead." The disciples 10 inquired of him, "Then why do the scribes say that Elijah has to come first?" He replied, "Elijah 11 to come and restore all things? Nay, I tell you Elijah has al- 12 ready come, but they have not recognized him—they have worked their will on him. And the Son of man will suffer at their hands in the same way." Then the disciples realized that 13 he was speaking to them about John the Baptist.

When they reached the crowd, 14 a man came up and knelt to him. "Ah, sir," he said, "have 15 pity on my son; he is an epileptic and he suffers cruelly, he often falls into the fire and often into the water. I brought him to 16 your disciples, but they could not heal him." Jesus answered, 17 "O faithless and perverse generation, how long must I still be with you? How long have I to bear with you? Bring him here

18 to me." So Jesus checked the
 dæmon and it came out of him,
 and from that hour the boy was
 19 healed. The disciples then came
 to Jesus in private and said,
 "Why could we not cast it out?"
 20 He said to them, "Because you
 have so little faith. I tell you
 truly, if you had faith the size
 of a grain of mustard-seed, you
 could say to this hill, 'Move
 from here to there,' and remove
 it would; nothing would be im-
 possible for you."

22 When his adherents mustered
 in Galilee, Jesus told them, "The
 Son of man is to be betrayed into
 23 the hands of men; they will kill
 him, but on the third day he
 shall be raised." They were
 sorely distressed at this.

24 When they reached Capharna-
 hum, the collectors of the tem-
 ple-tax came and asked Peter,
 "Does your teacher not pay the
 25 temple-tax?" He said, "Yes."
 But when he went indoors,
 Jesus spoke first; "Tell me,
 Simon," he said, "from whom do
 earthly kings collect customs or
 taxes? Is it from their own peo-
 26 ple or from aliens?" "From
 aliens," he said. Then Jesus said
 to him, "So their own people are
 27 exempt. However, not to give
 any offence to them, go to the
 sea, throw a hook in, and take
 the first fish you bring up. Open
 its mouth and you will find a
 five-shilling piece; take that and
 give it to them for me and for
 yourself."

18 At that hour the disciples
 came and asked Jesus,
 "Who is greatest in the Realm
 2 of heaven?" So he called a child,
 3 set it among them, and said, "I
 tell you truly, unless you turn
 and become like children, you
 will never get into the Realm of
 4 heaven at all. Whoever hum-

bles himself like this child, he is
 the greatest in the Realm of
 heaven; and whoever receives a 5
 little child like this for my sake,
 receives me. But whoever is a 6
 hindrance to one of these little
 ones who believe in me, better
 for him to have a great mill-
 stone hung round his neck and
 be sunk in the deep sea. Woe to 7
 the world for hindrances! Hin-
 drances have to come, but—woe
 to the man by whom the hin-
 drance does come!

If your hand or your foot is a 8
 hindrance to you, cut it
 off and throw it away;
 better be maimed or crippled
 and get into Life, than
 keep both feet or hands
 and be thrown into the
 everlasting fire.

If your eye is a hindrance to 9
 you, tear it out and
 throw it away;
 better get into Life with one
 eye,
 than keep your two eyes
 and be thrown into the
 fire of Gehenna.

See that you never despise one 10
 of these little ones; for I tell you,
 their angels in heaven always
 look upon the face of my Father
 in heaven.

Tell me, if a man has a hun- 12
 dred sheep and one of them
 strays, will he not leave the
 ninety-nine sheep on the hills
 and go in search of the one that
 has strayed? And if he happens 13
 to find it, I tell you he rejoices
 over it more than over the
 ninety-nine that never went
 astray. So it is not the will of 14
 your Father in heaven that a
 single one of these little ones
 should be lost.

If your brother sins against 15
 you, go and reprove him, as be-
 tween you and him alone. If he

listens to you, then you have
 16 won your brother over; but if he
 will not listen, take one or two
 others along with you, so that
every case may be decided on
the evidence of two or of three
 17 *witnesses*. If he refuses to listen
 to them, tell the church; and if
 he refuses to listen to the church,
 treat him as a pagan or a tax-
 18 gatherer. I tell you truly,

Whatever you prohibit on
 earth will be prohibited in
 heaven,

and whatever you permit on
 earth will be permitted in
 heaven.

19 I tell you another thing: if two
 of you agree on earth about any-
 thing you pray for, it will be
 done for you by my Father in
 20 heaven. For where two or three
 have gathered in my name, I
 am there among them."

21 Then Peter came up and said
 to him, "Lord, how often is my
 brother to sin against me and
 be forgiven? Up to seven
 22 times?" Jesus said to him,
 "Seven times? I say, seventy
 23 times seven! That is why the
 Realm of heaven may be com-
 pared to a king who resolved to
 settle accounts with his servants.

24 When he began the settlement,
 a debtor was brought in who
 owed him three million pounds;
 25 as he was unable to pay, his
 master ordered him to be sold,
 along with his wife and children
 and all he had, in payment of
 26 the sum. So the servant fell
 down and prayed him, 'Have
 patience with me, and I will pay
 27 you it all.' And out of pity for
 that servant, his master released
 him and discharged his debt.

28 But as that servant went away,
 he met one of his fellow-servants
 who owed him twenty pounds,

and seizing him by the throat he
 said, 'Pay your debt!' So his 29
 fellow-servant fell down and im-
 plored him, saying, 'Have pa-
 tience with me, and I will pay
 you.' But he refused; he went 30
 and had him thrown into prison,
 till he should pay the debt.

Now when his fellow-servants 31
 saw what had happened, they
 were greatly distressed, and they
 went and explained to their
 master all that had happened.
 Then his master summoned him 32
 and said, 'You scoundrel of a
 servant! I discharged all that
 debt for you, because you im-
 plored me. Ought you not to 33
 have had mercy on your fellow-
 servant, as I had on you?' And 34
 in hot anger his master handed
 him over to the torturers, till he
 should pay him all the debt. My 35
 heavenly Father will do the same
 to you, unless you each forgive
 your brother from the heart."

When Jesus finished say- **19**
 ing all this, he moved from
 Galilee and went to the territory
 of Judæa that lies across the
 Jordan. Large crowds followed 2
 him, and he healed them there.

Then up came some Pharisees 3
 to tempt him. They asked, "Is
 it right to divorce one's wife for
 any reason?" He replied, "Have 4
 you never read that He who
created them male and female
 from the beginning, said, 5

Hence a man shall leave his
father and mother,
and cleave to his wife,
and the pair shall be one
flesh?

So they are no longer two, but 6
 one flesh. What God has joined,
 then, man must not separate."
 They said to him, "Then why 7
 did Moses lay it down that we
 were to *divorce by giving a sepa-*
ration-notice?" He said to them, 8

Moses permitted you to divorce your wives, on account of the hardness of your hearts, but it was not so from the beginning.
 9 I tell you, whoever divorces his wife except for unchastity and marries another woman, commits adultery; and he who marries a divorced woman commits adultery." The disciples said to him, "If that is a man's position with his wife, better not marry at all!" He said to them, "True, but this truth is not practicable for everyone, it is only for those who have the gift.

12 There are eunuchs who have been eunuchs from their birth, there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Realm of heaven.

Let anyone practice it for whom it is practicable."

13 Then children were brought to him that he might lay his hands on them and pray over them. The disciples checked the people, but Jesus said to them, "Let the children alone, do not stop them from coming to me: the Realm of heaven belongs to such as these." So he laid his hands on them and went upon his way.

16 Up came a man and said to him, "Teacher, what good deed must I do to gain life eternal?"

17 He said to him, "Why do you ask me about what is good? One alone is good. But if you want to get into Life, keep the commands."

18 "Which?" he said. And Jesus answered, "The commands, *you shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, honour your father and mother, and you must love*

your neighbour as yourself."

The young man said, "I have observed all these. What more is required?" Jesus said to him, "If you want to be perfect, go and sell your property, give the money to the poor and you shall have treasure in heaven; then come and follow me." When the young man heard that, he went sadly away, for he had great possessions. And Jesus said to his disciples, "I tell you truly, it will be difficult for a rich man to get into the Realm of heaven. I tell you again, it is easier for a camel to get through a needle's eye than for a rich man to get into the Realm of God." When the disciples heard this, they were utterly astounded; they said, "Who then can possibly be saved?" Jesus looked at them and said, "This is impossible for men, but anything is possible for God." Then Peter replied, "Well, we have left our all and followed you. Now what are we to get?" Jesus said to them, "I tell you truly, in the new world, when the Son of man shall sit on the throne of his glory, you who have followed me shall also sit on twelve thrones to govern the twelve tribes of Israel. Everyone who has left brothers or sisters or father or mother or wife or children or lands or houses for my name's sake will get a hundred times as much and inherit life eternal. Many who are first shall be last, and many who are last shall be first.

For the Realm of heaven **20** is like a householder who went out early in the morning to hire labourers for his vineyard; and after agreeing with the labourers to pay them a shilling a day, he sent them into

3 his vineyard. Then, on going
out at nine o'clock, he noticed
some other labourers standing
in the marketplace doing noth-
4 ing; to them he said, 'You go
into the vineyard too, and I will
give you whatever wage is fair.'
5 So they went in. Going out
again at twelve o'clock and at
three o'clock, he did the same
6 thing. And when he went out
at five o'clock, he came upon
some others who were standing;
he said to them, 'Why have you
stood doing nothing all the day?'
7 'Because nobody hired us,' they
said. He told them, 'You go
into the vineyard too.'
8 When evening came, the master
of the vineyard said to his
bailiff, 'Summon the labourers
and pay them their wages, be-
ginning with the last and going
9 on to the first.' When those who
had been hired about five o'clock
came, they got a shilling each.
10 So when the first labourers came
up, they supposed they would
get more; but they too got each
11 their shilling. And on getting
it they grumbled at the house-
12 holder. 'These last,' they said,
'have only worked a single hour,
and yet you have ranked them
equal to us who have borne the
brunt of the day's work and the
13 heat!' Then he replied to one
of them, 'My man, I am not
wronging you. Did you not
agree with me for a shilling?'
14 Take what belongs to you and
be off; I choose to give this last
15 man the same as you. Can I
not do as I please with what be-
longs to me? Have you a grudge
16 because I am generous?' So
shall the last be first and the
first last."

17 As Jesus was about to go up
to Jerusalem, he took the twelve

aside by themselves and said to
them as they were on the road,
"We are going up to Jerusalem, 18
and the Son of man will be be-
trayed to the high priest and
scribes; they will sentence him 19
to death and hand him over to
the Gentiles to be mocked and
scourged and crucified; then on
the third day he will be
raised."

Then the mother of the sons 20
of Zebedæus came up to him
with her sons, praying him for a
favour. He said to her, "What 21
do you want?" She said, "Give
orders that my two sons are to
sit at your right hand and at
your left in your Realm." Jesus 22
replied, "You do not know what
you are asking. Can you drink
the cup I am going to drink?"
They said to him, "We can."
"You shall drink my cup," said 23
Jesus, "but it is not for me to
grant seats at my right hand
and at my left; these belong to
the men for whom they have
been destined by my Father."

When the ten heard of this, 24
they were angry at the two
brothers, but Jesus called them 25
and said,

"You know that the rulers of the
Gentiles lord it over them,
and their great men overbear
them:

not so with you. 26

Whoever wants to be the great
man among you must be
your servant,

and whoever wants to be first 27
among you must be the
slave of all;

just as the Son of man has not 28
come to be served but to
serve,

and to give his life as a ran-
som for many."

As they were leaving Jericho, 29
a crowd followed him, and when 30

two blind men who were sitting beside the road heard Jesus was passing, they shouted, "O Lord, Son of David, have pity on us!"

- 31 The crowd checked them and told them to be quiet, but they shouted all the louder, "O Lord, Son of David, have pity on us!"
- 32 So Jesus stopped and called them. He said, "What do you want me to do for you?"
- 33 "Lord," they said, "we want our
- 34 eyes opened." Then Jesus in pity touched their eyes, and they regained their sight at once and followed him.

21 When they came near Jerusalem and had reached Bethphagè at the Hill of Olives, then Jesus despatched two disciples, saying to them, "Go to the village in front of you and you will at once find an ass tethered, with a colt alongside of her; untether them and bring

3 them to me. If anyone says anything to you, you will say that the Lord needs them; then he will at once let them go."

4 (This took place for the fulfilment of what had been spoken by the prophet,

- 5 *Tell the daughter of Sion,
 'Here is your king coming to you,*

*He is gentle and mounted on an ass,
 and on a colt, the foal of a beast of burden.*)

- 6 So the disciples went and did
- 7 as Jesus told them; they brought the ass and the colt and put their clothes on them. Jesus seated
- 8 himself on them, and the greater part of the crowd spread their clothes on the road, while others cut branches from the trees and
- 9 strewed them on the road. And the crowds who went in front of him and who followed behind shouted,

*"Hosanna to the Son of David!
 Blessed be he who comes in the Lord's name!"*

Hosanna in high heaven!"

When he entered Jerusalem, 10 the whole city was in excitement over him. "Who is this?" they 11 said, and the crowds replied, "This is the prophet Jesus from Nazaret in Galilee!" Then 12 Jesus went into the temple of God and drove out all who were buying and selling inside the temple; he upset the tables of the money-changers and the stalls of those who sold doves, telling 13 them, "It is written, *My house shall be called a house of prayer,* but you make it a *den of robbers.*"

Blind and lame people came 14 up to him in the temple, and he healed them. But when the high 15 priests and scribes saw his wonderful deeds and saw the children who shouted in the temple, "Hosanna to the Son of David!" they were indignant; they said 16 to him, "Do you hear what they are saying?" "Yes," said Jesus, "and have you never read, *Thou hast brought praise to perfection from the mouth of babes and sucklings?*" Then he left them 17 and went outside the city to Bethany, where he spent the night.

In the morning, as he came 18 back to the city, he felt hungry, and noticing a fig tree by the 19 roadside he went up to it, but found nothing on it except leaves. He said to it, "May no fruit ever come from you after this!" And instantly the fig tree withered up. When the disciples 20 saw this, they marvelled. "How did the fig tree wither up in an instant?" they said. Jesus an- 21 swered, "I tell you truly, if you have faith, if you have no doubt,

you will not only do what has been done to the fig tree, but even if you say to this hill, 'Take and throw yourself into the sea,' it will be done. All that ever you ask in prayer you shall have, if you believe."

When he entered the temple, the high priests and elders of the people came up to him as he was teaching, and said, "What authority have you for acting in this way? Who gave you this authority?" Jesus replied, "Well, I will ask you a question, and if you answer me, then I will tell you what authority I have for acting as I do. Where did the baptism of John come from? From heaven or from men?" They argued to themselves, "If we say, 'From heaven,' he will say to us, 'Then why did you not believe him?' And if we say, 'From men,' we are afraid of the crowd, for they all hold that John was a prophet." So they answered Jesus, "We do not know." He said to them, "No more will I tell you what authority I have for acting as I do. Tell me what you think. A man had two sons. He went to the first and said, 'Son, go and work in the vineyard to-day'; he replied, 'I will go, sir,' but he did not go. The man went to the second and said the same to him; he replied, 'I will not,' but afterwards he changed his mind and did go. Which of the two did the will of the father?" They said, "The last." Jesus said to them, "I tell you truly, the taxgatherers and harlots are going into the Realm of God before you. For John showed you God's way to be good, and you would not believe him; the taxgatherers and harlots believed him, and even though you saw

that you would not change your mind afterwards and believe him.

Listen to another parable. There was a householder who planted a vineyard, put a fence round it, dug a wine-vat inside it, and built a watchtower; then he leased it to vinedressers and went abroad. When the fruit-season was near, he sent his servants to the vinedressers to collect his fruit; but the vinedressers took his servants and flogged one, killed another, and stoned a third. Once more he sent some other servants, more than he had sent at first, and they did the same to them. Afterwards he sent them his son; 'They will respect my son,' he said. But when the vinedressers saw his son, they said to themselves, 'Here is the heir; come on, let us kill him and seize his inheritance!' So they took and threw him outside the vineyard and killed him. Now, when the owner of the vineyard comes, what will he do to these vinedressers?" They replied, "He will utterly destroy the wretches and lease the vineyard to other vinedressers, who will give him the fruits in their season." Jesus said to them, "Have you never read in the scriptures,

The stone that the builders rejected

is the chief stone now of the corner:

this is the doing of the Lord, and a wonder to our eyes?

I tell you therefore that the Realm of God will be taken from you and given to a nation that bears the fruits of the Realm.

Everyone who falls on this stone will be shattered,

and whoever it falls upon will be crushed."

45 When the high priests and Pharisees heard these parables, they knew that he was speaking about them; they tried to get hold of him, but they were afraid of the crowds, as the crowds held him to be a prophet.

22 Then Jesus again addressed them in parables.
2 "The Realm of heaven," he said, "may be compared to a king who gave a marriage-banquet in honour of his son. He sent his servants to summon the invited guests to the feast, but they would not come. Once more he sent some other servants, saying, 'Tell the invited guests, here is my supper all prepared, my oxen and fat cattle are killed, and everything is ready; come to the marriage-banquet.' But they paid no attention and went off, one to his estate, another to his business, while the rest seized his servants and ill-treated them and killed them. The king was enraged; he sent his troops and destroyed those murderers and burned up their city. Then he said to his servants, 'The marriage-banquet is all ready, but the invited guests did not deserve it. So go to the byeways and invite anyone you meet to the marriage-banquet.' And those servants went out on the roads and gathered all they met, bad and good alike. Thus the marriage-banquet was supplied with guests. When the king came in to view his guests, he saw a man there who was not dressed in a wedding-robe. So he said to him, 'My man, how did you get in here without a wedding-robe?' The man was speechless. Then said the king to his servants, 'Take him hand

and foot, and throw him outside, out into the darkness; there men will wail and gnash their teeth. For many are invited but few are chosen.'"

Then the Pharisees went and plotted to trap him in talk. They sent him their disciples with the Herodians, who said, "Teacher, we know you are sincere and that you teach the Way of God honestly and fearlessly; you do not court human favour. Tell us, then, what you think about this: is it right to pay taxes to Cæsar or not?" But Jesus detected their malice. He said, "Why do you tempt me, you hypocrites? Show me the coin for taxes." So they brought him a shilling. Then Jesus said to them, "Whose likeness, whose inscription is this?" "Cæsar's," they said. Then he told them, "Give Cæsar what belongs to Cæsar, give God what belongs to God." When they heard that, they marvelled; then they left him and went away.

That same day some Sadducees came up to him, men who hold there is no resurrection. They put this question to him: "Teacher, Moses said that if *anyone dies without children, his brother is to espouse his wife and raise offspring for his brother.* Now there were seven brothers in our number. The first married and died; as he had no children, he left his wife to his brother. The same happened with the second and the third, down to the seventh. After them all, the woman died. Now at the resurrection whose wife will she be? They all had her." Jesus answered them, "You go wrong because you understand neither the scriptures nor the power of God. At the resurrec-

tion people neither marry nor
 are married, they are like the
 31 angels of God in heaven. And
 as for the resurrection of the
 dead, have you not read what
 32 was said to you by God, *I am*
the God of Abraham and the
God of Isaac and the God of
 33 *Jacob?* He is not a God of dead
 people but of living." And when
 the crowds heard this, they were
 astounded at his teaching.

34 The Pharisees, hearing that he
 had silenced the Sadducees,
 35 mustered their forces, and one
 of them, a jurist, put a question
 in order to tempt him.
 36 "Teacher," he said, "what is
 the greatest command in the
 37 Law?" He replied, "*You must*
love the Lord your God with
your whole heart, with your
 38 *whole soul, and with your whole*
mind. This is the greatest and
 39 chief command. There is a sec-
 ond like it: *you must love your*
 40 *neighbour as yourself.* The
 whole Law and the prophets
 hang upon these two com-
 mands."

41 As the Pharisees had mus-
 tered, Jesus put a question to
 42 them. "Tell me," he said,
 "what you think about the
 Christ. Whose son is he?"
 They said to him, "David's."
 43 He said to them, "How is it
 then that David is inspired to
 call him *Lord?*"

44 *The Lord said to my Lord, 'Sit*
at my right hand,
till I put your enemies under
your feet.'

45 If David calls him *Lord*, how
 46 can he be his son?" No one
 could make any answer to him,
 and from that day no one ven-
 tured to put another question to
 him.

23 Then Jesus spoke to the
 crowds and to his disci-

ples. "The scribes and Phari-
 sees sit on the seat of Moses; so 2
 do whatever they tell you, obey 3
 them, but do not do as they do.
 They talk but they do not act;
 they make up heavy loads and 4
 lay them on men's shoulders,
 but they will not stir a finger to
 remove them. Besides, all 5
 they do is done to catch the no-
 tice of men; they make their
 phylacteries broad, they wear
 large tassels, they are fond of 6
 the best places at banquets and
 the front seats in the syna-
 gogues; they like to be saluted 7
 in the marketplaces and to be
 called 'rabbi' by men.

But you are not to be called 8
 'rabbi,'

for One is your teacher, and
 you are not to call anyone 9
 'father' on earth,

for One is your heavenly
 Father;

nor must you be called 'lead- 10
 ers,'

for One is your leader, even
 the Christ.

He who is greatest among you 11
 must be your servant.

Whoever uplifts himself will 12
 be humbled,

and whoever humbles him-
 self will be uplifted.

Woe to you, you impious 13
 scribes and Pharisees!

you shut the Realm of heav-
 en in men's faces;

you neither enter yourselves,
 nor will you let those enter
 who are on the point of
 entering.

Woe to you, you impious 15
 scribes and Pharisees!

you traverse sea and land
 to make a single prose-
 lyte,

and when you succeed, you
make him a son of
Gehenna twice as bad as
yourselves.

16 Woe to you, blind guides that
you are!
you say, 'Swear by the sanc-
tuary, and it means
nothing;

but swear by the gold of the
sanctuary, and the oath
is binding.'

17 You are senseless and blind!
for which is the greater,
the gold or the sanctuary
that makes the gold
sacred?

18 You say again, 'Swear by
the altar, and it means
nothing;
but swear by the gift upon
it, and the oath is bind-
ing.'

19 You are blind! for which is
the greater,
the gift or the altar that
makes the gift sacred?

20 He who swears by the altar
swears by it and by all
that lies on it;

21 he who swears by the sanc-
tuary
swears by it and by Him
who inhabits it;

22 he who swears by heaven
swears by the throne of
God and by Him who
sits upon it.

23 Woe to you, you impious
scribes and Pharisees!
you tithe mint and dill and
cummin,
and omit the weightier mat-
ters of the law,
justice and mercy and faith-
fulness;
these latter you ought to
have practised—without
omitting the former.

Blind guides that you are, 24
filtering away the gnat and
swallowing the camel!

Woe to you, you irreligious 25
scribes and Pharisees!

you clean the outside of the
cup and the plate,
but inside they are filled
with your rapacity and
self-indulgence.

Blind Pharisees! first clean the 26
inside of the cup,
so that the outside may be
clean as well.

Woe to you, you irreligious 27
scribes and Pharisees!

you are like tombs white-
washed;

they look comely on the out-
side,

but inside they are full of
dead men's bones and all
manner of impurity.

So to men you seem just, 28

but inside you are full of
hypocrisy and iniquity.

Woe to you, you irreligious 29
scribes and Pharisees! You
build tombs for the prophets
and decorate the tombs of the
just, and you say, 'If we had 30
been living in the days of our
fathers, we would not have
joined them in shedding the
blood of the prophets.' So you 31
are witnesses against your-
selves, that you are sons of those
who killed the prophets! And 32
you will fill up* the measure
that your fathers filled. You ser- 33
pents! you brood of vipers!
how can you escape being sen-
tenced to Gehenna? This is why 34
I will send you prophets, wise
men, and scribes, some of whom
you will kill and crucify, some
of whom you will flog in your
synagogues and persecute from
town to town; it is that on you 35

* Reading πληρώσετε.

may fall the punishment for all the just blood shed on earth, from the blood of Abel the just down to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary
 36 and the altar. I tell you truly, it will all come upon this generation.

37 O Jerusalem, Jerusalem! slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But you would
 38 not have it! See, *your House is*
 39 *to be left desolate.* For I tell you, you will never see me again till such time as you say, *Blessed be he who comes in the Lord's name."*

24 So Jesus left the temple and went on his way. His disciples came forward to point out to him the temple-buildings,
 2 but he replied to them, "You see all this? I tell you truly, not a stone here will be left upon another, without being torn down."

3 So, as he sat on the Hill of Olives, the disciples came up to him in private and said, "Tell us, when will this happen? What will be the sign of your arrival and of the end of the
 4 world?" Jesus replied, "Take care that no one misleads you;
 5 for many will come in my name, saying, 'I am the Christ,' and
 6 they will mislead many. You will hear of wars and rumours of wars; see and do not be alarmed. *These have to come,*
 7 *but it is not the end yet. For nation will rise against nation,*
and realm against realm; there will be famines and earthquakes
 8 here and there. All that is but

the beginning of the trouble. Then men will hand you over 9 to suffer affliction, and they will kill you; you will be hated by all the Gentiles on account of my name. And *many will be re-* 10 *pelled* then, they will betray one another and hate one another. Many false prophets will rise and 11 mislead many. And in most of 12 you love will grow cold, by the increase of iniquity; but he will 13 be saved who holds out to the very end. This gospel of the 14 Reign shall be preached over the wide world as a testimony to all the Gentiles, and then the end will come.

When you see *the appalling* 15 *Horror* spoken of by the prophet Daniel, standing erect *in the holy place* (let the reader note this), then let those who are in 16 Judæa fly to the hills; a man on 17 the housetop must not go down to fetch what is inside his house, and a man in the field must not 18 turn back to get his coat. Woe 19 to women with child and to women who give suck in those days! Pray that you may not 20 have to fly in winter or on the sabbath, for there will be *sore* 21 *misery* then, *such as has never been, from the beginning of the world till now*—no and never shall be. Had not those days 22 been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short.

If anyone tells you at that 23 time, 'Here is the Christ!' or, 'there he is!' do not believe it; for false Christs and *false proph-* 24 *ets* will rise and bring forward great signs and wonders, so as to mislead the very elect,—if that were possible. (I am telling you 25 this beforehand.)

26 If they tell you, 'Here he is,
in the desert,'
do not go out;
'here he is, in the chamber,'
do not believe it.

27 For like lightning that
shoots from east to west,
so will be the arrival of the
Son of man.

28 Wherever the carcase lies,
there will the vultures gather.

29 Immediately after the misery of
those days,

*the sun will be darkened,
and the moon will not yield
her light,*

*the stars will drop from heaven
and the orbs of the heavens
will be shaken.*

30 Then the Sign of the Son of man
will appear in heaven; then *all
tribes on earth* will wail, as they
see *the Son of man coming on
the clouds of heaven* with great
31 power and glory; and he will
despatch his angels *with a loud
trumpet-call to muster his elect
from the four winds, from the
verge of heaven to the verge of
earth.*

32 Let the fig tree teach you a
parable. As soon as its branches
turn soft and put out leaves,
you know summer is at hand;
33 so, whenever you see all this
happen, you may be sure that
He is at hand, at the very
door.

34 I tell you truly, the present
generation will not pass away,
35 till all this happens. Heaven
and earth will pass away, but
my words never!

36 No one knows anything of that
day or hour, not even the angels
in heaven, but only my Father.

37 As were the days of Noah, so
will the arrival of the Son of

38 man be. For as in the days be-
fore the deluge people ate and

drank, married and were mar-
ried, till the day *Noah entered
the ark*; and as they knew noth- 39
ing till the deluge came and
swept them all away; so will the
arrival of the Son of man be.

Then there will be two men in 40
the field,

one will be taken and one
will be left;

two women will be grinding at 41
the millstone,

one will be taken and one
will be left.

Keep on the watch then, for you 42
never know what day your Lord
will come. But be sure of this, 43
that if the householder had
known at what watch in the
night the thief was coming, he
would have been on the watch,
he would not have allowed his
house to be broken into. So be 44
ready yourselves, for the Son of
man is coming at an hour you
do not expect.

Now where is the trusty and 45
thoughtful servant, whom his
lord and master has set over his
household, to assign them their
supplies at the proper time? 46
Blessed is that servant if his lord
and master finds him so doing 47
when he arrives! I tell you
truly, he will set him over all his
property. But if the * bad serv- 48
ant says to himself, 'My lord
and master is long of coming,'
and if he starts to beat his fel- 49
low-servants and to eat and
drink with drunkards, that serv- 50
ant's lord and master will arrive
on a day when he does not ex-
pect him, and at an hour which
he does not know; sharply will 51
he punish him, and assign him
the fate of the impious. There
men will wail and gnash their
teeth.

* Omitting [ἐκείνος], a harmonistic
gloss from Luke xii. 45.

25 Then shall the Realm of heaven be compared to ten maidens who took their lamps and went out to meet the bridegroom and the bride.*
 2 Five of them were stupid, five
 3 were sensible. For although the stupid took their lamps, they
 4 took no oil with them, whereas the sensible took oil in their vessels as well as their lamps. As the bridegroom was long of coming, they all grew drowsy and
 5 went to sleep. But at midnight the cry arose, 'Here is the bridegroom! Come out to meet him!'
 7 Then all the maidens rose and
 8 trimmed their lamps. The stupid said to the sensible, 'Give us some of your oil, for our
 9 lamps are going out.' But the sensible replied, 'No, there may not be enough for us and for you. Better go to the dealers
 10 and buy for yourselves.' Now while they were away buying oil, the bridegroom arrived; those maidens who were ready accompanied him to the marriage-banquet, and the door was shut.
 11 Afterwards the rest of the maidens came and said, 'Oh sir, oh sir, open the door for us!'
 12 but he replied, 'I tell you frankly,
 13 I do not know you.' Keep on the watch then, for you know neither the day nor the hour.
 14 For the case is that of a man going abroad, who summoned his servants and handed over
 15 his property to them; to one he gave twelve hundred pounds, to another five hundred, and to another two hundred and fifty; each got according to his capacity. Then the man went

abroad. The servant who had 16 got the twelve hundred pounds went at once and traded with them, making another twelve hundred. Similarly the servant 17 who had got the five hundred pounds made another five hundred. But the servant who had 18 got the two hundred and fifty pounds went off and dug a hole in the ground and hid his master's money. Long after- 19 wards, the master of those servants came back and settled accounts with them. Then the 20 servant who had got the twelve hundred pounds came forward, bringing twelve hundred more; he said, 'You handed me twelve hundred pounds, sir; here I have gained another twelve hundred.' His master said to him, 'Capital, 21 you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share your master's feast.' Then the servant with the five 22 hundred pounds came forward. He said, 'You handed me five hundred pounds, sir; here I have gained another five hundred.' His master said to him, 'Capi- 23 tal, you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share your master's feast.' Then the servant who 24 had got the two hundred and fifty pounds came forward. He said, 'I knew you were a hard man, sir, reaping where you never sowed and gathering where you never winnowed. So I was 25 afraid; I went and hid your two hundred and fifty pounds in the earth. There's your money!' His master said to him in reply, 26 'You rascal, you idle servant! You knew, did you, that I reap

* The words καὶ τῆς νόμῳ are added by D X*, the Latin and Syriac versions, etc. Their omission may have been due to the feeling of the later church that Jesus as the Bridegroom ought alone to be mentioned.

where I never sowed and gather
 27 where I never winnowed! Well
 then, you should have handed
 my money to the bankers, and
 I would have got my capital
 with interest when I came back.
 28 Take therefore the two hundred
 and fifty pounds away from him;
 give it to the servant who had
 the twelve hundred.

29 For to everyone who has, shall
 more be given and richly
 given;

but from him who has noth-
 ing, even what he has shall
 be taken.

30 Throw the good-for-nothing
 servant into the darkness out-
 side; there men will wail and
 gnash their teeth.

31 When the Son of man comes in
 his glory, and *all the angels with*
him, then he will sit on the
 32 throne of his glory, and all na-
 tions will be gathered in front
 of him; he will separate them
 one from another, as a shepherd
 separates the sheep from the
 33 goats, setting the sheep on his
 right hand and the goats on his
 34 left. Then shall the King say
 to those on his right, 'Come, you
 whom my Father has blessed,
 come into your inheritance in
 the realm prepared for you from
 the foundation of the world.

35 For I was hungry and you fed
 me,

I was thirsty and you gave
 me drink,

I was a stranger and you en-
 tertained me,

36 I was unclothed and you
 clothed me,

I was ill and you looked after
 me,

I was in prison and you
 visited me.'

37 Then the just will answer,

'Lord, when did we see you

hungry and feed you? or
 thirsty and gave you
 drink?

when did we see you a 38
 stranger and entertain
 you? or unclothed and
 clothed you?

when did we see you ill or 39
 in prison and visit you?"

The King will answer them, 'I 40
 tell you truly, in so far as you
 did it to one of these my
 brothers, even to the least of
 them, you did it to me.'

Then he will say to those on the 41
 left, 'Begone from me, accursed
 ones, to the eternal fire which
 has been prepared for the devil
 and his angels!

For I was hungry but you 42
 never fed me,

I was thirsty but you never
 gave me drink,

I was a stranger but you 43
 never entertained me,

I was unclothed but you
 never clothed me,

I was ill and in prison but you
 never looked after me.'

Then they will answer too, 44
 'Lord, when did we ever see you
 hungry or thirsty or a stranger
 or unclothed or ill or in prison,
 and did not minister to you?"

Then he will answer them, 'I tell 45
 you truly, in so far as you did
 not do it to one of these, even
 the least of them, you did not
 do it to me.'

So they shall depart to eternal 46
 punishment,
 and the just to eternal life."

When Jesus finished say- **26**
 ing all this, he said to his
 disciples, "You know that the 2
 passover is to be held two days
 after this, when the Son of man
 will be delivered up to be cru-
 cified."

Then the high priests and the 3.

elders of the people met in the palace of the high priest (who
 4 was called Caiaphas), and took counsel together to get hold of Jesus by craft and have him put
 5 to death. "Only," they said, "it must not be during the festival, in case of a riot among the people."
 6 Now when Jesus was at Bethany, in the house of Simon
 7 the leper, a woman came up to him with an alabaster flask of expensive perfume, which she poured over his head as he lay
 8 at table. When the disciples saw this, they were angry. "What is the use of this
 9 waste?" they said; "the perfume might have been sold for a good sum, and the poor might have
 10 got that." But Jesus was aware of what they said, and he replied, "Why are you annoying the woman? It is a beautiful thing
 11 she has done to me. The poor you always have beside you, but you will not always have me.
 12 In pouring this perfume on my body, she has acted in view of
 13 my burial. I tell you truly, wherever this gospel is preached through all the world, men will speak of what she has done, in memory of her."
 14 Then one of the twelve, called
 15 Judas Iscariot, went and said to the high priests, "What will you give me for betraying him to you?" And *they weighed out* for him *thirty silver pieces*.
 16 From that moment he sought a good opportunity to betray him.
 17 On the first day of unleavened bread, the disciples of Jesus came up and said to him, "Where do you want us to prepare for
 18 you to eat the passover?" He said, "Go into the city to so-and-so; tell him that the Teacher says, 'My time is near, I will

celebrate the passover at your house with my disciples.'" So 19 the disciples did as Jesus had told them, and prepared the passover. When evening 20 came, he lay at table with the disciples, and as they were eat- 21 ing he said, "One of you is going to betray me." They were great- 22 ly distressed at this, and each of them said to him, "Lord, surely it is not me." He answered, 23 "One who has dipped his hand into the same dish as myself is going to betray me. The Son of 24 man goes the road that the scripture has described for him, but woe to the man by whom the Son of man is betrayed! Better it were for that man had he never been born!" Then Judas 25 his betrayer said, "Surely it is not me, rabbi?" He said to him, "Is it not?"

As they were eating, he took a 26 loaf and after the blessing he broke it; then he gave it to the disciples saying, "Take and eat this, it means my body." He 27 also took a cup, and after thanking God he gave it to them saying, "Drink of it, all of you; this 28 means my blood, the new *covenant-blood*, shed for many, to win the remission of their sins. I tell you, after this I will never 29 drink this produce of the vine, till the day I drink it new with you in the Realm of my Father."

After the hymn of praise they 30 went out to the Hill of Olives. Then Jesus said to them, "You 31 will all be disconcerted over me to-night, for it is written, *I will strike at the shepherd, and the sheep of the flock will be scattered*. But after my rising I will 32 precede you to Galilee." Peter 33 answered, "Supposing they are all disconcerted over you, I will

never be disconcerted, never.”
 34 Jesus said to him, “I tell you truly, you will disown me three times this very night, before the
 35 cock crows.” Peter said to him, “Even though I have to die with you, I will never disown you.” And all the disciples said the same.

36 Then Jesus came with them to a place called Gethsemane, and he told the disciples, “Sit here, till I go over there and pray.”

37 But he took Peter and the two sons of Zebedæus along with him; and when he began to feel

38 distressed and agitated, he said to them, “*My heart is sad*, sad even to death; stay here and

39 watch with me.” Then he went forward a little and fell on his face, praying, “My Father, if it be possible, let this cup pass me.

Yet, not what I will but what
 40 thou wilt.” Then he went to the disciples and found them asleep;

and he said to Peter, “So the three of you could not watch with me for a single hour?

41 Watch and pray, all of you, that you may not slip into temptation. The spirit is eager, but

42 the flesh is weak.” Again he went away for the second time,

praying, “My Father, if this cup cannot pass unless I drink it, thy

43 will be done.” And when he returned, he found them asleep again, for their eyes were heavy.

44 So he left them and went back for the third time, praying in the

45 same words as before. Then he went to the disciples and said to them, “Still asleep? still resting? The hour is near, the Son

of man is betrayed into the
 46 hands of sinful men. Come, rise, let us be going; here is my betrayer close at hand!”

47 While he was still speaking, up came Judas, one of the twelve,

accompanied by a large mob with swords and cudgels, who had come from the high priests and the elders of the people. Now his betrayer had given 48 them a signal; he said, “Whoever I kiss, that is the man; seize him.” So he went up at 49 once to Jesus; “Hail, rabbi!” he said, and kissed him. Jesus said, 50 “My man, do your errand.” Then they laid hands on Jesus and seized him. One of his com- 51 panions put out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear. Then Jesus said to him, 52 “Put your sword back into its place; all who draw the sword shall die by the sword. What! 53 do you think I cannot appeal to my Father to furnish me at this moment with over twelve legions of angels? Only, how 54 could the scriptures be fulfilled then—the scriptures that say this must be so?” At that hour 55 Jesus said to the crowds, “Have you sallied out to arrest me like a robber, with swords and cudgels? Day after day I sat in the temple teaching, and you never seized me. However, this 56 has all happened for the fulfilment of the prophetic scriptures!”

Then all the disciples left him 57 and fled; but those who had seized Jesus took him away to the house of Caiaphas the high priest, where the scribes and elders had gathered. Peter fol- 58 lowed him at a distance as far as the courtyard of the high priest, and when he got inside he sat down beside the attendants to see the end.

Now the high priests and the 59 whole of the Sanhedrin tried to secure false evidence against Jesus, in order to have him put

60 to death; but they could find none, although a number of false witnesses came forward. However, two men came forward at last and said, "This fellow declared, 'I can destroy the temple of God and build it in three days.'" So the high priest rose and said to him, "Have you no reply to make? What of this evidence against you?" Jesus said nothing. Then the high priest addressed him, "I adjure you by the living God, tell us if you are the Christ, the Son of God!" Jesus said to him, "Even so! But I tell you, in future you will all see *the Son of man seated at the right hand of the Power, and coming on the clouds of heaven.*" Then the high priest tore his dress and cried, "He has blasphemed! What more evidence do we want? Look, you have heard his blasphemy for yourselves! What is your view?" They replied, "He is doomed to death." Then they spat in his face and buffeted him, some of them cuffing him and crying, "Prophecy to us, you Christ! tell us who struck you!"

69 Now Peter was sitting outside in the courtyard. A maidservant came up and said to him, "You were with Jesus the Galilean too." But he denied it before them all; "I don't know what you mean," he said. When he went out to the gateway, another maidservant noticed him and said to those who were there, "This fellow was with Jesus the Nazarene." Again he denied it; he swore, "I don't know the man." After a little the bystanders came up and said to Peter, "To be sure, you are one of them too. Why, your accent betrays you!" At this he

broke out cursing and swearing, "I don't know the man." At that moment a cock crowed. Then Peter remembered what Jesus had said, that 'before the cock crows, you will disown me three times?' And he went outside and wept bitterly.

When morning came, all the high priests and the **27** elders of the people took counsel against Jesus, so as to have him put to death. After binding him, they led him off and handed him over to Pontius Pilate the governor.

Then Judas his betrayer saw he was condemned, and repented; he brought back the thirty silver pieces to the high priests and elders, saying, "I did wrong in betraying innocent blood." "What does that matter to us?" they said, "it is your affair, not ours!" Then he flung down the silver pieces in the temple and went off and hanged himself. The high priests took the money and said, "It would be wrong to put this into the treasury, for it is the price of blood." So, after consulting, they bought with it the Potter's Field, to serve as a burying-place for strangers. That is why the field is called to this day "The Field of Blood." Then the word spoken by the prophet Jeremiah was fulfilled: *and I took the thirty silver pieces, the price of him who had been priced, whom they had priced and expelled from the sons of Israel; and I gave them for the potter's field, as the Lord had bidden me.*

Now Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" Jesus replied, "Certainly." But while he was being

accused by the high priests and
 13 elders, he made no reply. Then
 Pilate said to him, "Do you not
 hear all their evidence against
 14 you?" But, to Pilate's great
 astonishment, he would not an-
 swer him a single word.

15 At festival time the governor
 was in the habit of releasing any
 one prisoner whom the crowd
 16 chose. At that time they had
 a notorious prisoner called
 17 Jesus* Bar-Abbas; so, when
 they had gathered, Pilate said
 to them, "Who do you want re-
 leased? Jesus Bar-Abbas or
 Jesus the so-called 'Christ?'"
 18 (He knew quite well that Jesus
 had been delivered up out of
 19 envy. Besides, when he was
 seated on the tribunal, his wife
 had sent to tell him, "Let that
 innocent man alone, for I have
 suffered greatly to-day in a
 20 dream about him.") But the
 high priests and elders persuaded
 the crowds to ask Bar-Abbas
 21 and to have Jesus killed. The
 governor said to them, "Which
 of the two do you want me to
 release for you?" "Bar-Abbas,"
 22 they said. Pilate said, "Then
 what am I to do with Jesus the
 so-called 'Christ?'" They all
 said, "Have him crucified!"
 23 "Why," said the governor, "what
 has he done wrong?" But they
 shouted on, more fiercely than
 ever, "Have him crucified!"
 24 Now when Pilate saw that, in-
 stead of him doing any good, a
 riot was rising, he took some
 water and washed his hands in
 presence of the crowd, saying,
 "I am innocent of this good
 man's blood. It is your affair!"

* Adding here and in the following
 verse Ἰησοῦν with the Sinaitic (and
 Palestinian) Syriac version, some good
 minuscules, and manuscripts known to
 Origen. The evidence is discussed in
 Professor Burkitt's *Evangelion da-
 Mepharreshe*, ii. 277 f.

To this all the people replied, 25
 "His blood be on us and on our
 children!" Then he released 26
 Bar-Abbas for them; Jesus he
 scourged and handed over to be
 crucified.

Then the soldiers of the gov- 27
 ernor took Jesus into the prae-
 torium and got all the regiment
 round him; they stripped him 28
 and threw a scarlet mantle round
 him, plaited a crown of thorns 29
 and set it on his head, put a
 stick in his right hand, and knelt
 before him in mockery, crying,
 "Hail, king of the Jews!" They 30
 spat on him, they took the stick
 and struck him on the head, and 31
 after making fun of him they
 stripped him of the mantle, put
 on his own clothes, and took him
 off to be crucified. As they went 32
 out, they met a Cyrenian called
 Simon, whom they forced to
 carry his cross. When they came 33
 to a place called Golgotha
 (meaning the place of a skull),
 they gave him a drink of wine 34
 mixed with bitters; but when he
 tasted it, he would not drink it.
 Then they crucified him, dis- 35
 tributed his clothes among them
 by drawing lots, and sat down 36
 there to keep watch over him.
 They also put over his head his 37
 charge in writing,

THIS IS JESUS THE KING
 OF THE JEWS.

Two robbers were also cruci- 38
 fied with him, one on the right
 hand and one on the left. Those 39
 who passed by scoffed at him,
 nodding at him in derision and
 crying, "You were to destroy 40
 the temple and build it in three
 days! Save yourself, if you are
 God's Son! Come down from
 the cross!" So, too, the high 41
 priests made fun of him, with the
 scribes and the elders of the peo-

42 ple. "He saved others," they said, "but he cannot save himself! He the 'King of Israel'! Let him come down now from the cross; then we'll believe in him!

43 *His trust is in God? Let God deliver him now, if he cares for him!* He said he was the Son of

44 God!" The robbers who were crucified with him also denounced him in the same way.

45 Now from twelve o'clock to three o'clock darkness covered

46 all the land, and about three o'clock Jesus gave a loud cry, "*Eli, eli, lema sabachthani*" (that is, My God, my God, why for-

47 sake me?). On hearing this, some of the bystanders said, "He is calling for Elijah." One of them

48 ran off at once and took a sponge, which he soaked in vinegar and put on the end of a stick,

49 to give him a drink. But the others said, "Stop, let us see if Elijah does come to save him!"

(Seizing a lance, another pricked his side, and out came water and

50 blood.) Jesus again uttered a loud scream, and gave up his

51 spirit. And the curtain of the temple was torn in two from top to bottom, the earth shook, the

52 rocks were split, the tombs were opened, and a number of bodies of the saints who slept the sleep

53 of death rose up—they left the tombs after his resurrection and entered the holy city and appeared to a number of people.

54 When the army-captain and his men, who were watching Jesus, saw the earthquake and all that happened, they were dreadfully afraid; they said, "This man was certainly a son of God!"

55 There were also a number of women there, looking on from a distance, women who had followed Jesus from Galilee and

56 waited on him, including Mary

of Magdala, Mary the mother of James and Joseph, and the mother of the sons of Zebedæus.

Now when evening came, a

rich man from Arimathæa, called

Joseph, who had become a dis-

ciple of Jesus, went to Pilate and

asked him for the body of Jesus.

Pilate then ordered the body to

be handed over to him. So Jo-

seph took the body, wrapped it

in clean linen, and put it in his

new tomb, which he had cut in

the rock; then, after rolling a

large boulder to the opening of

the tomb, he went away.

Mary of Magdala and the

other Mary were there, sitting

opposite the tomb.

Next day (that is, on the day

after the Preparation) the high

priests and Pharisees gathered

round Pilate and said, "We re-

member, sir, that when this im-

postor was alive, he said, 'I will

rise after three days.' Now then,

give orders for the tomb to be

kept secure till the third day, in

case his disciples go and steal

him and then tell the people, 'He

has risen from the dead.' The

end of the fraud will then

be worse than the beginning of

it." Pilate said to them, "Take

a guard of soldiers, go and make

it as secure as you can." So off

they went and made the tomb

secure by putting a seal on the

boulder and setting the guard.

At the close of the sab-

bath, as the first day of the

week was dawning, Mary of

Magdala and the other Mary

went to look at the tomb. But a

great earthquake took place; an

angel of the Lord came down

from heaven, and went and

rolled away the boulder and sat

on it. His appearance was like

lightning, and his raiment white

as snow. For fear of him the

sentries shook and became like
 5 dead men; but the angel addressed the women, saying, "Have no fear; I know you are looking for the crucified Jesus.
 6 He is not here, he has risen, as he told you he would. See, here is the place where the Lord lay.
 7 Now make haste, go to his disciples, and tell them he has risen from the dead and that 'he precedes you to Galilee; you shall see him there.' That is my message for you." Then they ran quickly from the tomb in fear and great joy, to announce the
 9 news to his disciples. And Jesus himself met them, saying, "Hail!" They went up to him and caught hold of his feet and worshipped
 10 him; then Jesus said to them, "Have no fear! Go and tell my brothers to leave for Galilee; they shall see me there."
 11 While they were on their way, some of the sentries went into the city and reported all that had taken place to the high
 12 priests, who, after meeting and conferring with the elders, gave

a considerable sum of money to the soldiers, bidding them say 13 that "his disciples came at night and stole him when we were asleep." "If this comes to the 14 ears of the governor," they added, "we will satisfy him and see that you have no trouble about the matter." So the soldiers took the money and followed their instructions; and this story has been disseminated among the Jews down to the present day.

Now the eleven disciples went 16 to Galilee, to the hill where Jesus had arranged to meet them. When they saw him, they worshipped him, though some were in doubt. Then Jesus came forward to them and said, "Full 18 authority has been given to me in heaven and on earth; go and 19 make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit, and teach them to obey 20 all the commands I have laid on you. And all the time I will be with you, to the very end of the world."

THE GOSPEL ACCORDING TO

S. MARK

1 The beginning of the gospel
of Jesus Christ the Son of God.

2 As it is written in the prophet
Isaiah,
*Here I send my messenger be-
fore your face,
to prepare the way for you:*
3 *the voice of one who cries in the
desert,
'Make the way ready for the
Lord,
level the paths for him'—*

4 John appeared baptizing in the
desert and preaching a baptism
of repentance for the remission
5 of sins; and the whole of Judæa
and all the people of Jerusa-
lem went out to him and got
baptized by him in the Jordan
river, confessing their sins.

6 John was dressed in camel's hair,
with a leather girdle round his
loins, and he ate locusts and wild
7 honey. He announced,
"After me one who is mightier
will come,
and I am not fit to stoop and
untie the string of his
sandals:

8 I have baptized you with
water,
but he will baptize you with
the holy Spirit."

9 Now it was in those days that
Jesus arrived from Nazaret in
Galilee and was baptized in the
10 Jordan by John. And the mo-
ment he rose from the water, he
saw the heavens cleft and the
Spirit coming down upon him
11 like a dove; then said a voice
from heaven,
"Thou art my Son, the Be-
loved,
in thee is my delight."

Then the Spirit drove him im- 12
mediately into the desert, and in 13
the desert he remained for forty
days, while Satan tempted him;
he was in the company of wild
beasts, but angels ministered to
him.

After John had been arrested, 14
Jesus went to Galilee preaching
the gospel of God; he said, "The 15
time has now come, God's reign
is near: repent and believe the
gospel."

Now, as he passed along the 16
sea of Galilee, he saw Simon and
Simon's brother Andrew netting
fish in the sea—for they were
fishermen; so Jesus said to them, 17
"Come, follow me and I will
make you fish for men." At 18
once they dropped their nets and
went after him. Going on a 19
little further he saw James the
son of Zebedæus and his brother
John; they too were in their boat,
mending their nets; he called 20
them at once, and they left their
father Zebedæus in the boat with
the crew, and went to follow him.

They then entered Capharna- 21
hum. As soon as the sabbath
came, he began to teach in the
synagogue; and people were 22
astounded at his teaching, for
he taught them like an author-
ity, not like the scribes. There, 23
in their synagogue, was a man
with an unclean spirit, who 24
at once shrieked out, "Jesus of
Nazaret, what business have you
with us? Have you come to de-
stroy us? We know who you
are, you are God's holy One!"
But Jesus checked it; "Be quiet," 25
he said, "come out of him." And 26
after convulsing him the unclean

spirit did come out of him, with
 27 a loud cry. They were all so
 amazed that they discussed it to-
 gether, saying, "Whatever is
 this?" "It's new teaching with
 authority behind it!" "He orders
 even unclean spirits!" "Yes,
 28 and they obey him!" So his
 fame at once spread in all direc-
 tions through the whole of the
 surrounding country of Galilee.

29 On leaving the synagogue they
 went straight to the house of
 Simon and Andrew, accom-
 panied by James and John.
 30 Simon's mother-in-law was in
 bed with fever, so they told him
 31 at once about her; he went up to
 her and taking her hand made
 her rise; the fever left her at
 once, and she ministered to
 32 them. When evening came,

when the sun set, they brought
 him all who were ill or possessed
 33 by dæmons—indeed the whole
 town was gathered at the door—
 34 and he cured many who were ill
 with various diseases, and cast
 out many dæmons; but as the
 dæmons knew him, he would not
 let them say anything.

35 In the early morning, long be-
 fore daylight, he got up and
 went away out to a lonely spot.
 36 He was praying there when Si-
 mon and his companions hunted
 37 him out and discovered him;
 they told him, "Everybody is
 38 looking for you," but he said
 to them, "Let us go somewhere
 else, to the adjoining country-
 towns, so that I may preach
 there as well; that is why I came
 39 out here." And he went preach-
 ing in their synagogues through-
 out the whole of Galilee, cast-
 ing out dæmons.

40 A leper came to him, beseech-
 ing him on bended knee, saying,
 "If you only choose, you can
 41 cleanse me"; so he stretched his

hand out in pity and touched
 him saying, "I do choose, be
 cleansed." As he spoke, the lep- 42
 rosy at once left the man, and he
 was cleansed. Then he sent him 43
 off at once, with the stern 44
 charge, "See, you are not to say
 a word to anybody; away and
 show yourself to the priest, and
 offer what Moses prescribed for
 your cleansing, to notify men."
 But he went off and proceeded 45
 to proclaim it aloud and spread
 news of the affair both far and
 wide. The result was that Jesus
 could no longer enter any town
 openly; he stayed outside in
 lonely places, and people came
 to him from every quarter.

When he entered Caphar- **2**
 nahum again, after some
 days, it was reported that he
 was at home, and a large num- 2
 ber at once gathered, till there
 was no more room for them, not
 even at the door. He was speak-
 ing the word to them, when a 3
 paralytic was brought to him;
 four men carried him, and as 4
 they could not get near Jesus on
 account of the crowd, they tore
 up the roof under which he stood,
 and through the opening they
 lowered the pallet on which the
 paralytic lay. When Jesus saw 5
 their faith, he said to the para-
 lytic, "My son, your sins are for-
 given." Now there were some 6
 scribes sitting there who argued
 in their hearts, "What does the 7
 man mean by talking like this?
 It is blasphemy! Who can for-
 give sins, who but God alone?"
 Conscious at once that they were 8
 arguing to themselves in this
 way, Jesus asked them, "Why
 do you argue thus in your
 hearts? Which is the easier 9
 thing, to tell the paralytic,
 'Your sins are forgiven,' or to
 tell him, 'Rise, lift your pallet,

10 and go? But to let you see that
the Son of man has power on
11 earth to forgive sins"—he said
to the paralytic, "Rise, I tell you,
lift your pallet, and go home."

12 And he rose, lifted his pallet at
once, and went off before them
all; at this they were all amazed
and they glorified God saying,
"We never saw the like of it!"

13 Then he went out again by
the seaside, and all the crowd
came to him and he taught
14 them. As he passed along, he
saw Levi the son of Alphæus sit-
ting at the tax-office; he said to
him, "Follow me," and he rose

15 and followed him. Now Levi was
at table in his own house, and he
had many taxgatherers and sin-
ners as guests along with Jesus
and his disciples—for there were
many of them among his fol-

16 lowers. So when some scribes of
the Pharisees saw that he was
eating with sinners and taxgather-
ers, they said to his disciples,
"Why does he eat and drink
with taxgatherers and sinners?"

17 On hearing this, Jesus said to
them,

"Those who are strong have
no need of a doctor, but
those who are ill:

I have not come to call just
men but sinners."

18 As the disciples of John and
of the Pharisees were observing
a fast, people came and asked
him, "Why do John's disciples
and the disciples of the Phari-
sees fast, and your disciples do
19 not fast?" Jesus said to them,

"Can friends at a wedding
fast, while the bride-
groom is beside them?

As long as they have the
bridegroom beside them
they cannot fast.

20 A time will come when the
bridegroom is taken from

them; then they will fast,
on that day.

No one stitches a piece of un- 21
dressed cloth on an old
coat,

otherwise the patch breaks
away, the new from the
old, and the tear is made
worse:

no one pours fresh wine into 22
old wineskins,

otherwise the wine will burst
the wineskins,
and both wine and wineskins
are ruined." *

Now it happened that he was 23
passing through the cornfields on
the sabbath, and as the disciples
made their way through, they
began to pull the ears of corn.
The Pharisees said to him, "Look 24
at what they are doing on the
sabbath! That is not allowed."
He said to them, "Have you 25
never read what David did when
he was in need and hungry, he
and his men? He went into 26
the house of God (Abiathar was
high priest then) and ate *the*
loaves of the Presence, which no
one except the priests is al-
lowed to eat, and also shared
them with his followers." And 27
he said to them,

"The sabbath was made for
man, not man for the sab-
bath:

so that the Son of man is 28
Lord even over the sab-
bath."

He next entered the syna- 3
gogue. Now a man was
there whose hand was with-
ered, and they watched to see 2
if he would heal him on the
sabbath, so as to get a charge
against him. He said to the 3
man with the withered hand,

* Omitting *ἀλλὰ οἶνον νέον εἰς ἀσκοὺς*
καινοῦς, a harmonistic addition from the
parallel passage in Luke v. 38 and Mat-
thew ix. 17.

4 "Rise and come forward"; then
 he asked them, "Is it right to
 help or to hurt on the sabbath,
 to save life or to kill?" They
 5 were silent. Then glancing
 round him in anger and vexation
 at their obstinacy, he told the
 man, "Stretch out your hand."
 He stretched it out, and his
 6 hand was quite restored. On this
 the Pharisees withdrew and at
 once joined the Herodians in a
 plot against him, to destroy him.
 7 Jesus retired with his disciples
 to the sea, and a large number
 of people from Galilee followed
 him; also a large number came
 8 to him from Judæa, Jerusalem,
 Idumæa, the other side of the
 Jordan, and the neighbourhood
 of Tyre and Sidon, as they had
 9 heard of his doings. So he told
 his disciples to have a small boat
 ready; it was to prevent him
 10 being crushed by the crowd, for
 he healed so many that all who
 had complaints were pressing on
 11 him to get a touch of him. And
 when unclean spirits saw him,
 they fell down before him,
 screaming, "You are the Son of
 12 God!" But he charged them
 strictly and severely not to make
 him known.
 13 Then he went up the hillside
 and summoned the men he
 wanted, and they went to him.
 14 He appointed twelve to be with
 15 him, also that he might despatch
 them to preach, with the power
 16 of casting out dæmons; there
 was Simon, whom he surnamed
 17 Peter, James the son of Zebe-
 dæus and John the brother of
 James (he surnamed them
 Boanerges, or "Sons of thun-
 18 der"), Andrew, Philip, Bartholo-
 mew, Matthew, Thomas, James
 the son of Alphæus, Thaddæus,
 19 Simon the zealot, and Judas
 Iscariot, who betrayed him.

Then they went indoors, but 20
 the crowd gathered again, so
 that it was impossible even to
 have a meal. And when his 21
 family heard this, they set out
 to get hold of him, for men were
 saying, "He is out of his mind."
 But the scribes who had come 22
 down from Jerusalem said, "He
 has Beelzebul," and "It is by the
 prince of dæmons that he casts
 out dæmons." So he called them 23
 and said to them by way of par-
 able, "How can Satan cast out
 Satan?

If a realm is divided against it- 24
 self,

that realm cannot stand:

if a household is divided 25
 against itself,

that household cannot stand:

and if Satan has risen against 26
 himself and is divided,

he cannot stand, he comes
 to an end.

No one can enter the strong 27
 man's house and plunder his
 goods, unless first of all he binds
 the strong man; then he can
 plunder his house. I tell you 28
 truly,

the sons of men shall be for-
 given all their sins,

and all the blasphemies they
 may utter,

but whoever blasphemes 29
 against the holy Spirit, he
 never is forgiven,

he is guilty of an eternal sin."

(This was because they said, 30
 "He has an unclean spirit.")

Then came his brothers and his 31
 mother, and standing outside
 they sent to call him; there was 32
 a crowd sitting round him, and
 he was told, "Here are your
 mother and brothers and sisters
 wanting you outside." He re- 33
 plied, "Who are my mother
 and my brothers?" And glanc- 34
 ing at those who were sitting

round him in a circle he said,
 "There are my mother and my
 35 brothers! Whoever does the
 will of God, that is my brother
 and sister and mother."

4 Once more he proceeded to
 teach by the seaside; a crowd
 gathered round him greater than
 ever, so he entered a boat on the
 sea and sat down, while all the
 2 crowd stayed on shore. He
 gave them many lessons in par-
 ables, and said to them in the
 3 course of his teaching: "Listen,
 4 a sower went out to sow, and as
 he sowed it chanced that some
 seed fell on the road, and the
 5 birds came and ate it up; some
 other seed fell on stony soil,
 where it had not much earth,
 and it shot up at once because
 6 it had no depth of earth, but
 when the sun rose it was
 scorched and withered away, be-
 7 cause it had no root; some other
 seed fell among thorns, and the
 thorns sprang up and choked it,
 8 so it bore no crop; some other
 seed fell on good soil to bear a
 crop that sprang up and grew,
 yielding at the rate of thirty,
 9 sixty, and a hundredfold." He
 added, "Anyone who has ears to
 hear, let him listen to this."

10 When he was by himself, his
 adherents and the twelve asked
 11 him about the parable, and he
 said to them: "The open secret
 of the Realm of God is granted
 to you, but these outsiders get
 everything by way of parables,
 so that

12 *for all their seeing they may
 not perceive,
 and for all their hearing they
 may not understand,
 lest they turn and be for-
 given."*

13 And he said to them, "You do
 not understand this parable?
 Then how are you to understand

the other parables? The sower 14
 sows the word. As for those 'on 15
 the road,' when the seed is sown
 there—as soon as they hear it,
 Satan at once comes and carries
 off the word sown within them.
 Similarly, those who are sown 16
 'on stony soil' are the people
 who on hearing the word accept
 it* with enthusiasm; but they 17
 have no root in themselves, they
 do not last; the next thing is,
 when the word brings trouble or
 persecution, they are at once re-
 pelled. Another set are those 18
 who are sown 'among thorns';
 they listen to the word, but the 19
 worries of the world and the de-
 light of being rich and all the
 other passions come in to choke
 the word; so it proves unfruit-
 ful. As for those who were sown 20
 'on good soil,' these are the peo-
 ple who listen to the word and
 take it in, bearing fruit at the
 rate of thirty, sixty, and a hun-
 dredfold."

He also said to them, 21

"Is a lamp brought to be placed
 under a bowl or a bed?

Is it not to be placed upon
 the stand?

Nothing is hidden except to 22
 be disclosed,

nothing concealed except to
 be revealed.

If anyone has an ear to hear, 23
 let him listen to this." Also he 24
 said to them, "Take care what
 you hear; the measure you deal
 out to others will be dealt out to
 yourselves, and you will receive
 extra.

For he who has, to him shall 25
 more be given;

while as for him who has
 not, from him shall be
 taken even what he has."

* Omitting εὐθὺς. The tendency was
 to add Mark's εὐθὺς rather than omit it,
 especially when it occurred as here in
 the Matthew-parallel (xiii. 20).

26 He said, "It is with the Realm
of God as when a man has sown
27 seed on earth; he sleeps at night
and rises by day, and the seed
sprouts and shoots up—he
28 knows not how. (For the earth
bears crops by itself, the blade
first the ear of corn next, and
then the grain full in the ear.)
29 But whenever the crop is ready,
he has the sickle put in at once,
30 as harvest has come." He said
also,

"To what can we compare the
Realm of God?

how are we to put it in a
parable?

31 It is like a grain of mustard-seed
—less than any seed on earth,
32 when it is sown on earth; but
once sown it springs up to be
larger than any plant, throwing
out such big branches that *wild*
birds can roost under its
33 *shadow.*" In many a parable
like this he spoke the word
to them, so far as they could
34 listen to it; he never spoke to
them except by way of parable,
but in private he explained
everything to his own disciples.
35 That same day, when evening
came, he said to them, "Let us
36 cross to the other side"; so,
leaving the crowd, they took
him (just as he was) in the boat,
accompanied by some other
37 boats. But a heavy squall of
wind came on, and the waves
splashed into the boat, so that
38 the boat filled. He was sleep-
ing on the cushion in the stern;
so they woke him up, saying,
"Teacher, are we to drown, for
39 all you care?" And he woke up,
checked the wind, and told the
sea, "Peace, be quiet." The
wind fell and there was a great
40 calm. Then he said to them,
"Why are you afraid like this?

Have you no faith yet?" But 41
they were overawed and said to
each other, "Whatever can he
be, when the very wind and sea
obey him?"

Then they reached the op-
posite side of the sea, the 5
country of the Gerasenes. And 2
as soon as he stepped out of the
boat, a man from the tombs
came to meet him, a man with
an unclean spirit who dwelt 3
among the tombs; by this time
no one could bind him, not even
with a chain, for he had often 4
been bound with fetters and
chains and had snapped the
chains and broken the fetters—
nobody could tame him. All 5
night and day among the tombs
and the hills he shrieked and
gashed himself with stones. On 6
catching sight of Jesus from
afar, he ran and knelt before
him, shrieking aloud, "Jesus, son 7
of God most High, what business
have you with me? By God, I
adjure you, do not torture me."
(For he had said, "Come out of 8
the man, you unclean spirit.")
Jesus asked him, "What is your 9
name?" "Legion," he said, "there
is a host of us." And they 10
begged him earnestly not to send
them out of the country.
Now a large drove of swine 11
was grazing there on the hill-
side; so the spirits begged him, 12
"Send us into the swine, that we
may enter them." And Jesus 13
gave them leave. Then out came
the unclean spirits and entered
the swine, and the drove rushed
down the steep slope into the
sea (there were about two thou-
sand of them), and in the sea
they were drowned. The herds- 14
men fled and reported it to the
town and the hamlets. So the
people came to see what had
happened, and when they 15

reached Jesus they saw the lunatic sitting down, clothed and in his sober senses—the man who had been possessed by ‘Legion.’
 16 That frightened them. And those who had seen it, related to them what had happened to the lunatic and the swine. Then
 17 they began begging Jesus to leave their district. As he was stepping into the boat, the lunatic begged that he might accompany him; but he said, “Go
 18 home to your own people, and report to them all the Lord has done for you, and how he took
 19 pity on you.” So he went off and began to proclaim throughout Decapolis all that Jesus had
 20 done for him; it made everyone astonished.

21 Now when Jesus had crossed back in the boat to the other side, a large crowd gathered round him; so he remained beside the sea. A president of the
 22 synagogue, called Jairus, came up, and on catching sight of him fell at his feet with earnest entreaties. “My little girl is
 23 dying,” he said, “do come and lay your hands on her, that she may recover and live.” So
 24 Jesus went away with him.

Now a large crowd followed him; they pressed round him.
 25 And there was a woman who had a hemorrhage for twelve
 26 years—she had suffered much under a number of doctors, and had spent all her means, but was none the better; in fact she
 27 was rather worse. Hearing about Jesus, she got behind him in the crowd, and touched his
 28 robe; “if I can touch even his clothes,” she said to herself, “I
 29 will recover.” And at once the hemorrhage stopped; she felt in her body that she was cured of
 30 her complaint. Jesus was at

once conscious that some healing virtue had passed from him, so he turned round in the crowd and asked, “Who touched my
 clothes?” His disciples said to 31 him, “You see the crowd are pressing round you, and yet you ask, ‘Who touched me?’” But 32
 he kept looking round to see who had done it, and the woman, knowing what had happened to her, came forward in fear
 and trembling and fell down before him, telling him all the truth. “Daughter,” he said to 34
 her, “your faith has made you well; go in peace and be free from your complaint.” He was 35
 still speaking when a message came from the house of the synagogue-president, “Your daughter is dead. Why trouble the
 teacher to come any further?” Instantly Jesus ignored the re- 36
 mark and told the president, “Have no fear, only believe.” He would not allow any to accompany him, except Peter and
 James and John the brother of James. So they reached the 38
 president’s house, where he saw a tumult of people wailing and making shrill lament; and on entering he asked them, “Why
 make a noise and wail? The child is not dead but asleep.” They laughed at him. However, 40
 he put them all outside and taking the father and mother of the child as well as his companions he went in to where the child
 was lying; then he took the 41
 child’s hand and said to her, “Talitha koum”—which may be translated, “Little girl, rise, I
 tell you.” The girl got up at 42
 once and began to walk (she was twelve years old); and at once they were lost in utter amazement. But he strictly 43
 forbade them to let anyone

know about it, and told them to give her something to eat.

6 Leaving there, he went to his native place, followed by his disciples. When the sabbath came, he began to teach in the synagogue, and the large audience was astounded. "Where did he get all this?" they said. "What is the meaning of this wisdom he is endowed with? And these miracles, too, that his hands perform! Is this not the joiner, the son of Mary and the brother of James and Joses and Judas and Simon? Are not his sisters settled here among us?" So they were repelled by him. Then Jesus said to them, "A prophet never goes without honour except in his native place and among his kinsfolk and in his home." There he could not do any miracle, beyond laying his hands on a few sick people and curing them. He was astonished at their lack of faith.

Then he made a tour round the villages, teaching. And summoning the twelve he proceeded to send them out two by two; he gave them power over the unclean spirits, and ordered them to take nothing but a stick for the journey, no bread, no wallet, no coppers in their girdle; they were to wear sandals, but not to put on two shirts, he said. Also, he told them, "Wherever you enter a house, stay there till you leave the place. And if any place will not receive you and the people will not listen to you, shake off the very dust under your feet when you leave, as a warning to them." So they went out and preached repentance; also they cast out a number of dæmons, and cured a number of sick people by anointing them with oil.

Now this came to the hearing of king Herod, for the name of Jesus had become well known; people said,* "John the Baptist has risen from the dead, that is why miraculous powers are working through him"; others said, "It is Elijah," others again, "It is a prophet, like one of the old prophets." But when Herod heard of it, he said, "John has risen, the John I beheaded!" (For this Herod had sent and arrested John and bound him in prison, on account of his marriage to Herodias the wife of his brother Philip; John had told Herod, "You have no right to your brother's wife." Herodias had a grudge against him; she wanted him killed, but she could not manage it, for Herod stood in awe of John, knowing he was a just and holy man; so he protected John—he was greatly exercised when he listened to him, still he liked to listen to him.

Then came a holiday, when Herod held a feast on his birthday for his chief officials and generals and the notables of Galilee. The daughter of Herodias came in and danced to them, and Herod and his guests were so delighted that the king said to the girl, "Ask anything you like and I will give you it." He swore to her, "I will give you whatever you want, were it the half of my realm!" So she went out and said to her mother, "What am I to ask?" "John the Baptist's head," she answered. Then she hurried in at once and asked the king, saying, "I want you to give me this very moment John the Baptist's head on a dish." The king was very vexed,

* Reading ἐλεγον with B D and the Old Latin.

but for the sake of his oaths and his guests he did not care to dis-
 27 appoint her; so the king at once sent one of the guard with orders to bring his head. The man went and beheaded him in the
 28 prison, brought his head on a dish, and gave it to the girl; and the girl gave it to her mother.
 29 When his disciples heard of it, they went and fetched his body and laid it in a tomb.)

30 Now the apostles gathered to meet Jesus, and reported to him all they had done and taught.

31 He said to them, "Come away by yourselves to some lonely spot and get a little rest" (for there were many people coming and going, and they could get no
 32 time even to eat). So they went away privately in the boat to a
 33 lonely spot. However, a number of people who saw them start and recognized them, got to the place before them, by hurrying there on foot from all
 34 the towns. So when Jesus disembarked, he saw a large crowd, and out of pity for them, as they were like sheep without a shepherd, he proceeded to teach
 35 them at length. Then, as the day was far gone, his disciples came to him, saying, "It is a desert place and the day is now

36 far gone; send them off to the farms and villages around, to buy some food for themselves."

37 He replied, "Give them some food, yourselves." They said, "Are we to go and buy ten pounds' worth of food and give
 38 them that to eat?" He said, "How many loaves have you got? Go and see." When they found out, they told him, "Five,
 39 and two fish." Then he gave orders that they were to make all the people lie down in parties
 40 on the green grass; so they ar-

ranged themselves in groups of a hundred and of fifty; and he 41 took the five loaves and the two fish, and looking up to heaven he blessed them, broke the loaves in pieces, which he handed to the disciples to set before them, and divided the two fish among them all. They all ate and had 42 enough; besides, the fragments 43 of bread and of fish which were picked up filled twelve baskets. (The number of men who ate the 44 loaves was five thousand.)

Then he made the disciples at 45 once embark in the boat and cross before him towards Bethsaida, while he dismissed the crowd; after saying good-bye to 46 them, he went up the hill to pray. Now when evening 47 came, the boat was far out in the middle of the sea, and he was on the land alone; but when he saw 48 them buffeted as they rowed (for the wind was against them), he went to them about the fourth watch of the night, walking on the sea. He would have passed them by, but when they saw him 49 walking on the sea they thought it was a ghost and shrieked aloud—for they all saw him and were 50 terrified. Then he spoke to them at once; "Courage," he said, "it is I, have no fear." And he got 51 into the boat beside them, and the wind dropped. They were utterly astounded, for they had 52 not understood the lesson of the loaves; their minds were dull.

On crossing over, they came 53 to land at Gennesaret and moored to the shore. And when 54 they disembarked, the people at once recognized Jesus; they hur- 55 ried round all the district and proceeded to carry the sick on their pallets, wherever they heard that he was; whatever vil- 56 lage or town or hamlet he went

to, they would lay their invalids in the marketplace, begging him to let them touch even the tassel of his robe—and all who touched him recovered.

7 Now the Pharisees gathered to meet him, with some scribes who had come from Jerusalem. They noticed that some of his disciples ate their food with 'common' (that is, unwashed) hands. (The Pharisees and all the Jews decline to eat, till they wash their hands up to the elbow, in obedience to the tradition of the elders; they decline to eat what comes from the market, till they have washed it; and they have to keep a number of other traditions about washing cups and jugs and basins and beds.) Then the Pharisees and scribes put this question to him, "Why do your disciples not follow the tradition of the elders? Why do they take their food with 'common' hands?" He said to them, "Yes, it was about you hypocrites indeed that Isaiah prophesied!—as it is written,

*This people honours me with their lips,
but their heart is far away from me:*

7 *vain is their worship of me,
for the doctrines they teach are but human precepts.*

8 You drop what God commands and hold to human tradition.*

9 Yes, forsooth," he added, "you set aside what God commands, so as to maintain your own tradition! Thus, Moses said, *Honour your father and mother, and He who curses his father or mother is to suffer death.* But you say that if a man tells his father or mother, 'This money

might have been at your service, but it is Korban' (that is, dedicated to God), he is exempt, so you hold, from doing anything for his father or mother. That is repealing the word of God in the interests of the tradition which you keep up. And you do many things like that." Then he recalled the crowd to him and said to them, "Listen to me, all of you, and understand this:—

nothing outside a man can defile him by entering him;
it is what comes from him that defiles him.

If anyone has ears to hear, let him listen to this."

Now when he went indoors, away from the crowd, his disciples asked him the meaning of this parabolic saying. He said to them, "So you do not understand, either? Do you not see how nothing outside a man can defile him by entering him? It does not enter his heart but his belly, and passes from that into the drain" (thus he pronounced all food clean). "No," he said, "it is what comes from a man, that is what defiles him. From within, from the heart of man, the designs of evil come: sexual vice, stealing, murder, adultery, lust, malice, deceit, sensuality, envying, slander, arrogance, recklessness, all these evils issue from within, and they defile a man."

Leaving there, he went away to the territory of Tyre and Sidon. He entered a house, and wanted no one to know of it, but he could not escape notice; a woman heard of him, whose daughter had an unclean spirit, and she came in and fell at his feet (the woman was a pagan of Syrophœnician birth), begging

* Omitting βαπτισμούς ξεστών και ποτηρίων και άλλα παρόμοια τοιαῦτα πολλά ποιεῖτε.

him to cast the dæmon out of
 27 her daughter. He said to her,
 "Let the children be satisfied
 first of all; it is not fair to take
 the children's bread and throw
 28 it to the dogs." She answered
 him, "No, sir, but under the
 table the dogs do pick up the
 29 children's crumbs." He said to
 her, "Well go your way; the
 dæmon has left your daughter,
 30 since you have said that." So
 she went home and found the
 child lying in bed, with the
 dæmon gone from her.

31 He left the territory of Tyre
 again and passed through Sidon
 to the sea of Galilee, crossing
 32 the territory of Decapolis. And
 a deaf man who stammered was
 brought to him, with the request
 that he would lay his hand on
 33 him. So, taking him aside from
 the crowd by himself, he put his
 fingers into the man's ears,
 touched his tongue with saliva,
 34 and looking up to heaven with a
 deep sigh he said to him, "Eph-
 phatha" (which means, Open!).
 35 Then his ears were at once
 opened and his tongue freed
 from its fetter—he began to
 36 speak correctly. Jesus forbade
 them to tell anyone about it, but
 the more he forbade them the
 more eagerly they made it pub-
 37 lic; they were astounded in the
 extreme, saying, "How splen-
 didly he has done it all! He
 actually makes the deaf hear
 and the dumb speak!"

8 In those days, when a large
 crowd had again gathered
 and when they had nothing to
 eat, he called his disciples and
 2 said to them, "I am sorry for
 the crowd; they have been three
 days with me now, and they
 3 have nothing to eat. If I send
 them home without food, they
 will faint on the road. Besides,

some of them have come a long
 way." His disciples replied, 4
 "Where can one get loaves to
 satisfy them in a desert spot like
 this?" He asked them, "How 5
 many loaves have you got?"
 They said, "Seven." So he 6
 ordered the crowd to recline on
 the ground, and taking the seven
 loaves he gave thanks, broke
 them, and gave them to his dis-
 ciples to serve out. They served
 them out to the crowd, and as 7
 they also had a few small fish,
 he blessed them too, and told
 the disciples to serve them out
 as well. So the people ate and 8
 were satisfied, and they picked
 up seven baskets of fragments
 which were left over. (There 9
 were about four thousand of
 them.) Then he sent them
 away, embarked at once in the 10
 boat with his disciples, and went
 to the district of Dalmanutha.

Now the Pharisees came out 11
 and started to argue with him,
 asking him for a Sign from
 heaven, by way of tempting
 him. But he sighed in spirit and 12
 said,

"Why does this generation de-
 mand a Sign?"

I tell you truly, no Sign shall
 be given this generation." 13
 Then he left them, embarked
 again, and went away to the
 opposite side.

They had forgotten to bring 14
 any bread, and had only one
 loaf with them in the boat. So 15
 he cautioned them, "See and be-
 ware of the leaven of the Phari-
 sees and the leaven of Herod."
 "Leaven?" they argued to them- 16
 selves, "we have no bread at
 all!" He noted this, and said to 17
 them, "Why do you argue you
 have no bread? Do you not see,
 do you not understand, even
 yet? Are you still dull of heart?"

18 You have eyes, do you not see?
 you have ears, do you not hear?

19 Do you not remember how many basketfuls of fragments you picked up, when I broke the five loaves for the five thousand?" They said, "Twelve."

20 "And how many basketfuls of fragments did you pick up, when I broke the seven loaves for the four thousand?" They said,

21 "Seven." "Do you not understand now?" he said.

22 Then they reached Bethsaida. A blind man was brought to him, with the request that he

23 would touch him. So he took the blind man by the hand and led him outside the village; then, after spitting on his eyes, he laid his hands on him and asked him,

24 "Do you see anything?" He began to see, and said, "I can make out people, for I see them

25 as large as trees moving." At this he laid his hands once more on his eyes, and the man stared in front of him; he was quite restored, he saw everything distinctly.

26 And Jesus sent him home, saying, "Do not even go into the village."

27 Then Jesus and his disciples set off for the villages of Cæsarea Philippi. On the road he inquired of his disciples, "Who do

28 people say I am?" "John the Baptist," they told him, "though some say Elijah, and others say you are one of the prophets."

29 So he inquired of them, "And who do you say I am?" Peter replied, "You are the Christ."

30 Then he forbade them to tell

31 anyone about him. And he proceeded to teach them that the Son of man had to endure great suffering, to be rejected by the elders and the high priests and

the scribes, to be killed, and after three days to rise again; he spoke 32 of this quite freely. Peter took him and began to reprove him for it, but he turned on him and 33 noticing his disciples reprovéd Peter, telling him, "Get behind me, you Satan! Your outlook is not God's but man's." Then he 34 called the whole company to him with his disciples, telling them, "If anyone wishes to follow me, let him deny himself, take up his cross, and so follow me;

for whoever wants to save his 35 life will lose it, and whoever loses his life for my sake and the gospel's will save it.

What profit is it for a man to 36 gain the whole world and to forfeit his soul? What could a 37 man offer as an equivalent for his soul?

Whoever is ashamed of me 38 and my words in this disloyal and sinful generation, the Son of man will be ashamed of him when he comes in the glory of his Father with the holy angels. I tell you truly," he said to 9 them, "there are some of those standing here who will not taste death till they see the coming of God's Reign with power."

Six days afterwards Jesus 2 took Peter, James and John, and led them up a high hill by themselves alone; in their presence he was transfigured, and his clothes 3 glistened white, vivid white, such as no fuller on earth could bleach them. And Elijah along 4 with Moses appeared to them, and conversed with Jesus. So 5 . Peter addressed Jesus, saying, "Rabbi, it is a good thing we are here; let us put up three tents, one for you, one for Moses, and one for Elijah" (for 6

he did not know what to say, they were so terrified). Then a cloud came overshadowing them, and from the cloud a voice said, "This is my Son, the Beloved, listen to him." Suddenly looking round they saw no one there except Jesus, all alone beside them.

As they went down the hill, he forbade them to tell anyone what they had seen, till such time as the Son of man rose from the dead. This order they obeyed, debating with themselves what 'rising from the dead' meant. So they put this question to him, "Why do the Pharisees and scribes say that Elijah has to come first?" He said to them, "Elijah does come first, to restore all things; but what is written about the Son of man as well? This, that he is to endure great suffering and be rejected. As for Elijah, I tell you he has come already, and they have done to him whatever they liked—as it is written of him."

On reaching the disciples, they saw a large crowd round them, and some scribes arguing with them. On seeing him the whole crowd was thunderstruck and ran to greet him. Jesus asked them, "What are you discussing with them?" A man from the crowd answered him, "Teacher, I brought my son to you; he has a dumb spirit, and whenever it seizes him it throws him down, he foams at the mouth, grinds his teeth, and turns rigid; I told your disciples to cast it out, but they could not." He answered them, "O faithless generation, how long must I still be with you? how long have I to bear with you? Bring him to me." So they brought the boy to him, and when the spirit saw Jesus it

at once convulsed the boy; he fell on the ground and rolled about, foaming at the mouth. Jesus asked his father, "How long has he been like this?" "From childhood," he said; "it has thrown him into fire and water many a time, to destroy him. If you can do anything, do help us, do have pity on us." Jesus said to him, "If you can! Anything can be done for one who believes." At once the father of the boy cried out, "I do believe; help my unbelief." Now as Jesus saw that a crowd was rapidly gathering, he checked the unclean spirit. "Deaf and dumb spirit," he said, "leave him, I command you, and never enter him again!" And it did come out, after shrieking aloud and convulsing him violently. The child turned like a corpse, so that most people said, "he is dead"; but, taking his hand, Jesus raised him and he got up. When he went in doors, his disciples asked him in private, "Why could we not cast it out?" He said to them, "Nothing can make this kind come out but prayer and fasting."

Leaving there, they passed through Galilee. He did not want anyone to know of their journey, for he was teaching his disciples, telling them that the Son of man would be betrayed into the hands of men, that they would kill him, and that when he was killed he would rise again after three days. But they did not understand what he said, and they were afraid to ask him what he meant.

Then they reached Capharnaum. And when he was in doors, he asked them, "What were you arguing about on the

34 road?" They said nothing, for
on the road they had been dis-
puting about which of them was
35 the greatest. So he sat down
and called the twelve. "If any-
one wants to be first," he told
them, "he must be last of all
36 and the servant of all." Then he
took a little child, set it among
them, and putting his arms
round it said to them,

37 "Whoever receives one of these
little ones in my name re-
ceives me,
and whoever receives me re-
ceives not me but him who
sent me."

38 John said to him, "Teacher,
we saw a man casting out
dæmons in your name; but he
does not follow us, and so we
39 stopped him." Jesus said, "Do
not stop him; no one who per-
forms any miracle in my name
will be ready to speak evil of
40 me. He who is not against us
is for us.

41 Whoever gives you a cup of
water, because you belong to
Christ, I tell you truly, he shall
not miss his reward.

42 And whoever is a hindrance
to one of these little ones who
believe, it were better for him
to have a great millstone hung
round his neck and be thrown
into the sea.

43 If your hand is a hindrance to
you, cut it off:
better be maimed and get
into Life,
than keep your two hands
and go to Gehenna, to
the fire that is never
quenched.

45 If your foot is a hindrance to
you, cut it off:
better get into Life a cripple,
than keep your two feet
and be thrown into
Gehenna.

If your eye is a hindrance to 47
you, tear it out:
better get into God's Realm
with one eye,
than keep your two eyes
and be thrown into Ge-
henna,
where *their worm never* 48
dies and the fire is never
put out.

Everyone has to be conse- 49
crated * by the fire of the disci-
pline.

Salt is excellent: 50
but if salt is tasteless, how
are you to restore its
flavour?

Let there be 'salt between
you';
be at peace with one an-
other."

Then he left and went to **10**
the territory of Judæa
over the Jordan. Crowds gath-
ered to him again, and again he
taught them as usual. Some 2
Pharisees came up and asked
him if a man was allowed to di-
vorce his wife. This was to
tempt him. So he replied, 3
"What did Moses lay down for
you?" They said, "Moses per- 4
mitted a man to *divorce her by*
writing out a separation-notice."
Jesus said to them, "He wrote 5
you that command on account
of the hardness of your hearts.
But from the beginning, when 6
God created the world,

Male and female, He created
them:

hence a man shall leave his 7
father and mother,
and the pair shall be one flesh. 8

* The Greek word ἀλίσθησεται literally means 'salted,' the metaphor being taken from the custom of using salt in sacrifices (cp. e.g. Levit. ii. 13; Josephus, *Antiquities*, iii. 9. 1). "There is fire to be encountered afterwards if not now; how much better to face it now and by self-sacrifice insure against the future" (Professor Menzies).

So they are no longer two but
 9 one flesh. What God has joined,
 then, man must not separate.”
 10 Indoors, the disciples again asked
 11 him about this, and he said to
 them, “Whoever divorces his
 wife and marries another woman
 is an adulterer to the former,
 12 and she is an adulteress if she di-
 vorces her husband and marries
 another man.”

13 Now people brought children
 for him to touch them, and the
 14 disciples checked them; but
 Jesus was indignant when he
 saw this, and he said to them,
 “Let the children come to me, do
 not stop them: the Realm of
 God belongs to such as these.
 15 I tell you truly, whoever will
 not submit to the Reign of God
 like a child, will never get into
 16 it at all.” Then he put his arms
 round them, laid his hands on
 them and blessed them.

17 As he went out on the road, a
 man ran up and knelt down be-
 fore him. “Good teacher,” he
 asked, “what must I do to in-
 18 herit life eternal?” Jesus said to
 him, “Why call me ‘good’? No
 one is good, no one but God.
 19 You know the commands: *do*
not kill, do not commit adultery,
do not steal, do not bear false
witness, do not defraud, honour
your father and mother.”
 20 “Teacher,” he said, “I have ob-
 served all these commands from
 21 my youth.” Jesus looked at
 him and loved him. “There is
 one thing you want,” he said;
 “go and sell all you have; give
 the money to the poor and you
 will have treasure in heaven;
 then come, take up the cross,
 22 and follow me.” But his face
 fell at that, and he went sadly
 away, for he had great possess-
 23 ions. Jesus looked round and
 said to his disciples, “How diffi-

cult it is for those who have
 money to get into the Realm of
 God!” The disciples were 24
 amazed at what he said; so he re-
 peated, “My sons, how difficult
 it is for those who rely on money
 to get into the Realm of God!
 It is easier for a camel to get 25
 through a needle’s eye than for a
 rich man to get into the Realm
 of God.” They were more 26
 astounded than ever; they said
 to themselves, “Then who ever
 can be saved?” Jesus looked at 27
 them and said, “For men it is
 impossible, but not for God:
 anything is possible for God.”
 Peter began, “Well, we have left 28
 our all and followed you.” Jesus 29
 said, “I tell you truly, no one
 has left home or brothers or
 sisters or mother or father or
 children or lands for my sake
 and for the sake of the gospel,
 who does not get a hundred 30
 times as much—in this present
 world homes, brothers, sisters,
 mothers, children and lands, to-
 gether with persecutions, and in
 the world to come life eternal.
 Many who are first will be last, 31
 and many who are last will be
 first.”

They were on the way up to 32
 Jerusalem, Jesus walking in front
 of them; the disciples were in
 dismay and the company who
 followed were afraid. So once
 again he took the twelve aside
 and proceeded to tell them what
 was going to happen to himself.
 “We are going up to Jerusalem,” 33
 he said, “and the Son of man
 will be betrayed to the high
 priests and scribes; they will sen-
 tence him to death and hand
 him over to the Gentiles, who 34
 will mock him, spit on him,
 scourge him and kill him; then
 after three days he will rise
 again.”

35 James and John, the sons of
 Zebedæus, came up to him say-
 ing, "Teacher, we want you to
 36 do whatever we ask you." So
 he said, "What do you want
 37 me to do for you?" They said
 to him, "Give us seats, one at
 your right hand and one at your
 38 left hand, in your glory." Jesus
 said, "You do not know what
 you are asking. Can you drink
 the cup I have to drink, or un-
 dergo the baptism I have to un-
 39 dergo?" They said to him, "We
 can." Jesus said, "You shall
 drink the cup I have to drink
 and undergo the baptism I have
 40 to undergo; but it is not for me
 to grant seats at my right or my
 left hand—these belong to the
 men for whom they have been
 41 destined." When the ten
 heard of this, they burst into
 indignation at James and John;

42 so Jesus called them and
 said,

"You know that the so-called
 rulers of the Gentiles lord
 it over them,
 and their great men overbear
 them:

43 not so with you.

Whoever wants to be the
 great man among you
 must be your servant,

44 and whoever of you wants to
 be first must be the slave
 of all;

45 for the Son of man himself has
 not come to be served but
 to serve,

and to give his life as a ran-
 som for many."

46 Then they reached Jericho;
 and as he was leaving Jericho
 with his disciples and a consider-
 able crowd, the son of Timæus,
 Bartimæus, the blind beggar who
 47 sat beside the road, heard it was
 Jesus of Nazaret. So he started

to shout, "Son of David! Jesus!
 have pity on me!" A number 48
 of the people checked him and
 told him to be quiet, but he
 shouted all the more, "Son of
 David, have pity on me!" Jesus 49
 stopped and said, "Call him."
 Then they called the blind
 man and told him, "Courage!
 Get up, he is calling you."
 Throwing off his cloak, he 50
 jumped up and went to Jesus.
 Jesus spoke to him and said, 51
 "What do you want me to do for
 you?" The blind man said,
 "Rabboni, I want to regain my
 sight." Then Jesus said, "Go, 52
 your faith has made you well";
 and he regained his sight at once
 and followed Jesus along the
 road.

Now when they came **11**
 near Jerusalem, near Beth-
 phagê and Bethany, at the Hill
 of Olives, he despatched two of
 his disciples, saying to them, 2
 "Go to the village in front of
 you. As soon as you enter it,
 you will find a colt tethered, on
 which no one has ever sat; un-
 tether it and bring it here. If 3
 anyone asks you, 'Why are you
 doing that?' say, 'The Lord
 needs it, and he will send it back
 immediately.'" Off they went 4
 and found a colt tethered out-
 side a door in the street. They
 untethered it; but some of the 5
 bystanders said to them, "What
 do you mean by untethering that
 colt?" So they answered as 6
 Jesus had told them, and the
 men allowed them to go. Then 7
 they brought the colt to Jesus,
 and when they had put their
 clothes on it, Jesus seated him-
 self. Many also spread their 8
 clothes on the road, while others
 strewed leaves cut from the
 fields; and both those in front 9
 and those who followed shouted,

"Hosanna!

*Blessed be he who comes in
the Lord's name!*

10 Blessed be the Reign to come,
our father David's reign!

Hosanna in high heaven!"

11 Then he entered Jerusalem,
entered the temple, and looked
round at everything; but as it
was late, he went away with the
twelve to Bethany.

12 Next day, when they had left

13 Bethany, he felt hungry, and
noticing a fig tree in leaf some
distance away, he went to see if
he could find anything on it; but
when he reached it, he found
nothing but leaves, for it was
14 not the time for figs. Then he
said to it, "May no one ever eat
fruit from you after this!" The
disciples heard him say it.

15 Then they came to Jerusalem,
and entering the temple he pro-
ceeded to drive out those who
were buying and selling inside
the temple; he upset the tables
of the money-changers and the
stalls of those who sold doves,
16 and would not allow anyone to
carry a vessel through the
17 temple; also he taught them. "Is
it not written," he asked, "*My
house shall be called a house of
prayer for all nations? You
have made it a den of robbers.*"

18 This came to the ears of the
scribes and high priests, and they
tried to have him put to death,
for they were afraid of him. But
the multitudes were all astound-
19 ed at his teaching. And when
evening came, he went outside
the city.

20 Now as they passed in the
morning, they noticed that the
fig tree had withered to the root.

21 Then Peter remembered. "Rab-
bi," he said, "there is the fig
tree you cursed, all withered!"

22 Jesus answered them, "Have

faith in God! I tell you truly, 23
whoever says to this hill, 'Take
and throw yourself into the sea,'
and has not a doubt in his mind
but believes that what he says
will happen, he will have it done.
So I tell you, whatever you pray 24
for and ask, believe you have
got it, and you shall have it.
Also, whenever you stand up to 25
pray, if you have anything
against anybody, forgive him, so
that your Father in heaven may
forgive you your trespasses."

Once more they came to Je- 27
rusalem. And as he was walking
within the temple, the high
priests and scribes and elders
came and asked him, "What 28
authority have you for acting in
this way? Who gave you au-
thority to act in this way?"
Jesus said to them, "I am going 29
to ask you a question. Answer
this, and I will tell you what
authority I have for acting as I
do. What about the baptism of 30
John? Was it from heaven or
from men?" Now they argued 31
to themselves, "What are we to
say? If we say, 'From heaven,'
he will ask, 'Then why did you
not believe him.' No, let us say, 32
From men"—but they were
afraid of the multitude, for the
people all held that John had
been really a prophet. So they 33
replied to Jesus, "We do not
know." Jesus said to them,
"No more will I tell you what
authority I have for acting as I
do."

Then he proceeded to ad-
dress them in parables. **12**
"A man planted a vineyard,
fenced it round, dug a trough
for the winepress, and built a
tower; then he leased it to vine-
dressers and went abroad. When 2
the season came round, he sent a
servant to the vinedressers to

collect from the vinedressers some of the produce of the vineyard; but they took and flogged him and sent him off with nothing. Once more he sent them another servant; him they knocked on the head and insulted. He sent another, but they killed him. And so they treated many others; some they flogged and some they killed. He had still one left, a beloved son; he sent him to them last, saying, 'They will respect my son.' But these vinedressers said to themselves. 'Here is the heir; come on, let us kill him, and the inheritance will be our own.' So they took and killed him, and threw him outside the vineyard. Now what will the owner of the vineyard do? He will come and destroy the vinedressers, and he will give the vineyard to others. Have you not even read this scripture?—*The stone that the builders rejected*

is the chief stone now of the corner:

this is the doing of the Lord, and a wonder to our eyes."

Then they tried to get hold of him, but they were afraid of the multitude. They knew he had meant the parable for them.

So they left him and went away; but they sent some of the Pharisees and Herodians to him, for the purpose of catching him with a question. They came up and said to him, "Teacher, we know you are sincere and fearless; you never court human favour, you teach the Way of God honestly. Is it right to pay taxes to Cæsar or not? Are we to pay, or are we not to pay?" But he saw their trick and said to them, "Why tempt me? Bring me a shilling. Let me see

it." So they brought one. He said, "Whose likeness, whose inscription is this?" "Cæsar's," they said. Jesus said to them, "Give Cæsar what belongs to Cæsar, give God what belongs to God." He astonished them.

Sadducees, men who hold there is no resurrection, also came up and put a question to him. "Teacher," they said, "Moses has written this law for us, that if a man's brother dies, leaving a wife but no child, his brother is to take the woman and raise offspring for his brother. Now there were seven brothers. The first married a wife and died, leaving no offspring: the second took her and died without leaving any offspring: so did the third: none of the seven left any offspring. Last of all, the woman died too. At the resurrection, when they rise, whose wife will she be? She was wife to the seven of them." Jesus said to them, "Is this not where you go wrong?—you understand neither the scriptures nor the power of God. When people rise from the dead, they neither marry nor are married, they are like the angels in heaven. As for the dead being raised, have you not read in the book of Moses, at the passage on the Bush, how God said to him, *I am the God of Abraham and the God of Isaac and the God of Jacob?* He is not the God of dead people but of living. You are far wrong."

Then a scribe came up, who had listened to the discussion. Knowing Jesus had given them an apt answer, he put this question to him, "What is the chief of all the commands?" Jesus replied, "The chief one is: *Hear, O Israel, the Lord our God is*

30 *one Lord, and you must love the Lord your God with your whole heart, with your whole soul, with your whole mind, and with your*
 31 *whole strength.* The second is this: *You must love your neighbour as yourself.* There is no other command greater than
 32 these." The scribe said to him, "Right, teacher! You have truly said, He is One, and there is
 33 none else but Him. Also, to love him with the whole heart, with the whole understanding, and with the whole strength, and to love one's neighbour as oneself—that is far more than all holocausts and sacrifices."

34 Jesus noted his intelligent answer and said to him, "You are not far from the Realm of God." After that no one ventured to put any more questions to him.

35 And as Jesus taught in the temple, he asked, "How can the scribes say that the Christ is
 36 David's son? David himself said, inspired by the holy Spirit,

*The Lord said to my Lord,
 'Sit at my right hand,
 till I make your enemies a
 footstool for your feet.'*

37 David here calls him *Lord*. Then how can he be his son?"

Now the mass of the people listened with delight to him.
 38 And in the course of his teaching he said, "Beware of the scribes! They like to walk about in long robes, to get saluted in the
 39 marketplaces, to secure the front seats in the synagogues and the
 40 best places at banquets; they prey upon the property of widows, and offer long, unreal prayers. All the heavier will their sentence be!"

41 Sitting down opposite the treasury, he watched the people putting their money into the

treasury. A number of the rich were putting in large sums, but 42 a poor widow came up and put in two little coins, amounting to a halfpenny. So he called his 43 disciples and said to them, "I tell you truly, this poor widow has put in more than all who have put their money into the treasury; for they have all put 44 in a contribution out of their surplus, but she has given out of her neediness all she possessed, her whole living."

As he went out of the 13 temple, one of his disciples said to him, "Look, teacher, what a size these stones and buildings are!" Jesus said to 2 him, "You see these great buildings? Not a stone shall be left on another, without being torn down."

And as he sat on the Hill of 3 Olives opposite the temple, Peter and James and John and Andrew asked him in private, "Tell us, when is this to happen? 4 What will be the sign for all this to be accomplished?" So Jesus 5 began: "Take care that no one misleads you:—many will come 6 in my name saying, 'I am he,' and mislead many. When 7 you hear of wars and rumours of war, do not be alarmed; *these have to come*, but it is not the end yet. For *nation will rise 8 against nation, and realm against realm*; there will be earthquakes here and there, and famines too. That is but the beginning of the trouble. Look to yourselves. 9 Men will hand you over to sanhedrins, and you will be flogged in synagogues and brought before governors and kings for my sake, to testify to them. (Ere 10 the end, the gospel must be preached to all nations.) Now 11 when they carry you off to trial,

never worry beforehand about what you are to say; say whatever comes to your lips at the moment, for he who speaks is not you but the holy Spirit.
 12 Brother will betray brother to death, the father will betray his child, *children will rise against their parents* and put them to
 13 death, and you will be hated by all men on account of my name; but he will be saved who holds out to the very end.

14 But when you see *the appalling Horror* standing where he has no right to stand (let the reader note this), then let those who are in Judæa fly to the
 15 hills; a man on the housetop must not go down into the house or go inside to fetch anything
 16 out of his house, and a man in the field must not turn back to
 17 get his coat. Woe to women with child and to women who
 18 give suck in those days! Pray it may not be winter when it
 19 comes, for those days will be days of *misery, the like of which has never been, from the beginning of God's creation until now*—no and never shall be.
 20 Had not the Lord cut short those days, not a soul would be saved alive; but he has cut them short for the sake of the elect whom he has chosen.

21 If anyone tells you at that time, 'Look, here is the Christ,' or, 'Look, there he is,' do not
 22 believe it; for false Christs and *false prophets will rise and perform signs and wonders* to mis-
 23 lead the elect, if they can. Now take you care! I am telling you of it all beforehand.

24 But when that misery is past, in those days,
the sun will be darkened
and the moon will not yield her light,

the stars will drop from 25
heaven,
and the orbs of the heavens will be shaken.

Then shall be seen *the Son of* 26
man coming in the clouds with great power and glory; and he 27
 will then despatch his angels and *muster the elect from the four winds*, from the verge of earth to the verge of heaven.

Let the fig tree teach you a 28
 parable. As soon as its branches turn soft and put out leaves, you know summer is at hand; so, 29
 whenever you see this happen, you may be sure that He is at hand, at the very door.

I tell you truly, the present 30
 generation will not pass away, till all this happens. Heaven and 31
 earth will pass away, but my words never!

Now no one knows anything 32
 of that day or hour, not even the angels in heaven, not even the Son, but only the Father. Take 33
 care, keep awake and pray; you never know the time. It is like 34
 a man leaving his house to go abroad; he puts his servants in charge, each with his work to do, and he orders the porter to keep watch. Watch then, for you 35
 never know when the Lord of the House will come, in the late evening or at midnight or at cock-crow or in the morning. Watch, in case he comes sud- 36
 denly and finds you asleep. Watch: I say it to you, and I 37
 say it to all."

The passover and the 14
 festival of unleavened bread fell two days later; so the high priests and scribes were trying how to get hold of him by craft and have him put to death. "Only," they said, "it 2
 must not be during the festival; that would mean a popular riot."

3 When he was at Bethany, in the house of Simon the leper, lying at table, a woman came up with an alabaster flask of pure nard perfume, which had cost a great sum; the flask she broke and poured the perfume over his head. This angered some of those present. "What was the use of wasting perfume like this?" This perfume might have been sold for over three hundred shillings, and the poor might have got that." So they upbraided her. But Jesus said, "Let her alone. Why are you annoying her? She has done a beautiful thing to me. The poor you always have beside you, and you can be kind to them whenever you want; but you will not always have me. She has done all she could—she has anticipated the perfuming of my body for burial. I tell you truly, wherever the gospel is preached, all over the world, men will speak of what she has done, in memory of her."

10 Then Judas Iscariot, one of the twelve, went to the high priests to betray him to them. They were delighted to hear it, and promised to pay him for it. Meantime he sought a good opportunity for betraying him.

12 On the first day of unleavened bread (the day when the paschal lamb was sacrificed), his disciples said to him, "Where do you want us to go and prepare for you to eat the passover?" So he despatched two of his disciples, telling them, "Go into the city and you will meet a man carrying a water-jar; follow him, and whatever house he goes into, tell the owner that the Teacher says, 'Where is my room, that I may eat the passover there with my disciples?' He will show you

a large room upstairs, with couches spread, all ready; prepare the passover for us there." The disciples went away into the city and found it was as he had told them. So they prepared the passover, and when evening fell he arrived along with the twelve.

As they were at table eating, Jesus said, "Truly I tell you, one of you is going to betray me, one who is eating with me." They were distressed at this, and said to him one after another, "Surely it is not me?" "Surely it is not me?" "One of the twelve," he told them, "one who is dipping into the same dish as I am! The Son of man goes the road that the scripture has described for him, but woe to the man by whom the Son of man is betrayed! Better for that man had he never been born!" As they were eating, he took a loaf, and after the blessing he broke and gave it to them, saying, "Take this, it means my body." He also took a cup and after thanking God he gave it to them, and they all drank of it; he said to them, "This means my covenant-blood which is shed for many; truly I tell you, I will never drink the produce of the vine again, till the day I drink it new within the Realm of God."

After the hymn of praise they went out to the Hill of Olives. Jesus said to them, "You will all be disconcerted, for it is written: *I will strike at the shepherd, and the sheep will be scattered.* But after my rising I will precede you to Galilee." Peter said to him, "Though all are disconcerted, I will never be." Jesus said to him, "I tell you truly, to-day you will disown me three times, this very night, before the cock crows twice." But

he persisted, "Though I have to die with you, I will never disown you." And they all said the same.

32 Then they came to a place called Gethsemane, and he told his disciples, "Sit here while I pray." But he took Peter and James and John along with him; and as he began to feel appalled and agitated, he said to them, "*My heart is sad*, sad even to death; stay here and watch." Then he went forward a little and fell to the earth, praying that the hour might pass away from him, if possible. 36 "Abba, Father," he said, "thou canst do anything. Take this cup away from me. Yet, not what I will but what thou wilt." 37 Then he came and found them asleep; so he said to Peter, "Are you sleeping, Simon? Could you not watch for a single hour? 38 Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager, but 39 the flesh is weak." Again he went away and prayed in the 40 same words as before; then he returned and found them once more asleep, for their eyes were heavy. They did not know what 41 to say to him. Then he came for the third time and said to them, "Still asleep? still resting? No more of that! The hour has come, here is the Son of man betrayed into the hands 42 of sinful men. Come, rise, let us be going; here is my betrayer close at hand!" At that very 43 moment, while he was still speaking, Judas Iscariot, one of the twelve, came up accompanied by a mob with swords and cudgels, who had come from the high priests and scribes 44 and elders. Now his betrayer had given them a signal; he

said, "Whoever I kiss, that is the man. Seize him and get him safely away." So when he arrived he at once went up to him and said, "Rabbi, rabbi!" and kissed him. Then they laid 46 hands on him and seized him, but one of the bystanders drew 47 his sword and struck the servant of the high priest, cutting off his ear. Jesus turned on 48 them, saying, "Have you sallied out to arrest me like a robber, with swords and cudgels? Day 49 after day I was beside you in the temple teaching, and you never seized me. However, it is to let the scriptures be fulfilled."

Then they left him and fled, 50 all of them; one young man did 51 follow him, with only a linen sheet thrown round his body, but when the other youths seized him, he fled away naked, leaving 52 the sheet behind him.

They took Jesus away to the 53 high priest, and all the high priests and elders and scribes met there with him. Peter followed him at a distance till he got inside the courtyard of the high priest, where he sat down with the attendants to warm himself at the fire.

Now the high priests and the 55 whole of the Sanhedrin tried to secure evidence against Jesus, in order to have him put to death; but they could find none, for 56 while many bore false witness against him, their evidence did not agree. Some got up and 57 bore false witness against him, saying, "We heard him say, 'I 58 will destroy this temple made by hands, and in three days I will build another temple, not made by hands.'" But even so the evi- 59 dence did not agree. So the high 60 priest rose in their midst and asked Jesus, "Have you no reply

to make? What about this evidence against you?" He said nothing, he made no answer. Again the high priest put a question to him. "Are you the Christ?" he said, "the Son of the Blessed?" Jesus said, "I am. And, what is more, you will all see *the Son of man seated at the right hand of the Power, and coming with the clouds of heaven.*" Then the high priest tore his clothes and cried, "What more evidence do we want? You have heard his blasphemy for yourselves. What is your mind?" They condemned him, all of them, to the doom of death; and some of them started to spit on him and blindfolding him to buffet him, asking him, "Prophecy." The attendants treated him to cuffs and slaps.

Now as Peter was downstairs in the courtyard, a maidservant of the high priest came along, and when she noticed Peter warming himself, she looked at him. "Ah," said she, "you were with the Nazarene too, with Jesus!" He denied it. "I don't understand," he said, "I don't see—what do you mean?" Then he went outside into the passage.

The cock crowed. Again the maidservant who had noticed him began to tell the bystanders, "That fellow is one of them." But he denied it again. After a little the bystanders once more said to Peter, "To be sure, you are one of them. Why, you are a Galilean!"* But he broke out cursing and swearing, "I don't know the man you mean." At that moment the cock crowed for the second time. Then Peter remembered how Jesus had told him, "Before the cock crows

*Omitting [καὶ ἡ λαλιά σου ὁμοιάζει].

twice, you will disown me thrice"; and he burst into tears.

Immediately morning came, the high priests held **15** a consultation* with the elders and scribes and all the Sanhedrin, and after binding Jesus they led him off and handed him over to Pilate. Pilate asked him, **2** "Are you the king of the Jews?" He replied, "Certainly." Then the high priest brought **3** many accusations against him, and once more Pilate asked **4** him, "Have you no reply to make? Look at all their charges against you." But, to the astonishment of Pilate, Jesus answered no more.

At festival time he used to **6** release for them some prisoner whom they begged from him. (There was a man called Bar- **7** Abbas in prison, among the rioters who had committed murder during the insurrection.) So **8** the crowd pressed up and started to ask him for his usual boon. Pilate replied, "Would **9** you like me to release the king of the Jews for you?" (For he **10** knew that the high priests had handed him over out of envy.) But the high priests stirred up **11** the crowd to get him to release Bar-Abbas for them instead. Pilate asked them again, "And **12** what am I to do with your so-called king of the Jews?" Where- **13** upon they shouted again, "Crucify him." "Why," said Pilate, **14** "what has he done wrong?" But they shouted more fiercely than ever, "Crucify him!" So, as **15** Pilate wanted to satisfy the crowd, he released Bar-Abbas for them; Jesus he handed over to be crucified, after he had scourged him.

* Reading ποιήσαντες instead of ἐτοίμασαντες.

16 The soldiers took him inside
the courtyard (that is, the præ-
torium) and got all the regiment
17 together; they dressed him in
purple, put on his head a crown
of thorns which they had plaited,
18 and began to salute him with,
"Hail, O king of the Jews!"
19 They struck him on the head
with a stick and spat upon him
and bent their knees to him in
20 homage. Then, after making
fun of him, they stripped off the
purple, put on his own clothes,
and took him away to crucify
21 him. They forced Simon a
Cyrenian, who was passing on
his way from the country (the
father of Alexander and Rufus),
22 to carry his cross, and they led
him to the place called Golgotha
(which means the place of a
23 skull). They offered him wine
flavoured with myrrh, but he
24 would not take it. Then they
crucified him and *distributed his
clothes among themselves, draw-
ing lots for them to decide each
man's share.*

25 It was nine in the morning
26 when they crucified him. The
inscription bearing his charge
was:

THE KING OF THE JEWS

27 They also crucified two robbers
along with him, one at his right
29 and one at his left.* Those who
passed by scoffed at him, nod-
ding at him in derision and cry-
ing, "Ha! You were to destroy
the temple and build it in three
30 days! Come down from the
31 cross and save yourself!" So,
too, the high priests made fun of
him to themselves, with the
scribes; "he saved others," they
said, "but he cannot save him-

self! Let 'the Christ,' 'the king 32
of Israel,' come down now from
the cross! Let us see that and
we'll believe!" Those who were
crucified with him also de-
nounced him.

When twelve o'clock came, 33
darkness covered the whole land
till three o'clock, and at three 34
o'clock Jesus gave a loud cry,
"*Elói, Elói, lema sabachthanei*"
(which means, My God, my God,
why forsake me?) On hearing 35
this, some of the bystanders
said, "Look, he is calling for Eli-
jah." One man ran off, soaked 36
a sponge in vinegar, and put it
on the end of a stick, to give him
a drink, saying, "Come on, let us
see if Elijah does come to take
him down!" But Jesus gave a 37
loud cry and expired. And the 38
curtain of the temple was torn in
two, from top to bottom. Now 39
when the army-captain, who
stood facing him, saw that he
expired in this way, he said,
"This man was certainly a son
of God!" There were some 40
women also watching at a dis-
tance, among them Mary of
Magdala, Mary the mother of
James the younger and of Joses,
and Salomé, women who had 41
followed him when he was in
Galilee and waited on him, be-
sides a number of other women
who had accompanied him to
Jerusalem.

By this time it was evening, 42
and as it was the day of Prepa-
ration (that is, the day before
the sabbath) Joseph of Arima- 43
thæa, a councillor of good posi-
tion, who himself was on the
outlook for the Reign of God,
ventured to go to Pilate and ask
for the body of Jesus. Pilate 44
was surprised that he was dead
already; he summoned the cap-
tain and asked if he had been

* Von Soden retains ver. 28 (cp. Luke xxii. 37): "So the scripture was fulfilled which says, *He was classed among criminals.*"

45 dead some time, and on ascer-
taining this from the captain he
bestowed the corpse on Joseph.
46 He, after buying a linen sheet,
took him down and swathed him
in the linen, laying him in a
tomb which had been cut out of
the rock, and rolling a boulder up
against the opening of the tomb.
47 Now Mary of Magdala and
Mary the mother of Joses noted
16 where he was laid. And
when the sabbath had
passed, Mary of Magdala, Mary
the mother of James, and Sa-
lomê bought some spices in order
2 to go and anoint him; then very
early on the first day of the
week they went to the tomb,
3 after sunrise. They said to
themselves, "Who will roll away
the boulder for us at the open-
ing of the tomb?" (for it was a
4 very large boulder).* But when
they looked, they saw the boul-
der had been rolled to one side,
5 and on entering the tomb they
saw a youth sitting on the right,
6 dressed in a white robe. They
were bewildered, but he said to
them, "Do not be bewildered.
You are looking for Jesus of
Nazaret, who was crucified? He
has risen, he is not here. There
is the place where he was laid.
7 Go and tell his disciples and
Peter, 'He precedes you to Gali-
lee, as he told you—you shall see
8 him there.'" But they fled out
of the tomb, for they were seized
with terror and beside them-
selves. They said nothing to any-
one, for they were afraid of—†

* Transposing the second clause of
ver. 4 to the end of ver. 8.

† The following appendix represents a
couple of second century attempts to
complete the gospel. The passage within
brackets in the first of these epilogues
originally belonged to it, but was excised
for some reason at an early date. Jerome
quoted part of it, but the full text has
only been discovered quite recently in
codex W, the Freer uncial of the gospels.

(a)

Now after he rose early on the 9
first day of the week, he ap-
peared first to Mary of Magdala,
out of whom he had cast seven
dæmons. She went and re- 10
ported it to those who had been
with him, as they mourned and
wept; but although they heard 11
that he was alive and had been
seen by her, they would not be-
lieve it. After this, he ap- 12
peared in another form to two of
them as they walked on their
way to the country. They too 13
went and reported it to the rest,
but they would not believe them
either. Afterwards he ap- 14
peared at table to the eleven
themselves and reproached them
for their unbelief and dulness
of mind, because they had not
believed those who saw him risen
from the dead. [But they ex-
cused themselves, saying, "This
age of lawlessness and unbelief
lies under the sway of Satan,
who will not allow what lies un-
der the unclean spirits * to un-
derstand the truth and power of
God; therefore," they said to
Christ, "reveal your righteous-
ness now." Christ answered
them, "The term of years for
Satan's power has now expired,
but other terrors are at hand. I
was delivered to death on behalf
of sinners,† that they might
return to the truth and sin no
more, that they might inherit
that glory of righteousness
which is spiritual and imperish-
able in heaven."] And he said 15
to them, "Go to all the world
and preach the gospel to every
creature:

he who believes and is bap- 16
tized shall be saved,

* Or, the unclean things that lie under
the control of spirits.

† The Greek is obscure at this point.

but he who will not believe
shall be condemned.

17 And for those who believe, these
miracles will follow:

they will cast out dæmons in
my name,

they will talk in foreign
tongues,

18 they will handle serpents,
and if they drink any deadly
poison, it will not hurt them;
they will lay hands on the sick
and make them well."

19 Then, after speaking to them,
the Lord Jesus was taken up to

heaven and *sat down at the
right hand of God*, while they 20
went out and preached every-
where, the Lord working with
them and confirming the word
by the miracles that endorsed it.

(b)

But they gave Peter and his
companions a brief account of
all these injunctions. And, after
that, Jesus himself sent out by
means of them from east to west
the sacred and imperishable mes-
sage of eternal salvation.

THE GOSPEL ACCORDING TO S. LUKE

Inasmuch as a number of writers have essayed to draw up a narrative of the established facts in our religion, exactly as these have been handed down to us by the original eye-witnesses who were in the service of the Gospel Message, and inasmuch as I have gone carefully over them all myself from the very beginning, I have decided, O Theophilus, to write them out in order for your excellency, to let you know the solid truth of what you have been taught.

In the days of Herod king of Judæa there was a priest called Zechariah, who belonged to the division of Abijah; he had a wife who belonged to the daughters of Aaron, and her name was Elizabeth. They were both just in the sight of God, blameless in their obedience to all the commands and regulations of God; but they had no child, for Elizabeth was barren. Both of them were advanced in years.

Now while he was officiating before God in the due course of his division, it fell to him by lot, as was the custom of the priesthood, to enter the sanctuary of the Lord and burn incense, the mass of the people all remaining in prayer outside at the hour of incense. And an angel of the Lord appeared to him, standing on the right side of the altar of incense. On seeing him, Zechariah was troubled, and fear fell on him; but the angel said to him, "Fear not, Zechariah, your prayer has been heard; your wife Elizabeth will bear a son to you, and you must call his name John.

It will be joy and gladness for you, and many will rejoice over his birth: for he shall be great in the sight of the Lord, *he will drink neither wine nor strong drink,* he will be filled with the holy Spirit from his very birth; he will turn many of the sons of Israel to the Lord their God, he will go in front of Him with the spirit and power of *Elijah,* *to turn the hearts of fathers to their children,* turning the disobedient to the wisdom of the just, to make a people ready and prepared for the Lord."

Zechariah said to the angel, "But how am I to be sure of this? I am an old man myself, and my wife is advanced in years." The angel replied, "I am Gabriel, I stand before God; I have been sent to speak to you and to tell you this good news. But you will be silent and unable to speak till the day this happens, because you have not believed what I told you; it will be accomplished, for all that, in due time."

Now the people were waiting for Zechariah and wondering that he stayed so long inside the sanctuary. When he did come out, he could not speak to them; so they realized that he had seen a vision in the sanctuary; he made signs to them and remained dumb. Then, after his term of service had elapsed, he went home.

24 After those days his wife Elizabeth conceived; and for five months she concealed herself.
 25 "The Lord has done this for me," she said, "he has now deigned to remove my reproach among men."

26 In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazaret,
 27 to a maiden who was betrothed to a man called Joseph, belonging to the house of David. The
 28 maiden's name was Mary. The angel went in and said to her, "Hail, O favoured one! the Lord
 29 be with you!" At this she was startled; she thought to herself, whatever can this greeting
 30 mean? But the angel said to her, "Fear not, Mary, you have
 31 found favour with God. You are to conceive and bear a son, and you must call his name Jesus.

32 He will be great, he will be called the Son of the Most High,

and the Lord God will give him *the throne of David* his father;

33 *he will reign* over the house of Jacob *for ever*, and to his reign there shall be no end."

34 "How can this be?" said Mary to the angel, "I have no husband." The angel answered her, "The holy Spirit will come upon you, the power of the Most High will overshadow you; hence what is born *will be called holy*, Son
 36 of God. Look, there is your kinswoman Elizabeth! Even she has conceived a son in her old age, and she who was called barren is now in her sixth month;
 37 for *with God nothing is ever im-*
 38 *possible.*" Mary said, "I am here to serve the Lord. Let it be as you have said." Then the angel went away.

In those days Mary started 39 with haste for the hill-country, for a town of Judah; she entered 40 the house of Zechariah and saluted Elizabeth, and when Eliza- 41 beth heard the salutation of Mary, the babe leapt in her womb. Then Elizabeth was filled with the holy Spirit; she called 42 out with a loud cry,

"Blessed among women are you, and blessed is the fruit of your womb!

What have I done, to have the 43 mother of my Lord come to me? Why, as soon as the sound of 44 your salutation reached my ears, the babe leapt for joy within my womb. And blessed is she who 45 believed that the Lord's words to her would be fulfilled." Then 46 Mary said,

"My soul magnifies the Lord, My spirit has joy in God my Saviour:

for he has considered the hu- 48 *miliation of his servant.*

From this time forth all generations shall call me blessed,

for He who is Mighty has 49 done great things for me.

His name is holy, his mercy is on generation 50 *after generation,*

for those who reverence him.

He has done a deed of might 51 *with his arm,*

he has scattered the proud and their purposes,

princes he has dethroned and 52 *the poor he has uplifted,*

he has satisfied the hungry 53 *with good things and sent the rich away empty.*

He has succoured his servant 54 *Israel,*

mindful of his mercy— as he promised our fathers, 55 *to have mercy on Abraham and his offspring for ever."*

56 Mary stayed with her about three months and then returned home.

57 Now the time for Elizabeth's delivery had elapsed, and she

58 gave birth to a son. When her neighbours and kinsfolk heard of the Lord's great mercy to her,

59 they rejoiced with her, and on the eighth day came to circumcise the child. They were going to call it by the name of its

60 father Zechariah, but the mother told them, "No, the child is to be called John." They said to

61 her, "None of your family is called by that name." Then

62 they made signs to the father, to find out what he wanted the

63 child to be called; he asked for a writing-tablet and wrote down, "His name is John," to the as-

64 tonishment of all. Instantly his mouth was opened, his tongue loosed, and he spoke out blessing

65 God. Then fear fell on all their neighbours, and all these events were talked of through the whole

66 of the hill-country of Judæa. All who heard of it bore it in mind; they said, "Whatever will

this child become?" For the hand of the Lord was indeed with him.

67 And Zechariah his father was filled with the holy Spirit; he prophesied in these words,

68 "*Blessed be the Lord the God of Israel,*

for he has cared for his people and wrought them redemption;

69 he has raised up a strong saviour for us

in the house of his servant David—

70 as he promised of old by the lips of his prophets—

71 to save us from our foes and from the hand of all who hate us,

to deal mercifully with our fathers

and to be mindful of his holy covenant,

of the oath he swore to Abraham our father,

that, freed from fear and from the hand of our foes,

we should worship him in holiness and uprightness

all our days within his presence.

And you, my child, shall be called a prophet of the

Most High;

for you shall go in front of the Lord to make his ways ready,

to bring his people knowledge of salvation

through the remission of their sins—

thanks to the tender mercy of our God,

who will cause the Dawn to visit us from on high,

to shine on those who sit in darkness and in the shadow of death,

to guide our steps into the way of peace."

And the child grew, he became strong in the Spirit, and re-

mained in the desert till the day when he made his appearance

before Israel.

Now in those days an edict was issued by Cæsar Augustus

for a census of the whole world. (This was the first cen-

sus, and it took place when Quirinius was governor of Syria.) So

everyone went to be registered, each at his own town; and as

Joseph belonged to the house and family of David, he went up

from Galilee to Judæa, from the town of Nazaret to David's town

called Bethlehem, to be registered along with Mary his wife.

6 She was pregnant, and while they were there, the days elapsed
7 for her delivery; she gave birth to her first-born son, and as there was no room for them inside the khan, she wrapped him up and laid him in a stall for cattle.

8 There were some shepherds in the district, out in the fields keeping guard over their flocks
9 by night; and an angel of the Lord flashed upon them, the glory of the Lord shone all round them. They were terribly afraid,
10 but the angel said to them, "Have no fear. This is good news I am bringing you, news of a great joy that is meant for
11 all the People. To-day you have a saviour born in the town of
12 David, the Lord messiah. And here is a proof for you: you will find a baby wrapped up and lying
13 in a stall for cattle." Then a host of heaven's army suddenly appeared beside the angel, extolling God and saying,

14 "Glory to God in high heaven, and peace on earth for men whom he favours!"

15 Now when the angels had left them and gone away to heaven, the shepherds said to one another, "Let us be off to Bethlehem to see this thing that the
16 Lord has told us of." So they made haste and discovered Mary and Joseph and the baby lying
17 in the stall for cattle. When they saw this, they told people of the word which had been spoken to them about the child;
18 all who heard it were astonished at the story of the shepherds,
19 and, as for Mary, she treasured it all up and mused upon it.
20 Then the shepherds went away back, glorifying and extolling God for all that they had heard and seen—as they had been told they would.

When the eight days had
passed for his circumcision, he was named Jesus—the name given by the angel before he had been conceived in the womb.

When the days for their purification in terms of the Mosaic law had elapsed, they brought him up to Jerusalem to present him to the Lord (as it is written
in the law of the Lord: *every male that opens the womb must be considered consecrated to the Lord*), and also to offer the sacrifice prescribed in the law of the Lord, *a pair of turtledoves or two young pigeons*.

Now there was a man in Jerusalem called Symeon, an upright and devout man, on the outlook for the Consolation of Israel. The holy Spirit was upon him; indeed it had been revealed to him by the holy Spirit that he was not to see death before he had seen the Lord messiah. By an inspiration of the Spirit he came to the temple, and when the parents of the child Jesus carried him in to perform the customary regulations of the law for him, then Symeon took him in his arms, blessed God, and said,
"Now, Master, thou canst let thy servant go,
and go in peace, as thou didst promise;
for mine eyes have seen thy saving power,
which thou hast prepared for all peoples,
to be a light of revelation for the Gentiles,
and a glory to thy people Israel."

His father and mother were astonished at these words about him, but Symeon blessed them, and to his mother Mary he said, "This child is destined for the

downfall as well as for the rise of many a one in Israel; destined to be a Sign for man's attack—to bring out the secret aims of many a heart. And your own soul will be pierced by a spear."

There was also a prophetess, Hannah the daughter of Phannuel, who belonged to the tribe of Asher; she was advanced in years, having lived seven years with her husband after her girlhood and having been a widow for eighty-four years. She was never away from the temple; night and day she worshipped, fasting and praying. Now at that very hour she came up, and she offered praise to God and spoke of him to all who were on the outlook for the redemption of Jerusalem.

When they had finished all the regulations of the law of the Lord, they returned to Galilee, to their own town of Nazaret. And the child grew and became strong; he was filled with wisdom, and the favour of God was on him. Every year his parents used to travel to Jerusalem at the passover festival; and when he was twelve years old, they went up as usual to the festival. After spending the full number of days they came back, but the boy Jesus stayed behind in Jerusalem. His parents did not know of this; they supposed he was in the caravan, and travelled on for a day, searching for him among their kinsfolk and acquaintances. Then, as they failed to find him, they went back to Jerusalem in search for him. Three days later, they found him in the temple, seated among the teachers, listening to them and asking them questions, till all his hearers were amazed at the intelligence of his own an-

swers. When his parents saw him, they were astounded, and his mother said to him, "My son, why have you behaved like this to us? Here have your father and I been looking for you anxiously!" "Why did you look for me?" he said. "Did you not know I had to be at my Father's house?" But they did not understand what he said. Then he went down along with them to Nazaret, and did as they told him. His mother treasured up everything in her heart. And Jesus increased in wisdom and in stature, and in favour with God and man.

Now in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was governor of Judæa, Herod being tetrarch of Galilee, Philip his brother tetrarch of the country of Ituræa and Trachonitis, and Lysias tetrarch of Abilene, during the high priesthood of Annas and Caiaphas, the word of God came to John the son of Zechariah in the desert; and he went into all the Jordan-district preaching a baptism of repentance for the remission of sins—as it is written in the book of the sayings of the prophet Isaiah,

The voice of one who cries in the desert,

'Make the way ready for the Lord,

level the paths for him.

Every valley shall be filled up, every hill and mound laid low,

the crooked made straight, the rough roads smooth;

so shall all flesh see the saving power of God.'

To the crowds who came out to get baptized by him, John said, "You brood of vipers, who told you to flee from the coming

8 Wrath? Now, produce fruits
that answer to your repentance,
instead of beginning to say to
yourselves, 'We have a father in
Abraham.' I tell you, God can
raise up children for Abraham
9 from these stones! The axe is
lying all ready at the root of the
trees; any tree that is not pro-
ducing good fruit will be cut
down and thrown into the fire."

10 The crowds asked him, "Then
11 what are we to do?" He replied,
"Let everyone who possesses two
shirts share with him who has
none, and let him who has food
12 do likewise." Taxgatherers also
came to get baptized, and they
said to him, "Teacher, what are
13 we to do?" He said to them,
"Never exact more than your
14 fixed rate." Soldiers also asked
him, "And what are we to do?"
He said to them, "Never extort
money, never lay a false charge,
but be content with your pay."

15 Now as people's expectations
were roused and as everybody
thought to himself about John,
16 "Can he be the Christ?" John
said to them all,

"I baptize you with water,
but after me one who is
mightier will come,
and I am not fit to untie the
string of his sandals;
he will baptize you with the
holy Spirit and fire.

17 His winnowing-fan is in his
hand to purge his thresh-
ing-floor,
to gather the wheat into his
granary
and burn the straw with fire
unquenchable."

18 Thus with many another ap-
peal he spoke his message to the
19 people. But Herod the tetrarch,
who had been reproved by him
for Herodias his brother's wife,
as well as for all the wickedness

that he, Herod, had committed,
crowned all by shutting John up 20
in prison.

Now when all the people had 21
been baptized, and when Jesus
had been baptized and was pray-
ing, heaven opened and the holy 22
Spirit descended in bodily form
like a dove upon him; then came
a voice from heaven,

"Thou art my son, the Be-
loved,

to-day have I become thy
father." *

At the outset Jesus was about 23
thirty years of age; he was the
son, as people supposed, of Jo-
seph, the son of Heli, the son of 24
Matthat, the son of Levi, the
son of Melchi, the son of Jannai,
the son of Joseph, the son of 25
Mattathias, the son of Amos, the
son of Nahum, the son of Esli,
the son of Naggai, the son of 26
Maath, the son of Mattathias,
the son of Semein, the son of Jo-
sech, the son of Joda, the son of 27
Joanan, the son of Rhesa, the
son of Zerubbabel, the son of
Shealtiel, the son of Neri, the 28
son of Melchi, the son of Addi,
the son of Kosam, the son of
Elmadam, the son of Er, the son 29
of Jesus, the son of Eliezer, the son
of Jorim, the son of Matthat,
the son of Symeon, the son of 30
Judas, the son of Joseph, the
son of Jonam, the son of Elia-
kim, the son of Melea, the son of 31
Menna, the son of Mattatha, the
son of Nathan, the son of Da-
vid, the son of Jessai, the son of 32
Jobed, the son of Boaz, the son
of Sala, the son of Nahshon, the 33
son of Aminadab, the son of Ad-
min, the son of Arni, the son of
Hezron, the son of Perez, the son
of Judah, the son of Jacob, the 34
son of Isaac, the son of Abra-

* Reading ἐγὼ σήμερον γεγέννηκά σε.

ham, the son of Terah, the son
 35 of Nachor, the son of Serug, the
 son of Reu, the son of Peleg, the
 son of Eber, the son of Sala,
 36 the son of Kainan, the son of
 Arphaxad, the son of Shem, the
 son of Noah, the son of La-
 37 mech, the son of Methuselah,
 the son of Enoch, the son of
 Jared, the son of Maleleel, the
 38 son of Kainan, the son of Enos,
 the son of Seth, the son of
 Adam, the son of God.

4 From the Jordan, Jesus came
 back full of the holy Spirit,
 2 and for forty days he was led by
 the Spirit in the desert, while the
 devil tempted him. During these
 days he ate nothing, and when
 they were over he felt hungry.
 3 The devil said to him, "If you
 are God's son, tell this stone to
 4 become a loaf." Jesus replied
 to him, "It is written, *Man is*
not to live on bread alone."
 5 Then he lifted Jesus up and
 showed him all the realms of the
 6 universe in a single instant; and
 the devil said to him, "I will
 give you all their power and
 grandeur, for it has been made
 over to me and I can give it to
 7 anyone I choose. If you will
 worship before me, then it shall
 8 all be yours." Jesus answered
 him, "It is written, *You must*
worship the Lord your God, and
 9 *serve him alone.*" Then he
 brought him to Jerusalem, and
 placing him on the pinnacle of
 the temple said to him, "If you
 are God's son, throw yourself
 10 down; for it is written,

He will give his angels charge
of you, to protect you,

11 and

They will bear you on their
hands,

lest you strike your foot
against a stone."

12 Jesus answered him, "It has been

said, *You shall not tempt the*
Lord your God." And after ex- 13
 hausting every kind of tempta-
 tion, the devil left him till a fit
 opportunity arrived.

Then Jesus came back in the 14
 power of the Spirit to Galilee,
 and the news of him spread over
 all the surrounding country. He 15
 taught in their synagogues and
 was glorified by all. Coming to 16
 Nazaret, where he had been
 brought up, on the sabbath he
 entered the synagogue as was
 his custom. He stood up to read 17
 the lesson, and was handed the
 book of the prophet Isaiah; on
 opening the book he came upon
 the place where it was written,

The Spirit of the Lord is upon 18
me:

for he has consecrated me to
preach the gospel to the
poor,

he has sent me to proclaim re-
lease for captives
and recovery of sight for
the blind,

to set free the oppressed,
to proclaim the Lord's year 19
of favour.

Then, folding up the book, he 20
 handed it back to the attendant
 and sat down. The eyes of all
 in the synagogue were fixed on
 him, and he proceeded to tell 21
 them that "To-day, this scrip-
 ture is fulfilled in your hearing."
 All spoke well of him, marvelling 22
 at the gracious words that came
 from his lips; they said, "Is this
 not Joseph's son?" So he said 23
 to them, "No doubt you will re-
 peat to me this proverb, 'Doctor,
 cure yourself!' 'Do here in your
 own country all that we have
 heard you did in Capharna-
 hum.'" He added, "I tell you 24
 truly, no prophet is ever wel-
 come in his native place. I tell 25
 you for a fact,

In Israel there were many widows during the days of Elijah, when the sky was closed for three years and six months, when a great famine came over all the land: yet Elijah was not sent to any of these, but only to a widow woman at Zarephath in Sidon. And in Israel there were many lepers in the time of the prophet Elisha, yet none of these was cleansed, but only Naaman the Syrian."

When they heard this, all in the synagogue were filled with rage; they rose up, put him out of the town, and brought him to the brow of the hill on which their town was built, in order to hurl him down. But he made his way through them and went off.

Then he came down to Capernaum, a town of Galilee, and on the sabbath he taught the people; they were astounded at his teaching, for his word came with authority. Now in the synagogue there was a man possessed by the spirit of an unclean dæmon, who shrieked aloud, "Ha! Jesus of Nazaret, what business have you with us? Have you come to destroy us? I know who you are, you are God's holy One!" But Jesus checked it, saying, "Be quiet, come out of him." After throwing him down before them, the dæmon did come out of him, without doing him any harm. Then amazement came over them all; they talked it over among themselves, saying, "What does this mean? He orders the unclean spirits with authority and power, and they

come out!" And the report of him spread over all the surrounding country.

Rising to leave the synagogue, he went to the house of Simon. Now Simon's mother-in-law was laid up with a severe attack of fever, so they besought him for her; he stood over her and checked the fever, and it left her. Then she instantly got up and ministered to them. At sunset all who had any people ill with any sort of disease brought them to him: he laid his hands on everyone and healed them. From many people dæmons were also driven out, clamouring aloud, "You are God's son!" But he checked them and refused to let them say anything, as they knew he was the Christ. When day broke he went away out to a lonely spot, but the crowds made inquiries about him, came to where he was, and tried to keep him from leaving them. He answered them, "I must preach the glad news of the Reign of God to the other towns as well, for that is what I have been sent to do." So he went preaching through the synagogues of Judæa.

Now as the crowd were pressing on him to listen to the word of God, he saw, as he stood beside the lake of Genesaret, two boats on the beach of the lake; the fishermen had disembarked and were washing their nets. So he entered one of the boats, which belonged to Simon, and asked him to push out a little from the land. Then he sat down and taught the people from the boat. When he stopped speaking, he said to Simon, "Push out to the deep water and lower your nets for a take." Simon replied, "Master, 5

we worked all night and got nothing! However, I will lower the nets at your command.”

6 And when they did so, they enclosed a huge shoal of fish, so that their nets began to break.

7 Then they made signals to their mates in the other boat to come and assist them. They came and filled both the boats, till

8 they began to sink. But when Simon Peter saw it, he fell at the knees of Jesus, crying, “Lord, leave me; I am a sinful man.”

9 For amazement had seized him and all his companions at the

10 take of fish they had caught; as was the case with James and John, the sons of Zebedæus, who were partners of Simon. Then said Jesus to Simon, “Have no fear; from now your catch will

11 be men.” Then they brought the boats to land, and leaving all they followed him.

12 When he was in one of their towns, there was a man full of leprosy, who, seeing Jesus, fell on his face and besought him, “If you only choose, sir, you

13 can cleanse me.” So he stretched his hand out and touched him, with the words, “I do choose, be cleansed.” And the leprosy at

14 once left him. Jesus ordered him not to say a word to anybody, but to “Go off and show yourself to the priest, and offer whatever Moses prescribed for your cleansing, to notify men.”

15 But the news of him spread abroad more and more; large crowds gathered to hear him and to be healed of their complaints,

16 while he kept in lonely places and prayed.

17 One day he was teaching, and near him sat Pharisees and doctors of the Law who had come from every village of Galilee and Judæa as well as from Je-

rusalem. Now the power of the Lord was present for the work of healing. Some men came up, 18 carrying a man who was paralysed; they tried to carry him inside and lay him in front of Jesus, but when they could not 19 find any means of getting him in, on account of the crowd, they climbed to the top of the house and let him down through the tiles, mattress and all, among people in front of Jesus. When 20 he saw their faith, he said, “Man, your sins are forgiven you.” Then the scribes and 21 Pharisees began to argue, “Who is this blasphemer? Who can forgive sins, who but God alone?” Conscious that they 22 were arguing to themselves, Jesus addressed them, saying, “Why argue in your hearts? Which is the easier thing, to say, 23 ‘Your sins are forgiven,’ or to say, ‘Rise and walk’? But to 24 let you see the Son of man has power on earth to forgive sins”—he said to the paralysed man, “Rise, I tell you, lift your mattress and go home.” Instantly he 25 got up before them, lifted what he had been lying on, and went home glorifying God. And all 26 were seized with astonishment; they glorified God and were filled with awe, saying, “We have seen incredible things to-day.”

On going outside after this, he 27 noticed a taxgatherer called Levi sitting at the tax-office, and said to him, “Follow me”; he rose, 28 left everything and followed him. Levi held a great banquet 29 for him in his house; there was a large company present of taxgatherers and others who were guests along with them. But 30 the Pharisees and their scribes complained to his disciples, “Why do you eat and drink with

31 taxgatherers and sinners?" Jesus replied to them.

"Healthy people have no need of a doctor, but those who are ill:

32 I have not come to call just men but sinners to repentance."

33 He was told, "The disciples of John fast frequently and offer prayers, as do the disciples of the Pharisees; but your adherents eat and drink." Jesus said to them,

"Can you make friends at a wedding fast, while the bridegroom is beside them?

35 A time will come when the bridegroom is taken from them, and then they will fast at that time."

36 He also told them a parable:

"No one tears a piece from a new cloak and sews it on an old cloak;

otherwise he will tear the new cloak,

and the new piece will not match with the old.

37 No one pours fresh wine into old wineskins;

otherwise the fresh wine will burst the wineskins,

the wine will be spilt and the wineskins ruined.

38 No, fresh wine must be poured into new wineskins.

39 Besides, no one wants new wine immediately after drinking old;

"The old," he says, "is better."

6 One sabbath, it happened that as he was crossing the cornfields his disciples pulled some ears of corn and ate them, rubbing them in their hands.

2 Some of the Pharisees said, "Why are you doing what is not allowed

on the sabbath?" But Jesus answered them, "And have you never read what David did when he and his men were hungry? He 4 went into the house of God, took *the loaves of the Presence* and ate them, giving them to his men as well—bread that no one is allowed to eat except the priests." And he said to them, 5 "The Son of man is the Lord even over the sabbath."

Another sabbath, he happened 6 to go into the synagogue and teach. Now a man was there who had his right hand withered, and the scribes and Pharisees 7 watched to see if he would heal on the sabbath, so as to discover some charge against him. He 8 knew what was in their minds; so he told the man with the withered hand, "Rise and stand forward." He rose and stood before them. Then Jesus said to 9 them, "I ask you, is it right on the sabbath to help or to hurt, to save life or to kill?" And 10 glancing round at them all in anger, he said to the man, "Stretch out your hand." He did so, and his hand was quite restored. This filled them with 11 fury, and they discussed what they could do to Jesus.

It was in these days that he 12 went off to the hillside to pray. He spent the whole night in prayer to God, and when day 13 broke he summoned his disciples, choosing twelve of them, to whom he gave the name of 'apostles': Simon (to whom he 14 gave the name of Peter), Andrew his brother, James, John, Philip, Bartholomew, Matthew, 15 Thomas, James the son of Alphæus, Simon (who was called 'the Zealot'), Judas the son of 16 James, and Judas Iscariot (who turned traitor). With them 17

he came down the hill and stood on a level spot. There was a great company of his disciples with him, and a large multitude of people from all Judæa, from Jerusalem, and from the coast of Tyre and Sidon, who had come to hear him and to get
 18 cured of their diseases. Those who were annoyed with unclean
 19 spirits also were healed. Indeed the whole of the crowd made efforts to touch him, for power issued from him and cured every-
 20 body. Then, raising his eyes, he looked at his disciples and said:
 "Blessed are you poor!
 the Realm of God is yours.
 21 Blessed are you who hunger to-day!
 you shall be satisfied.
 Blessed are you who weep to-day!
 you shall laugh.
 22 Blessed are you when men will hate you,
 when they will excommunicate you and denounce you and defame you as wicked, on account of the Son of man;
 23 rejoice on that day and leap for joy!
 rich is your reward in heaven—
 for their fathers did the very same to the prophets.
 24 But woe to you rich folk!
 you get all the comforts you will ever get.
 25 Woe to you who have your fill to-day!
 you will be hungry.
 Woe to you who laugh to-day!
 you will wail and weep.
 26 Woe to you when all men speak well of you!
 that is just what their fathers did to the false prophets.

I tell you, my hearers, 27
 love your enemies, do good to those who hate you:
 bless those who curse you, 28
 pray for those who abuse you.
 If a man strikes you on the 29
 one cheek,
 offer him the other as well:
 if anyone takes your coat,
 do not deny him your shirt as well;
 give to anyone who asks you, 30
 and never ask your goods back from anyone who has taken them.
 As you would like men to do 31
 to you,
 so do to them.
 If you love only those who 32
 love you, what credit is that to you?
 Why, even sinful men love those who love them.
 If you help only those who 33
 help you, what merit is that to you?
 Why, even sinful men do that.
 If you only lend to those from 34
 whom you hope to get something, what credit is that to you?
 Even sinful men lend to one another, so as to get a fair return.
 No, you must love your ene- 35
 mies and help them,
 you must lend to them without expecting any return;
 then you will have a rich reward,
 you will be sons of the Most High—
 for he is kind even to the ungrateful and the evil.
 Be merciful, 36
 as your Father is merciful.
 Also, judge not, and you will 37

not be judged yourselves:

condemn not, and you will not be condemned:

pardon, and you will be pardoned yourselves:

38 give, and you will have ample measure given you—they will pour into your lap measure pressed down, shaken together, and running over;

for the measure you deal out to others will be dealt back to yourselves.”

39 He also told them a parabolic word:

“Can one blind man lead another?

will they not both fall into a pit?

40 A scholar is not above his teacher:

but if he is perfectly trained, he will be like his teacher.

41 Why note the splinter in your brother's eye, and fail to see the
42 plank in your own eye? How dare you say to your brother, ‘Brother, let me take out the splinter that is in your eye,’ and yet you never notice the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly to take out the splinter in your brother's eye.

43 No sound tree bears rotten fruit,

nor again does a rotten tree bear sound fruit:

44 each tree is known by its fruit.

Figs are not gathered from thorns,

and grapes are not plucked from a bramble-bush.

45 The good man produces good from the good stored in his heart,

and the evil man evil from his evil:

for a man's mouth utters what his heart is full of.

Why call me, ‘Lord, Lord!’ and 46 obey me not? Everyone who 47 comes to me and listens to my words and acts upon them, I will show you whom he is like. He 48 is like a man engaged in building a house, who dug deep down and laid his foundation on the rock; when a flood came, the river dashed against that house but could not shake it, for it had been well built. He who has 49 listened and has not obeyed, is like a man who built a house on the earth with no foundation; the river dashed against it and it collapsed at once, and the ruin of that house was great.”

When he had finished what 7 he had to say in the hearing of the people, he went into Capernaum.

Now there was an army-captain 2 who had a servant ill, whom he valued very highly. This man was at the point of death; so, when the captain 3 heard about Jesus, he sent some Jewish elders to him, asking him to come and make his servant well. When they reached Jesus, 4 they asked him earnestly to do this. “He deserves to have this favour from you,” they said, “for he is a lover of our nation; 5 it was he who built our synagogue.” So Jesus went with 6 them. But he was not far from the house when the captain sent some friends to tell him, “Do not trouble yourself, sir; I am not fit to have you under my roof, and so I did not consider myself 7 fit even to come to you. Just say the word, and let my servant be cured. For though I am a 8

man under authority myself, I have soldiers under me; I tell one man to go, and he goes, I tell another to come, and he comes, I tell my servant, 'Do this,' and he does it." When Jesus heard this, he marvelled at him, and turning to the crowd that followed he said, "I tell you, I have never met faith like this anywhere even in Israel." Then the messengers went back to the house and found that the sick servant was quite well.

It was shortly afterwards that he made his way to a town called Nain, accompanied by his disciples and a large crowd. Just as he was near the gate of the town, there was a dead man being carried out; he was the only son of his mother, and she was a widow. Numbers from the town were with her. And when the Lord saw her, he felt pity for her and said to her, "Do not weep." Then he went forward and touched the bier; the bearers stopped. "Young man," he said, "I bid you rise." Then the corpse sat up and began to speak; and Jesus gave him back to his mother. All were seized with awe and glorified God. "A great prophet has appeared among us," they said; "God has visited his people." And this story of Jesus spread through the whole of Judæa and all the surrounding country.

John's disciples reported all this to him. So John summoned two of his disciples and sent them to ask the Lord, "Are you the Coming One? Or are we to look out for someone else?" When the men reached Jesus they said, "John the Baptist has sent us to you to ask if you are the Coming One, or if

we are to look out for someone else?" Jesus at that moment was healing many people of diseases and complaints and evil spirits; he also bestowed sight on many blind folk. So he replied, "Go and report to John what you have seen and heard; that the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. And blessed is he who is repelled by nothing in me!"

When John's messengers had gone, he proceeded to speak to the crowds about John:

"What did you go out to the desert to see?

A reed swayed by the wind?

Come, what did you go out to see?

A man arrayed in soft robes?

Those who are gorgeously dressed and luxurious live in royal palaces.

Come, what did you go out to see? A prophet?

Yes, I tell you, and far more than a prophet.

This is he of whom it is written,

Here I send my messenger before your face, to prepare the way for you.

I tell you, among the sons of women no prophet is greater than John; and yet the least in the Realm of God is greater than he is." (On hearing this, all the people and the taxgatherers acknowledged the justice of God, as they had been baptized with the baptism of John; but the Pharisees and jurists, who had refused his baptism, frustrated God's purpose for themselves.)

"To what then shall I compare the men of this generation?

What are they like?

32 Like children sitting in the marketplace and calling to one another,

'We piped to you and you would not dance, we lamented and you would not weep.'

33 For John the Baptist has come, eating no bread and drinking no wine, and you say, 'He has a devil';

34 the Son of man has come eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of taxgatherers and sinners!'

35 Nevertheless, Wisdom is vindicated by all her children."

36 One of the Pharisees asked him to dinner, and entering the house of the Pharisee he reclined at table. Now there was a woman in the town who was a sinner, and when she found out that Jesus was at table in the house of the Pharisee, she brought an alabaster flask of

37 perfume and stood behind him at his feet in tears; as her tears began to wet his feet, she wiped them with the hair of her head, pressed kisses on them, and anointed them with the perfume.

39 When his host the Pharisee noticed this, he said to himself, "If he was a prophet, he would know what sort of a woman this is who is touching him; for she

40 is a sinner." Then Jesus addressed him. "Simon," he said, "I have something to say to you." "Speak, teacher," he said.

41 "There was a moneylender who had two debtors; one owed him

42 fifty pounds, the other five. As they were unable to pay, he freely forgave them both. Tell

me, now, which of them will love him most?" "I suppose," said Simon, "the man who had most forgiven." "Quite right," he said. Then turning to the woman he said to Simon, "You see this woman? When I came into your house,

you never gave me water for my feet,

while she has wet my feet with her tears and wiped them with her hair;

you never gave me a kiss, 45

while ever since she came in she has kept pressing kisses on my feet;

you never anointed my head 46

with oil, while she has anointed my feet with perfume.

Therefore I tell you, many as her sins are, they are forgiven, for her love is great; whereas he to whom little is forgiven has but little love." And he said to her, 48 "Your sins are forgiven." His 49 fellow guests began to say to themselves, "Who is this, to forgive even sins?" But he said 50 to the woman, "Your faith has saved you; go in peace."

Shortly afterwards he went travelling from one town and 8 village to another, preaching and telling the good news of the Reign of God; he was accom- 2 panied by the twelve and by some women who had been healed of evil spirits and illnesses, Mary called Magdalenê (out of whom seven dæmons had been driven), Joanna the wife of 3 Chuza the chancellor of Herod, Susanna, and a number of others, who ministered to him out of their means.

As a large crowd was gather- 4 ing and as people were resorting to him from town after town, he addressed them in a parable:

5 "A sower went out to sow his seed. And as he sowed, some seed fell on the road and was trampled down, and wild birds ate it up;

6 some other seed dropped on the rock, but it withered away when it sprang up, because it had no moisture;

7 some other seed fell among thorns, and the thorns sprang up with it and choked it;

8 some other seed fell on sound soil, and springing up bore a crop, a hundredfold."

So saying, he called out, "He who has an ear, let him listen to this." The disciples questioned him about the meaning of the parable; so he said, "It is granted you to understand the open secrets of the Reign of God, but the others get it in parables, so that

for all their seeing they may not see,
and for all their hearing they may not understand.

11 This is what the parable means. The seed is the word of God.

12 Those 'on the road' are people who hear; but then the devil comes and carries off the word from their hearts, that they may

13 not believe and be saved. Those 'on the rock' are people who on hearing the word welcome it with enthusiasm, but they have no root; they believe for a while, and fall away in the hour of

14 trial. As for the seed that fell among thorns, that means people who hear but who go and get choked with worries and money and the pleasures of life, so that

15 they never ripen. As for the seed in the good soil, that means

those who hear and hold fast the word in a good, sound heart, and so bear fruit steadfastly.

No one lights a lamp and hides it under a vessel or puts it below the bed: he puts it on a stand, so that those who come in can see the light.

For nothing is hidden that shall not be disclosed. nothing concealed that shall not be known and revealed.

So take care how you listen; 18 for he who has, to him shall more be given, while as for him who has not, from him shall be taken even what he thinks he has."

His mother and brothers 19 reached him, but they were unable to join him for the crowd. Word was brought to him that 20 "your mother and brothers are standing outside; they wish to see you." But he answered, 21 "My mother and brothers are those who listen to the word of God and obey it."

It happened on one of these 22 days that he embarked in a boat alone with his disciples, and said to them, "Let us cross to the other side of the lake." So they set sail. During the voyage he 23 fell asleep. But when a gale of wind came down on the lake and they were being swamped and in peril, they went and woke him up. "Master, master," they 24 cried, "we are drowning!" So he woke up and checked the wind and the surf; they ceased and there was a calm. Then he said 25 to them, "Where is your faith?" They marvelled in awe, saying to one another, "Whatever can he be? He gives orders to the very winds and waters, and they obey him!"

26 They put in at the country of
 27 the Gergesenes, on the shore fac-
 ing Galilee. As he stepped out
 on land, he was met by a man
 from the town who had dæmons
 in him; for a long while he had
 worn no clothing, and he stayed
 not in a house but among the
 28 tombs. On catching sight of
 Jesus he shrieked aloud and
 prayed him with a loud cry,
 "Jesus, son of God most High,
 what business have you with
 me? Do not torture me, I beg
 29 of you." (For he had charged
 the unclean spirit to come out of
 the man. Many a time, when it
 had seized hold of him, he had
 been fastened secure in fetters
 and chains, but he would snap
 his bonds and be driven by the
 30 dæmon into the desert.) So
 Jesus asked him, "What is your
 name?" "Legion," he said, for a
 number of dæmons had entered
 31 him. And they begged him not
 to order them off to the abyss.
 32 As a considerable drove of swine
 was grazing there on the hillside,
 the dæmons begged him for
 leave to enter them. He gave
 33 them leave, and the dæmons
 came out of the man and went
 into the swine; the drove rushed
 down the steep slope into the lake
 34 and were suffocated. When
 the herdsmen saw what had oc-
 curred, they fled and reported it
 to the town and the hamlets.
 35 The people came out to see what
 had occurred, and when they
 reached Jesus they discovered
 the man whom the dæmons had
 left, seated at the feet of Jesus,
 clothed and sane. That fright-
 36 ened them. They got a report
 from those who had seen how
 37 the lunatic was cured, and then
 all the inhabitants of the sur-
 rounding country of the Gerge-
 senes asked him to leave them,

they were so seized with terror.
 He embarked in the boat and
 went back. The man whom the 38
 dæmons had left begged that he
 might accompany him; Jesus,
 however, sent him away, say-
 ing, "Go home and describe all 39
 that God has done for you." So
 he went off to proclaim through
 the whole town all that Jesus
 had done for him.

On his return Jesus was wel- 40
 comed by the crowd; they were
 all looking out for him. A man 41
 called Jairus came, who was a
 president of the synagogue, and
 falling at the feet of Jesus en-
 treated him to come to his
 house, for he had an only daugh- 42
 ter about twelve years old, and
 she was dying. As Jesus went, the
 crowds kept crushing him, and a 43
 woman who had had a hemor-
 rhage for twelve years,* which no
 one could cure, came up behind 44
 him and touched the tassel of his
 robe. Her hemorrhage instantly
 ceased. Jesus said, "Who 45
 touched me?" As everyone de-
 nied it, Peter and his compan-
 ions said, "Master, the crowds
 are all round you pressing hard!"
 Jesus said, "Somebody did touch 46
 me, for I felt power had passed
 from me." So when the woman 47
 saw she had not escaped notice,
 she came trembling, and falling
 down before him she told before
 all the people why she had
 touched him and how she had
 been instantly cured. "Daugh- 48
 ter," he said to her, "your faith
 has made you well; depart in
 peace." He was still speak- 49
 ing when someone came from the
 house of the synagogue-president
 to say, "Your daughter is dead.
 Do not trouble the teacher any
 further." But when Jesus heard 50

* Omitting *ιατροῖς προσαναλῶσασα δλον τὸν βίον.*

it, he said to him, "Have no fear, only believe and she shall get well." When he reached the house, he would not allow any-
 51 one to come in with him except Peter and James and John, and the child's father and mother.
 52 Everyone was weeping and be-
 weeping her, but he said, "Stop
 weeping; she is not dead but
 53 asleep." They laughed at him,
 knowing that she was dead.
 54 But he took her hand and called
 55 to her, "Rise, little girl." And
 her spirit returned, she got up
 instantly, and he ordered them
 to give her something to eat.
 56 Her parents were amazed, but
 he charged them not to tell any-
 one what had happened.

9 Calling the twelve apostles
 together, he gave them power
 and authority over all dæmons
 2 as well as to heal diseases, send-
 ing them out to preach the
 Reign of God and to cure the
 3 sick. And he told them, "Take
 nothing for the journey, neither
 stick nor wallet nor bread nor
 silver, and do not carry two
 4 shirts. Whatever house you go
 into, stay there and leave from
 5 there. Whoever will not receive
 you, leave that town and shake
 off the very dust from your feet,
 6 in testimony against them." So
 they went from village to vil-
 lage, preaching the gospel and
 healing everywhere.
 7 When Herod the tetrarch
 heard all that was going on, he
 was quite at a loss; for some
 said that John had risen from
 8 the dead, some that Elijah had
 appeared, and others that one
 of the ancient prophets had
 9 arisen. Herod said, "John I be-
 headed. But who is this, of
 whom I hear such tales?" And
 he made efforts to see him.
 10 Then the apostles came back

and described to Jesus all that
 they had done. He took them
 and retired in private to a town
 called Bethsaida, but the crowds 11
 learned this and followed him.
 He welcomed them, spoke to
 them of the Reign of God, and
 cured those who needed to be
 healed. As the day began to 12
 decline, the twelve came up to
 him and said, "Send the crowd
 off to lodge in the villages and
 farms around and get provisions
 there, for here we are in a desert
 place." He said to them, 13
 "Give them some food your-
 selves." They said, "We have
 only got five loaves and two fish.
 Unless—are we to go and buy
 food for the whole of this peo-
 ple?" (There were about five 14
 thousand men of them.) He said
 to his disciples, "Make them lie
 down in rows of about fifty."
 They did so, and made them all 15
 lie down. Then taking the five 16
 loaves and the two fish and look-
 ing up to heaven, he blessed
 them, broke them in pieces and
 handed them to the disciples to
 set before the crowd. And they 17
 all ate and had enough. What
 they had left over was picked up,
 twelve baskets full of fragments.

Now it happened that while he 18
 was praying by himself, his dis-
 ciples were beside him. So he in-
 quired of them, "Who do the
 crowds say that I am?" They 19
 replied, "John the Baptist;
 though some say Elijah, and
 some say that one of the ancient
 prophets has arisen." He said to 20
 them, "And who do you say that
 I am?" Peter replied, "The
 Christ of God." Then he for- 21
 bade them strictly to tell this
 to anyone. The Son of man, he 22
 said, has to endure great suffer-
 ing, to be rejected by the elders
 and high priests and scribes, to

be killed, and on the third day to be raised.

23 He said to all, "If anyone wishes to come after me, let him deny himself, take up his cross day after day, and so follow me;

24 for whoever wants to save his life will lose it, and whoever loses his life for my sake, he will save it.

25 What profit will it be for a man to gain the whole world and lose
26 or forfeit himself? For whoever is ashamed of me and my words, of him will the Son of man be ashamed when he comes in his glory and in the glory of the Father and of the holy
27 angels. I tell you plainly, there are some of those standing here who will not taste death, till they see the Reign of God."

28 It was about eight days after he said this, when he took Peter, John, and James, and went up
29 the hillside to pray. While he was praying, the appearance of his face altered and his dress
30 turned dazzling white. There two men were, conversing with
31 him, Moses and Elijah, who appeared in a vision of glory, telling how he must go through with his death and departure at
32 Jerusalem! Now Peter and his companions had been overpowered with sleep, but on waking up they saw his glory and the two men who were standing
33 beside him. When they were parting from him, Peter said to Jesus, "Master, it is a good thing we are here; let us put up three tents, one for you, one for Moses, and one for Elijah" (not knowing what he was saying). As he
34 spoke, a cloud came and overshadowed them; they were awestruck as they passed into the
35 cloud, but a voice came from

the cloud, "This is my Son, my Chosen one; listen to him." When 36 the voice ceased, they found themselves alone with Jesus. In those days they kept silence, telling nobody anything of what they had seen.

Next day, when they came 37 down the hill, a large crowd met him. "Teacher," shouted a man 38 from the crowd, "look at my son, I beg of you, for he is my only boy, and a spirit gets hold of 39 him till he suddenly shrieks; it convulses him till he foams; indeed it will hardly leave off tearing him to pieces. I begged your 40 disciples to cast it out, but they could not." Jesus answered, "O 41 faithless and perverse generation, how long must I still be with you and bear with you? Fetch your son here." Before the 42 boy could reach Jesus, the daemon dashed him down and convulsed him; but Jesus checked the unclean spirit, cured the boy, and handed him back to his father. All were astounded 43 at this grand display of God. But while everyone marvelled at all he did, he said to his disciples. "Let these words sink 44 into your ears: 'the Son of man is to be betrayed into the hands of men.'" Yet they did not un- 45 derstand this saying—indeed it was kept a secret from them, to prevent them from fathoming it—and they were afraid to ask him about this saying.

A dispute arose among them 46 as to which of them was the greatest. Jesus knew the dispute 47 that occupied their minds, so he took hold of a little child and set it by his side; then he said to 48 them,

"Whoever receives this little child in my name receives me,

and whoever receives me receives him who sent me.

For it is the lowliest of you all who is great."

49 John said to him, "Master, we saw a man casting out *dæmons* in your name, but we stopped him because he is not a fol-
50 lower of ours." Jesus said to him, "Do not stop him;* he who is not against you is for you."

51 As the time for his assumption was near, he set his face for
52 the journey to Jerusalem. He sent messengers in front of him. They went and entered a Samaritan village to make preparations for him, but the people
53 would not receive him because his face was turned in the direction of Jerusalem. So when the
54 disciples James and John saw this, they said, "Lord, will you have us bid *fire come down from heaven and consume them?*"
55 But he turned and checked
56 them. Then they journeyed to
57 another village. And as they journeyed along the road, a man said to him, "I will follow you
58 anywhere." Jesus said to him, "Foxes have holes,
wild birds have nests,
but the Son of man has nowhere to lay his head."

59 He said to another man, "Follow me"; but he said, "Let me go and bury my father first of all."
60 Jesus said to him, "Leave the dead to bury their own dead; you go and spread the news of
61 the Reign of God." Another man also said to him, "I will follow you, Lord. But let me first say good-bye to my people at
62 home." Jesus said to him, "No one is any use to the Reign of God who puts his hand to the

plough and then looks behind him."

After that the Lord commissioned other seventy **10** disciples, sending them in front of him two by two to every town and place that he intended to visit himself. He said to them, 2
"The harvest is rich, but the labourers are few; so pray the Lord of the harvest to send labourers to gather his harvest. Go your way; I am sending 3
you out like lambs among wolves. Carry no purse, no 4
wallet, no sandals. Never stop to salute anybody on the road. Whatever house you enter, 5
first say, 'Peace be to this household!' Then, if there is 6
a soul there breathing peace, your peace will rest on him; otherwise it will come back to you. Stay at the same house, 7
eating and drinking what the people provide (for the workman deserves his wages); you are not to shift from one house to another. Wherever you are re- 8
ceived, on entering any town, eat what is provided for you, heal those in the town who are 9
ill, and tell them, 'The Reign of God is nearly on you.' But 10
wherever you are not received, on entering any town, go out into the streets of the town and cry, 'The very dust of your 11
town that clings to us, we wipe off from our feet as a protest. But mark this, the Reign of God is near!' I tell you, on the great 12
Day it will be more bearable for Sodom than for that town. Woe to you, Khorazin! woe to 13
you, Bethsaida! Had the miracles performed in you been performed in Tyre and Sidon, they would long ago have been sitting penitent in sackcloth and
ashes. But it will be more 14

* Omitting [οὐ γὰρ ἔστιν καθ' ὑμῶν].

bearable for Tyre and Sidon at
 15 the judgment than for you. And
 you, O Capharnahum! *Exalted*
to heaven? No, you will sink to
Hades!

16 He who listens to you listens
 to me,
 he who rejects you rejects
 me,
 and he who rejects me re-
 jects him who sent
 me."

17 The seventy came back with
 joy. "Lord," they said, "the
 very dæmons obey us in your
 18 name." He said to them,
 "Yes, I watched Satan fall from
 heaven like a flash of lightning.

19 I have indeed given you the
 power of *treading on serpents*
and scorpions and of trampling
 down all the power of the
 Enemy; nothing shall injure you.

20 Only,
 rejoice not because the spirits
 obey you:

rejoice because your names
 are enrolled in heaven."

21 He thrilled with joy at that
 hour in the holy Spirit, saying,
 "I praise thee, Father, Lord of
 heaven and earth, for concealing
 this from the wise and learned
 and revealing it to the simple-
 minded; yes, Father, I praise
 thee that such was thy chosen
 purpose." Then turning to the
 disciples, he said,

22 "All has been handed over to
 me by my Father:
 and no one knows who the
 Son is except the Father,
 or who the Father is except
 the Son,
 and he to whom the Son
 chooses to reveal him."

23 Turning to the disciples he
 said privately,
 "Blessed are the eyes that see
 what you see!

24 For I tell you many prophets

and kings have desired to
 see what you see,
 but they have not seen it:
 and to hear what you hear,
 but they have not heard it."

Now a jurist got up to tempt 25
 him. "Teacher," he said, "what
 am I to do to inherit life eter-
 nal?" He said to him, "What 26
 is written in the law? What do
 you read there?" He replied, 27
"You must love the Lord your
God with your whole heart, with
your whole soul, with your whole
strength, and with your whole
mind. Also your neighbour as
yourself." "A right answer!" 28
 said Jesus; "*do that and you will*
live." Anxious to make an ex- 29
 cuse for himself, however, he
 said to Jesus, "But who is my
 neighbour?" Jesus rejoined, "A 30
 man going down from Jerusalem
 to Jericho fell among robbers,
 who stripped and belaboured
 him and then went off, leaving
 him half-dead. Now it so 31
 chanced that a priest was going
 down the same road, but on see-
 ing him he went past on the op-
 posite side. So did a Levite who 32
 came to the spot; he looked at
 him but passed on the opposite
 side. However a Samaritan 33
 traveller came to where he was,
 and felt pity when he saw him;
 he went to him, bound his 34
 wounds up, pouring oil and wine
 into them, mounted him on his
 own steed, took him to an inn,
 and attended to him. Next 35
 morning he took out a couple
 of shillings and gave them to the
 innkeeper, saying, 'Attend to
 him, and if you are put to any
 extra expense, I will refund you
 on my way back.' Which of 36
 these three men, in your opinion,
 proved a neighbour to the man
 who fell among the robbers?"
 He said, "The man who took 37

pity on him." Jesus said to him, "Then go and do the same."

- 38 In the course of their journey he entered a certain village, and a woman called Martha welcomed him to her house. She had a sister called Mary, who seated herself at the feet of the Lord to listen to his talk. Now Martha was so busy attending to them that she grew worried; she came up and said, "Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand." The Lord answered her, "Martha, Martha,* Mary has chosen the best dish, and she is not to be dragged away from it."

11 He was praying at a certain place, and when he stopped one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."

- 2 He said to them, "When you pray, say—Father, thy name be revered, thy Reign begin; give us our bread for the morrow day by day, and forgive us our sins, for we do forgive everyone who has offended us; and lead us not into temptation." 5 Then he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, let me have three loaves; for a friend of mine travelling has come to my house and I have nothing to set before him.' And suppose he answers from the inside, 'Don't bother me; the door is locked by this

time, and my children are in bed with me. I can't get up and give you anything.' I tell 8 you, though he will not get up and give you anything because you are a friend of his, he will at least rise and give you whatever you want, because you persist. So I tell you, 9 ask and the gift will be yours, seek and you will find, knock and the door will open to you; for everyone who asks receives, 10 the seeker finds, the door is opened to anyone who knocks. What father among you, if 11 asked by his son for a loaf, will hand him a stone?— or, if asked for a fish, will hand him a serpent instead of a fish?— or, if asked for an egg, will 12 he hand him a scorpion? Well, if for all your evil you 13 know to give your children what is good, how much more will your Father give the holy Spirit from heaven to those who ask him?"

He was casting out a dumb 14 dæmon, and when the dæmon had gone out the dumb man spoke. The crowds marvelled, but some of them said, "It is by 15 Beelzebul the prince of dæmons that he casts out dæmons." Others, by way of tempting him, 16 demanded he should give them a Sign from heaven. He knew 17 what they were thinking about, so he said to them,

"Any realm divided against itself comes to ruin, house after house falls down; if Satan is indeed divided 18 against himself, how can his realm stand?"

* Omitting μεμυνης . . . χρεια (D adding δοουσα). I translate μεριδα by 'dish,' to bring out the point and play of the saying. Jesus means that Mary has chosen well in selecting the nourishment of his teaching.

- You say I am casting out
dæmons by Beelzebul?
- 19 If I cast out dæmons by
Beelzebul,
by whom do your sons cast
them out?
Thus they shall be your
judges.
- 20 But if it is by the finger of
God that I cast dæmons
out,
then the Reign of God has
reached you already.
- 21 When the strong man in armour
guards his homestead, his prop-
erty is undisturbed; but when a
stronger man attacks and con-
quers him, he seizes the panoply
on which he relied and divides
up the spoil.
- 23 He who is not with me is
against me,
and he who does not gather
with me scatters.*
- 24 When an unclean spirit leaves
a man, it roams through dry
places in search of ease. As it
finds none, then it says, 'I will
go back to the house I left'; and
when it comes it finds the house
clean and all in order. Then off
it goes to fetch seven other
spirits worse than itself; they go
in and dwell there, and the last
state of that man is worse than
the first."
- 27 While he was saying this, a
woman shouted to him out of
the crowd, "Blessed is the womb
that bore you, and the breasts
you sucked!" But he said,
"Blessed rather are those who
hear and who observe the word
of God!"
- 29 As the crowds were thronging
to him, he proceeded to say,
"This is an evil generation: it
demands a Sign,
but no Sign will be given

to it except the Sign of
Jonah;
for as Jonah was a Sign to 30
the Ninivites,
so shall the Son of man be
to this generation.
The queen of the South will 31
rise at the judgment
with the men of this
generation and condemn
them;
for she came from the
ends of the earth to
listen to the wisdom of
Solomon.
and here is One greater
than Solomon.
The men of Ninive will rise 32
at the judgment with
this generation and con-
demn it;
for when Jonah preached
they did repent,
and here is One greater
than Jonah.
No one lights a lamp to put 33
it in a cellar or under a
bowl,
but on a stand, so that
those who come in can
see the light.
Your eye is the lamp of 34
the body:
when your eye is sound,
then the whole of your
body has light,
but if your eye is diseased,
then your body is dark-
ened.

(Look! perhaps your very 35
light is dark.)
So if your whole body has light, 36
without any corner of it in dark-
ness, it will be lit up entirely,
as when a lamp lights you with
its rays."

When he finished speaking, a 37
Pharisee asked him to take a
meal in his house; so he went in
and lay down at table. The 38
Pharisee was astonished to see

* Omitting *με*, which von Soden in-
serts within brackets.

that he had not washed before
39 the meal, but the Lord said to
him,

"You Pharisees do clean the
outside of the cup and
the plate,

but your inner life is filled
with rapacity and mal-
ice.

40 Foolish men! did not He who
made the outside make
the inside of things too?

41 Better cleanse * what is with-
in; then nothing will be
unclean for you.

42 But woe to you Pharisees!
you tithe mint and rue and
every vegetable,
but justice and the love of
God you disregard;
these latter you ought to
have practised—without
omitting the former.

43 Woe to you Pharisees!
you love the front bench in
the synagogues
and salutations in the
marketplaces.

44 Woe to you!
you are like unsuspected
tombs;
men walk over them un-
aware."

45 One of the jurists said to him,
"Teacher, when you say this
you are insulting us as well."

46 He said,
"And woe to you jurists! you
load men with irksome
burdens,

and you will not put a
single finger to their
burdens.

47 Woe to you! you build tombs

for the prophets whom
your own fathers killed:
thus you testify and con- 48
sent to what your fathers
did, for they killed
and you build.

This is why the Wisdom of God 49
said, 'I will send them prophets
and apostles, some they will kill
and some they will persecute'; it 50
was that the blood of all the
prophets shed from the founda-
tion of the world might be
charged upon this generation,
from the blood of Abel down to 51
the blood of Zechariah who was
slain between the altar and the
House of God—yes, I tell you,
it will all be charged upon this
generation.

Woe to you jurists! you have 52
taken the key that un-
locks the door of knowl-
edge;
you have not entered your-
selves,
and you have stopped those
who were entering."

After he had gone away, the 53
scribes and Pharisees com-
menced to follow him up closely
and cross-question him on many
points, lying in ambush to catch 54
a word from his lips.

Meanwhile, as the crowd **12**
was gathered in its thou-
sands till they trod on one an-
other, he proceeded to say to his
disciples first of all, "Be on your
guard against the leaven of the
Pharisees, which is hypocrisy.

Nothing is hidden that shall 2
not be revealed,
or concealed that shall not
be made known.

So all you utter in the dark 3
will be heard in the light,
and what you whisper in
chambers will be pro-
claimed on the house-
tops.

* The ordinary text δότε ἐλεημοσύνην
("give alms") represents the Aramaic
Zakki. But the Aramaic *dakki* ("purify"
or "cleanse") suits the context better,
and Wellhausen plausibly suggests that
Luke has confused "these two verbs
which differ very little in sound and
originally are identical."

- 4 I tell you, my friends,
have no fear of those who kill
the body but after that
can do no more;
- 5 I will show you whom to
fear—
fear Him who after he has
killed has power to cast
you into Gehenna.
- Yes, I tell you, fear Him.
- 6 Are not five sparrows sold for
two farthings?
Yet not one of them is for-
gotten by God.
- 7 But the very hairs on your
head are all numbered;
fear not, you are worth far
more * than sparrows.
- 8 I tell you, whoever acknowl-
edges me before men,
the Son of man will ac-
knowledge him before
the angels of God;
- 9 and he who disowns me be-
fore men,
will be disowned before the
angels of God.
- 10 Everyone also who says a
word against the Son of
man will be forgiven
for it,
but he who blasphemes
against the holy Spirit
will never be forgiven.
- 11 When they bring you before
synagogues and the magistrates
and authorities, do not trouble
yourselves about how to defend
- 12 yourselves or what to say, for
the holy Spirit will teach you at
that hour what you should say."
- 13 A man out of the crowd said
to him, "Teacher, tell my
brother to give me my share of
- 14 our inheritance"; but he said to
him, "Man, who made me a
judge or arbitrator over your
- 15 affairs?" Then he said to them,
"See and keep clear of covetous-
ness in every shape and form,

* See above, on p. 18.

for a man's life is not part of
his possessions because he has
ample wealth." He told them 16
a parable. "A rich man's estate
bore heavy crops. So he de- 17
bated, 'What am I to do? I have
no room to store my crops.' And 18
he said, 'This is what I will do.
I will pull down my granaries
and build larger ones, where I
can store all my produce and my
goods. And I will say to my soul, 19
'Soul, you have ample stores
laid up for many a year; take
your ease, eat, drink and be
merry.'" But God said to him, 20
'Foolish man, this very night
your soul is required from you;
and who will get all you have
prepared?' So fares the man 21
who lays up treasure for him-
self, instead of gaining the riches
of God."

To his disciples he said, 22
"Therefore I tell you,
never trouble about what you
are to eat in life,
nor about what you are to
put on your body;
life is something more than 23
food,
and the body is something
more than clothes.

Look at the crows! they 24
neither sow nor reap,
no storehouse or granary
have they,
and yet God feeds them.

How much more are you
worth than birds!

Which of you can add an ell to 25
his height by troubling
about it?

and if you cannot manage 26
even this, why trouble
over other things?

Look how the lilies neither 27
spin nor weave;
and yet, I tell you, even
Solomon in all his gran-

deur was never robed
like one of them.

28 Now if God so clothes grass
which blooms to-day in the field
and is thrown to-morrow into
the furnace, how much more
will he clothe you! O men, how
29 little you trust him! So do not
seek food and drink and be
30 worried; pagans make food and
drink their aim in life, but your
Father knows quite well you
31 need that; only seek his Realm,
and it will be yours over and
32 above. Fear not, you little flock,
for your Father's delight is to
give you the Realm.

33 Sell what you possess and give
it away in alms,
make purses for yourselves
that never wear out:
get treasure in heaven that
never fails,
that no thief can get at, no
moth destroy.

34 For where your treasure lies,
your heart will lie there too.

35 Keep your loins girt and your
36 lamps lit, and be like men who
are expecting their lord and
master on his return from a
marriage-banquet, so as to open
the door for him at once, when
37 he comes and knocks. Blessed
are those servants whom the
lord and master finds awake
when he comes! I tell you truly,
he will gird himself, make them
recline at table, and come for-
ward to wait on them. Whether
he come in the second or the
third watch of the night and
finds them thus alert, blessed

39 are they! Be sure of this, that
if the householder had known at
what hour the thief was com-
ing,* he would not have allowed
40 his house to be broken into. So
be ready yourselves, for the Son

of man is coming at an hour you
do not expect."

Peter said, "Lord, are you tell- 41
ing this parable for us, or is it
for all and sundry?" The Lord 42
said, "Well, where is the trusty,
thoughtful steward whom the
lord and master will set over his
establishment, to give out sup-
plies at the proper time? Blessed 43
is that servant if his lord and
master finds him so doing when
he arrives! I tell you plainly, he 44
will set him over all his prop-
erty. But if that servant says 45
to himself, 'My lord and master
is long of arriving,' and if he
starts to beat the manservants
and maidservants, to eat and
drink and to get drunk, that 46
servant's lord and master will ar-
rive on a day when he does not
expect him, and at an hour
which he does not know; sharply
will he punish him, and as-
sign him the fate of unbe-
lievers.

The servant who knew his lord 47
and master's orders and
did not prepare* for
them,

will receive many lashes;
whereas he who was ignorant 48
and did what deserves a
beating,

will receive few lashes.
He who has much given him
will have much required
from him,
and he who has much en-
trusted to him
will have all the more de-
manded of him.

I have come to throw fire on 49
earth.

Would it were kindled al-
ready!

I have a baptism to undergo— 50

* Omitting [ἐξηγγάγησεν ἄν, καί], a
harmonistic gloss from Matthew xxiv. 48.

* Omitting ἡ ποιήσας.

what tension I suffer, till it
is all over!

51 You think I am here to make
peace on earth?

No, I tell you, it is dissen-
sion.

52 After this there will be five at
issue in one house,

three divided against two
and two against three,

53 father against son and *son*
against father,

mother against daughter and
daughter against moth-
er,

mother-in-law against daugh-
ter-in-law and *daughter-*
in-law against mother-
in-law."

54 To the crowds he said,
"When you see a cloud rise in
the west,

you say, 'There is a shower
coming,'
and so it is:

55 when you feel the south wind
blow,

you say, 'There will be heat,'
and so it is.

56 You hypocrites, you know how
to decipher the look of
earth and sky;

how is it you cannot de-
cipher the meaning of
this era?

57 And why do you not your-

58 selves settle what is right? Thus,
when you go before the mag-
istrate with your opponent, do
your utmost to get quit of him
on the way there, in case he
hales you before the judge; then
the judge will hand you over to
the jailer, and the jailer will
59 throw you in prison. I tell you,
you will never get out till you pay
the last farthing of your debt."

13 It was at this time that
some people came to tell
him about the Galileans whose
blood Pilate had mingled with

their sacrifices. But he replied 2
to them,

"Do you think, because they
suffered this, that these
Galileans were worse
sinners than the rest of
the Galileans?

I tell you, no; 3
unless you repent, you will
all perish as they did.

Or those eighteen men killed 4
by the fall of the tower
at Siloam?—

do you think they were worse
offenders than the rest
of the residents in Je-
rusalem?

I tell you, no; 5
unless you repent, you will
all perish as they did."

And he told this parable. "A 6
man had a fig tree planted in his
vineyard; he came in search of
fruit on it, but he found none.
So he said to the vinedresser, 7
'Here have I come for three
years in search of fruit on this
fig tree without finding any; cut
it down, why should it take up
space?' But the man replied, 8
'Leave it for this year, sir, till
I dig round about it and put in
manure. Then it may bear fruit 9
next year. If not, you can have
it cut down."

When he was teaching in one 10
of the synagogues on the sab-
bath, there was a woman who 11
for eighteen years had suffered
weakness from an evil spirit; in-
deed she was bent double and
could not raise herself at all.
Jesus noticed her and called 12
to her, "Woman, you are re-
leased from your weakness." He 13
laid his hands on her, and in-
stantly she became erect and
glorified God. But the presi- 14
dent of the synagogue was an-
noyed at Jesus healing on the
sabbath, and he said to the

crowd, "There are six days for work to be done; come during them to get healed, instead of
 15 on the sabbath." The Lord replied to him, "You hypocrite, does not each of you untether his ox or ass from the stall on the sabbath and lead it away
 16 to drink? And this woman, a daughter of Abraham, bound by Satan for all these eighteen years, was she not to be freed from her bondage on the sabbath?"
 17 As he said this, all his opponents were put to shame; but as all the crowd rejoiced over all his splendid do-
 18 ings, he said,

"What is the Reign of God like?

to what shall I compare it?

19 It is like a grain of mustard-seed, which a man took and put into his orchard, where it grew up and became a tree, and *wild birds roosted in the branches of it.*" He added, "To what shall I compare the Reign of
 20 God? It is like dough, which a woman took and buried in three pecks of flour, till all of it was leavened."

22 On he went, teaching from one town and village to another, as he made his way to Jerusalem.

23 A man said to him, "Is it only a few, sir, who are saved?" So
 24 he said to them, "Strive to get in through the narrow door; for I tell you, many will try to get
 25 in and not be able, once the master of the House has risen and closed the door. You may stand outside and knock at the door, crying, 'Lord, open for us,' but he will answer you, 'I do not know where you come from.'
 26 You will then proceed to say, 'But we ate and drank in your presence, and you taught in our
 27 streets!' 'I tell you,' he will say,

'I do not know where you come from; *begone, every one of you, you evildoers!*' There you will
 28 wail and gnash your teeth, to see Abraham, Isaac, Jacob and all the prophets inside the Realm of God, and yourselves shut out. Yes, and people will be coming
 29 from east and west and north and south to their places at the feast within the Realm of God.

Some are last who will be first, 30
 and some are first who will be last."

Just then some Pharisees came 31
 up to tell him, "Get away from here, for Herod intends to kill you." "Go and tell that fox," 32
 he replied, "I cast out dæmons and perform cures to-day and to-morrow, and on the third day I complete my task! But I must
 33 journey on, to-day, to-morrow, and the next day; it would never do for a prophet to perish except in Jerusalem! O Jerusalem, Je- 34
 rusalem, slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But
 you would not have it! See, 35
 your House is to be left to yourselves. I tell you, you will never see me till the day comes when you say, *Blessed be he who comes in the Lord's name.*"

Now when he entered 14
 the house of a ruler who belonged to the Pharisees to take a meal, they watched him closely. In front of him there 2
 was a man who had dropsy; so 3
 Jesus asked the jurists and Pharisees, "Is it right to heal on the sabbath or not?" They 4
 held their peace. Then Jesus took hold of the man and cured him and sent him off. "Which of 5
 you," he said to them, "when

an ass or an ox has fallen into a well, will not pull him out at once upon the sabbath day?"

6 This they could not dispute.

7 He also told a parable to the guests, when he observed how they picked out the best places.

8 "When anyone invites you to a marriage-banquet," he said, "never lie down in the best place, in case a more distinguished guest than yourself has

9 been invited; then the host will tell you, 'Make room for him,' and you will proceed in shame

10 to take the lowest place. No, when you are invited, go and recline in the lowest place, so that when your host enters he will tell you, 'Move higher up, my friend.' Then you will be honoured before your fellow guests.

11 For everyone who uplifts himself will be humbled, and he who humbles himself will be uplifted."

12 He also said to his host, "When you give a dinner or supper, do not ask your friends or your brothers or your relatives or your rich neighbours, in case they invite you back again

13 and you get repaid. No, when you give a banquet, invite the poor, the maimed, the lame, and

14 the blind. Then you will be blessed; for as they have no means of repaying you, you will be repaid at the resurrection of the just."

15 Hearing this, one of his fellow guests said to him, "Blessed is he who feasts in the Realm of

16 God!" Jesus said to him, "There was a man who was giving a large supper, to which he had invited a number of

17 guests. At the hour for supper, he sent his servant to tell the guests, 'Come, everything is

ready.' But they all alike pro- 18
ceeded to decline. The first said to him, 'I have bought a farm and I am obliged to go and look at it. Pray consider me excused.' The second said, 'I 19
have bought five pair of oxen and I am going to try them. Pray consider me excused.' An- 20
other said, 'I have married a wife; that is why I cannot come.' The servant went and reported 21
this to his master. Then the master of the house was enraged, and said to his servant, 'Quick, go out to the streets and lanes of the town and bring in the poor, the maimed, the blind and the lame.' When the serv- 22
ant announced, 'Your order has been carried out, sir, but there is still room,' the master said to 23
the servant, 'Go out to the roads and hedges and press people to come in, to fill up my house. For I tell you, not one of those 24
who were invited shall taste my supper.'"

There were large crowds 25
travelling with him; so he turned and said to them,

"If anyone comes to me and 26
does not hate his father and mother and wife and children and brothers and sisters, aye and his own life,

he cannot be a disciple of mine;

whoever does not carry his 27
own cross and come after me, he cannot be a disciple of mine.

For which of you, wanting to 28
build a tower, does not first sit down to calculate the expense, to see if he has enough money to complete it?—in case, after 29
he has laid the foundation and then is unable to finish the building, all the spectators start to make fun of him, saying, 'This 30

fellow started to build but he
 31 could not finish it! Or what
 king sets out to fight against
 another king without first sitting
 down to deliberate whether with
 ten thousand men he can en-
 counter the king who is attack-
 ing him with twenty thousand?
 32 If he cannot, when the other is
 still at a distance he will send an
 embassy to do homage to him.
 33 So with everyone of you who
 will not part with all his
 goods—
 he cannot be a disciple of
 mine.

34 Salt is excellent indeed: but if
 salt becomes insipid, what will
 35 restore its flavour? It is no use
 for either soil or dunghill, it is
 flung out. He who has an ear,
 let him listen to this."

15 The taxgatherers and sin-
 2 ners were all approaching
 him to listen to him, but the
 Pharisees and the scribes com-
 plained, "He welcomes sinners
 and eats along with them!"
 3 So he told them this par-
 4 able, "Which of you with a
 hundred sheep, if he loses one,
 does not leave the ninety-nine
 in the open field and go after the
 5 lost one till he finds it? When
 he finds it, he lays it on his
 6 shoulders with joy, and when he
 gets home he gathers his friends
 and neighbours: 'Rejoice with
 me,' he says to them, 'for I have
 7 found the sheep I lost.' So, I
 tell you, there will be joy in
 heaven over a single sinner who
 repents, more than over ninety-
 nine good people who do not
 8 need to repent. Or again,
 suppose a woman has ten shill-
 ings. If she loses one, does she
 not light a lamp and scour the
 house, searching carefully till
 9 she finds it? And when she finds
 it, she gathers her women-

friends and neighbours, saying,
 'Rejoice with me, for I have
 found the shilling I lost.' So, 10
 I tell you, there is joy in the
 presence of the angels of God
 over a single sinner who re-
 pents."

He also said: "There was a 11
 man who had two sons, and the 12
 younger said to his father, 'Fath-
 er, give me the share of the prop-
 erty that falls to me.' So he di-
 vided his means among them.
 Not many days later, the 13
 younger son sold off everything
 and went abroad to a distant
 land, where he squandered his
 means in loose living. After he
 had spent his all, a severe famine
 set in throughout that land, and
 he began to feel in want; so he 15
 went and attached himself to a
 citizen of that land, who sent him
 to his fields to feed swine. And 16
 he was fain to fill his belly with
 the pods the swine were eating;
 no one gave him anything. But 17
 when he came to his senses, he
 said, 'How many hired men of
 my father have more than
 enough to eat, and here am I,
 perishing of hunger! I will be up 18
 and off to my father, and I will
 say to him, 'Father, I have
 sinned against heaven and be-
 fore you; I don't deserve to be 19
 called your son any more; only
 make me like one of your hired
 men.'" So he got up and went 20
 off to his father. But when he
 was still far away, his father saw
 him and felt pity for him and
 ran to fall upon his neck and
 kiss him. The son said to him, 21
 'Father, I have sinned against
 heaven and before you; I don't
 deserve to be called your son
 any more.' But the father said 22
 to his servants, 'Quick, bring the
 best robe and put it on him,
 give him a ring for his hand and

23 sandals for his feet, and bring
the fatted calf, kill it, and let
24 us eat and be merry; for my son
here was dead and he has come
to life, he was lost and he is
found.' So they began to make
25 merry. Now his elder son
was out in the field, and as he
came near the house he heard
26 music and dancing; so, summon-
ing one of the servants, he asked
27 what this meant. The servant
told him, 'Your brother has ar-
rived, and your father has killed
the fatted calf, because he has
got him back safe and sound.'
28 This angered him, and he would
not go in. His father came out
29 and tried to appease him; but
he replied, 'Look at all the years
I have been serving you! I
never neglected any of your
orders, and yet you have never
given me so much as a kid, to
let me make merry with my
30 friends. But as soon as this son
of yours arrives, after wast-
ing your means with harlots, you
31 kill the fatted calf for him!' The
father said to him, 'My son, you
and I are always together; all
32 I have is yours. We could not
but make merry and rejoice, for
your brother here was dead and
he has come to life again, he was
lost but he is found.'

16 He also said to the dis-
ciples: "There was a rich
man who had a factor, and this
factor, he found, was accused of
2 mismanaging his property. So he
summoned him and said, 'What
is this I hear about you? Hand
in your accounts; you cannot be
3 factor any longer.' The factor
said to himself, 'What am I to
do, now that my master is tak-
ing the factorship away from
me? I am too weak to dig, I
4 am ashamed to beg. Ah, I
know what I will do, so that

people will welcome me to their
houses when I am deposed from
the factorship,' So he sum- 5
moned every single one of his
master's debtors. He asked the
first, 'How much are you owing
to my master?' 'A hundred bar- 6
rels of oil,' he said. The factor
told him, 'Here is your bill; sit
down at once and enter fifty bar-
rels.' Then he asked another,
'And how much do you owe?' 7
'A hundred quarters of wheat,'
he said. 'Here is your bill,' said
the factor, 'just enter eighty.'
Well, the master praised the dis- 8
honest factor for looking ahead;
for the children of this world
look further ahead, in dealing
with their own generation, than
the children of Light. And I 9
tell you, use mammon, dishonest
as it is, to make friends for your-
selves, so that when you die *
they may welcome you to the
eternal abodes.

He who is faithful with a trifle 10
is also faithful with a large
trust,

and he who is dishonest with
a trifle is also dishonest
with a large trust.

So if you are not faithful with 11
dishonest mammon,

how can you ever be trusted
with true Riches?

And if you are not faithful 12
with what belongs to an-
other,

how can you ever be given
what is your own?

No servant can serve two 13
masters:

either he will hate one and
love the other,

or else he will stand by the
one and despise the
other—

you cannot serve God and
Mammon."

* Reading ἐκλίπητε or ἐκλείπητε.

14 Now the Pharisees, who were
fond of money, heard all this,
15 and they sneered at him. So he
told them, "You are the people
who get men to think you are
good, but God knows what your
hearts are! What is lofty in the
view of man is loathsome in the
eyes of God.

16 The Law and the prophets
lasted till John; since then the
good news of the Realm of God
is preached, and anyone presses
17 in. Yet it is easier for heaven
and earth to pass away than
for an iota of the Law to
lapse.

18 Anyone who divorces his wife
and marries another woman
commits adultery,
and he who marries a divorced
woman commits
adultery.

19 There was a rich man, clad in
purple and fine linen, who lived
20 sumptuously every day. Outside
his door lay a poor man
called Lazarus; he was a mass
21 of ulcers, and fain to feed on the
crumbs that fell from the rich
man's table. (The very dogs
used to come and lick his ulcers.)
22 Now it happened that the poor
man died, and he was carried by
the angels to Abraham's bosom.
The rich man died too, and was
23 buried. And as he was being
tortured in Hades, he raised his
eyes and saw Abraham far away
24 with Lazarus in his bosom; so
he called out, 'Father Abraham,
take pity on me, send Lazarus
to dip his finger-tip in water and
cool my tongue, for I am in
25 anguish in these flames.' But
Abraham said, 'Remember, my
son, you got all the bliss when
you were alive, just as Lazarus

got the ills of life; he is in comfort
now, and you in anguish. Besides
all that, a great gulf 26
yawns between us and you, to
keep back those who want to
cross from us to you and also
those who would pass from you
to us.' Then he said, 'Well, 27
father, I beg you to send him to
my father's house, for I have 28
five brothers; let him bear testimony
to them, that they may not
come to this place of torture
as well.' 'They have got Moses 29
and the prophets,' said Abraham,
'they can listen to them.' 'No,
father Abraham,' he said, 30
'but if someone only goes to
them from the dead, they will
repent.' He said to him, 'If they 31
will not listen to Moses and the
prophets, they will not be convinced,
not even if one rose from the
dead.'

To his disciples he said, **17**
"It is inevitable that hindrances
should come, but woe to the man
by whom they come; it would be
well for him to have 2
a millstone hung round his neck
and be tossed into the sea, rather
than prove a hindrance to one of
these little ones! Take 3
heed to yourselves. If your
brother sins, check him; and if
he repents, forgive him. Even 4
if he sins against you seven times
in one day and turns to you
seven times saying, 'I repent,'
you must forgive him." The 5
apostles said to the Lord, "Give
us more faith!" The Lord 6
said, "If you had faith the size
of a grain of mustard-seed, you
would say to this mulberry tree,
'Be uprooted and planted in the
sea,' and it would obey you.
Which of you, with a servant out 7
ploughing or shepherding, will
say to him when he comes in
from the field, 'Come at once and

8 take your place at table? Will the man not rather say to him, 'Get something ready for my supper; gird yourself and wait on me till I eat and drink; then you can eat and drink yourself?'

9 Does he thank the servant for
10 doing his bidding? Well, it is the same with you; when you have done all you are bidden, say, 'We are but servants; * we have only done our duty.'"

11 Now it happened, in the course of his journey to Jerusalem, that he passed between
12 Samaria and Galilee. On entering one village, he was met by ten lepers, who stood at a distance and lifted up their voices, saying, "Jesus, master, have pity on us." Noticing them he said, "Go and *show yourselves to the priests.*" And as they went,
15 they were cleansed. Now one of them turned back when he saw he had been cured, glorifying
16 God with a loud voice; he fell on his face at the feet of Jesus and thanked him. The man was
17 a Samaritan. So Jesus said, "Were all the ten not cleansed?
18 Where are the other nine? Was there no one to return and give glory to God except this
19 foreigner?" And he said to him, "Get up and go, your faith has made you well."

20 On being asked by the Pharisees when the Reign of God was coming, he answered them, "The Reign of God is not coming as you hope to catch sight of it;
21 no one will say, 'Here it is' or 'There it is,' for the Reign of God is now in your midst."

22 To his disciples he said,

"There will come days when you will long and long in vain to have even one day of the Son of man. Men will say, 'See, here 23 he is!' 'See, there he is!' but never go to them, never run after them;

for like lightning that flashes 24 from one side of the sky to the other, so will the Son of man be on his own day.

(Though he must first endure 25 great suffering and be rejected by the present generation.) Even 26 as it was in the days of Noah, so will it be in the days of the Son of man; they were eating, 27 drinking, marrying and being married, till the day *Noah entered the ark*—then came the deluge and destroyed them all. Or 28 even as it was in the days of Lot; they were eating, drinking, buying, selling, planting and building, but on the day that Lot left 29 Sodom *it rained fire and brimstone from heaven* and destroyed them all. So will it be 30 on the day the Son of man is revealed. On that day, if a 31 man is on the housetop and his goods inside the house, he must not go down to fetch them out; nor must a man in the field *turn 32 back* (remember Lot's wife).

Whoever tries to secure his life 33 will lose it,

and whoever loses it will preserve it.

On that night, I tell you, 34 there will be two men in a single bed, one will be taken and the other left;

two women will be grinding 35 together,

one will be taken and the other left."

"Where, Lord?" they asked him. 37 And he said to them,

* Omitting ἀποδοῖναι with Syr. Sin. followed by most recent editors. The emphasis falls on the simple fact of being slaves, not on any distinction between good and bad slaves.

"Where the body lies,
there will the vultures gath-
er."

18 He also told them a par-
able about the need of al-
ways praying and never losing
2 heart. "In a certain town," he
said, "there was a judge who had
no reverence for God and no re-
3 spect even for man. And in that
town there was a widow who
used to go and appeal to him
for 'Justice against my oppo-
4 nent!' For a while he would not,
but afterwards he said to him-
self, 'Though I have no rever-
ence for God and no respect
5 even for man, still, as this widow
is bothering me, I will see jus-
tice done to her—not to have
her for ever coming and pester-
6 ing me.' Listen," said the Lord,
"to what this unjust judge says!
7 And will not God see justice
done to his elect who cry to him
by day and night? Will he be
8 tolerant to their opponents? I
tell you, he will quickly see jus-
tice done to his elect! And
yet, when the Son of man does
come, will he find faith on
earth?"

9 He also told the following
parable to certain persons who
were sure of their own goodness
and looked down upon every-
10 body else. "Two men went up
to pray in the temple; one was
a Pharisee and the other was a
11 taxgatherer. The Pharisee stood
up and said his prayer as fol-
lows; 'I thank thee, O God, I
am not like the rest of men,
thieves, rogues, and immoral, or
even like yon taxgatherer.
12 Twice a week I fast; on all my
13 income I pay tithes.' But the
taxgatherer stood far away and
would not lift even his eyes to
heaven, but beat his breast, say-
ing, 'O God, have mercy on me

for my sins!' I tell you, he 14
went home accepted by God
rather than the other man;

for everyone who uplifts him-
self will be humbled,
and he who humbles himself
will be uplifted."

Now people even brought their 15
infants for him to touch them;
when the disciples noticed it
they checked them, but Jesus 16
called for the infants. "Let the
children come to me," he said,
"do not stop them: the Realm of
God belongs to such as these.
I tell you truly, whoever will not 17
submit to the Reign of God like
a child, will never get into it at
all."

Then a ruler asked him, "Good 18
teacher, what am I to do to in-
herit life eternal?" Jesus said to 19
him, "Why call me 'good'? No
one is good, no one but God.
You know the commands: *do not* 20
commit adultery, do not kill,
do not steal, do not bear false
witness, honour your father and
mother." He said, "I have ob- 21
served all these commands from
my youth." When Jesus heard 22
this, he said to him, "You lack
one thing more; sell all you have,
distribute the money among the
poor and you will have treasure
in heaven; then come and fol- 23
low me." But when he heard
that, he was vexed, for he was
extremely rich. So Jesus looked 24
at him and said, "How difficult
it is for those who have money
to enter the Realm of God!
Why, it is easier for a camel to 25
get through a needle's eye than
for a rich man to get into the
Realm of God." His hearers 26
said, "Then who ever can be
saved?" He said, "What is im- 27
possible for men is possible for
God." Peter said, "Well, we 28
have left our homes and followed

29 you!" He said to them, "I tell you truly, no one has left home or wife or brothers or parents or children for the sake of the 30 Realm of God, who does not receive ever so much more in this present world, and in the world to come life eternal."

31 Then he took the twelve aside and told them, "We are going up to Jerusalem, and all the predictions of the prophets regarding the Son of man will be fulfilled; he will be betrayed to the 32 Gentiles, mocked, ill-treated and spat on; they will scourge him and kill him, but he will rise 33 again on the third day." However, they did not understand a word of this; indeed the saying was hidden from them, and they did not know what he meant.

35 As he approached Jericho, it chanced that a blind man was seated beside the road begging.

36 When he heard the crowd passing, he inquired what was the matter, and they told him that Jesus the Nazarene was going 37 by. So he shouted, "Jesus, Son of David, have pity on me!"

39 The people in front checked him and told him to be quiet, but he shouted all the more, "Son of 40 David, have pity on me!"

So Jesus stopped and ordered them to bring him, and asked him

41 when he approached, "What do you want me to do for you?"

"Lord," he said, "I want to regain my sight." And Jesus said to him, "Regain your sight, your faith has made you well."

43 Instantly he regained his sight and followed him, glorifying God. And all the people gave praise to God when they saw this.

19 Then he entered Jericho.

And as he passed through 2 it, there was a man called Zac-

chæus, the head of the taxgatherers, a wealthy man, who tried 3 to see what Jesus was like; but he could not, on account of the crowd—for he was small of stature. So he ran forward and 4 climbed into a sycamore tree to get a sight of him, as he was to pass that way. But when Jesus 5 reached the spot, he looked up and said to him, "Zacchæus, come down at once, for I must stay at your house to-day." He 6 came down at once and welcomed him gladly. But when 7 they saw this, everyone began to mutter that he had gone to be 'the guest of a sinner.' So Zac- 8 chæus stopped and said to the Lord, "I will give the half of all I have, Lord, to the poor; if I have cheated anybody, I will give him back four times as much." And Jesus said of him, 9 "To-day salvation has come to this house, since Zacchæus here is a son of Abraham. For the 10 Son of man has come to seek and save the lost."

He went on to tell a parable 11 in their hearing, as he was approaching Jerusalem and as they imagined God's Reign would instantly come into view. "A 12 nobleman," he said, "went abroad to obtain royal power for himself and then return. He first called his ten servants, 13 giving them each a five-pound note, and telling them, 'Trade with this till I come back.' Now 14 his people hated him and sent envoys after him to say, 'We object to him having royal power over us.' However, he se- 15 cured the royal power and came home. Then he ordered the servants to be called, who had been given the money, that he might find out what business they had done. The first came 16

up saying, 'Your five pounds has
 17 made other fifty, sir.' 'Capital,'
 he said, 'you excellent servant!
 because you have proved trust-
 worthy in a trifle, you are
 18 placed over ten towns.' Then
 the second came and said, 'Your
 five pounds has made twenty-
 19 five, sir.' To him he said, 'And
 you are set over five towns.'
 20 Then the next came and said,
 'Here is your five pounds, sir;
 21 I kept it safe in a napkin, for I
 was afraid of you, you are such
 a hard man—picking up what
 you never put down, and reap-
 22 ing what you never sowed.' He
 replied, 'You rascal of a serv-
 ant, I will convict you by what
 you have said yourself. You
 knew, did you, that I was a
 hard man, picking up what I
 never put down, and reaping
 23 what I never sowed! Why then
 did you not put my money into
 the bank, so that I could have
 got it with interest when I came
 24 back?' Then he said to the by-
 standers, 'Take the five pounds
 from him and give it to the
 25 man with fifty.' 'Sir,' they said,
 26 'he has fifty already!' I tell you,
 to everyone who has, shall
 more be given,
 but from him who has noth-
 ing, even what he has
 shall be taken.

27 And now for these enemies of
 mine who objected to me reign-
 ing over them—bring them here
 and slay them in my presence.'"
 28 With these words he went for-
 ward on his way up to Jerusa-
 29 lem. When he was near
 Bethphagê and Bethany, at the
 hill called the Olive-Orchard, he
 despatched two of his disciples,
 30 saying, "Go to the village in
 front, and on entering it you will
 find a colt tethered, on which no
 one ever has sat; untether it

and bring it. If anyone asks 31
 you, 'Why are you untethering
 it?' this is what you will say,
 'The Lord needs it.'" The 32
 messengers went off and found
 the colt, exactly as he had told
 them. As they were untether- 33
 ing it, the owners said to them,
 "Why are you untethering the
 colt?" And they said, "Because 34
 the Lord needs it." So they 35
 brought it to Jesus, and throw-
 ing their clothes on the colt they
 mounted Jesus upon it. As he 36
 went forward they spread their
 clothes under him on the road;
 and as he was now close to the 37
 descent from the Hill of Olives,
 all the multitude of the disciples
 started joyfully to praise God
 with a loud voice for all * they
 had seen, saying, 38

"Blessed be the king who
 comes in the Lord's name!
 Peace in heaven and glory in
 the High places!"

Some Pharisees in the crowd 39
 said to him, "Check your dis-
 ciples, teacher." But he replied, 40
 "I tell you, if they were to keep
 quiet, the very stones would
 shout."

And when he saw the city, as 41
 he approached, he wept over it,
 saying, "Would that you too 42
 knew, even to-day, on what your
 peace depends! But no, it is hid-
 den from you! A time is coming 43
 for you, when your enemies will
 throw up ramparts round you
 and encircle you and besiege you
 on every side and raze you 44
 and your children within you
 to the ground, leaving you not
 one stone upon another—and all
 because you would not under-
 stand when God was visiting
 you."

* Omitting *δυνάμεων* with the old
 Syriac version, which preserves the
 original text *περί πάντων ὧν εἶδον λέγοντες*.

45 Then he went into the temple
and proceeded to drive out
46 those who were selling. "It is
written," he told them, "*my
house shall be a house of prayer,*
but you have made it *a den of
robbers.*"

47 Day after day he taught
within the temple. The high
priests and scribes tried to have
him put to death, and so did the
48 leaders of the people, but they
could not discover what was to
be done, for the people all hung
upon his lips.

20 One day, when he was
teaching the people in the
temple and preaching the gospel,
up came the priests and scribes
2 along with the elders. "Tell us,"
they said, "what authority you
have for acting in this way?
Who was it that gave you this
3 authority?" He answered them,
"Well, I will ask you a question.
4 Tell me, did the baptism of John
come from heaven or from
5 men?" Now they reasoned to
themselves, "If we say, 'From
heaven,' he will ask, 'Why did
6 you not believe him?' And if we
say, 'From men,' the people will
all stone us, for they are con-
7 vinced John was a prophet." So
they answered that they did not
8 know where it came from. Jesus
said to them, "No more will I
tell you what authority I have
for acting as I do."

9 Then he proceeded to tell the
people the following parable.
"A man *planted a vineyard,*
leased it to vinedressers, and
went abroad for some time.
10 When the season came round, he
sent a servant to the vine-
dressers to receive part of the
produce of the vineyard, but the
vinedressers flogged him and
11 sent him off with nothing. He
proceeded to send another serv-

ant, and they flogged him too,
insulted him and sent him off
with nothing. Then he sent still 12
a third, but this one they
wounded and threw outside.
Said the owner of the vineyard, 13
'What shall I do? I will send
my beloved son; surely they will
respect him.' But when the vine- 14
dressers saw him, they argued
to themselves, 'Here is the heir,
let us kill him, so that the in-
heritance may be ours.' And 15
they threw him outside the vine-
yard and killed him. Now what
will the owner of the vineyard
do to them? He will come and 16
kill these vinedressers and give
the vineyard to others." When
they heard that, they said, "God
forbid!" But he looked at them 17
and said, "Then what does this
scripture mean?—

*The stone that the builders
rejected
is the chief stone now of the
corner.*

Everyone who falls on that 18
stone will be shattered,
and whoever it falls upon
will be crushed."

At that hour the scribes and 19
high priests tried to lay hands on
him, but they were afraid of the
people. They knew he had
meant this parable for them.
So watching their chance they 20
sent spies who pretended to be
honest persons, in order to seize
on what he said and get him
handed over to the authority
and jurisdiction of the governor.
They put this question to him, 21
"Teacher, we know you are
straight in what you say and
teach; you never look to human
favour but teach the Way of
God honestly. Is it right for 22
us to pay tribute to Cæsar or
not?" But he noted their 23
knavery and said to them,

24 "Show me a shilling. Whose likeness and inscription does it bear?" "Cæsar's," they replied.
 25 "Well then," he said to them, "give Cæsar what belongs to Cæsar, give God what belongs to God." So they could not seize on what he said before the people, and marvelling at his reply they said nothing.

27 Some of the Sadducees came up, who deny any resurrection, and put a question to him.
 28 "Teacher," they said, "Moses has written this law for us, that *if a man's married brother dies and is childless, his brother is to take the woman and raise offspring for his brother.* Well, there were seven brothers. The first married a wife and died childless. The second and the third took her, as indeed all the seven did, dying and leaving no children. Afterwards the woman died too. Now at the resurrection whose wife will she be? She was wife to the seven of them." Jesus said to them, "People in this world marry and are married, but those who are considered worthy to attain yonder world and the resurrection from the dead neither marry nor are married, for they cannot die any more; they are equal to angels, and by sharing in the resurrection they are sons of God. And that the dead are raised, has been indicated by Moses in the passage on the Bush, when he calls *the Lord 'God of Abraham and God of Isaac and God of Jacob.'* God is not a God of dead people, but of living, for all live to him."

39 Some of the scribes declared, "Teacher, that was a fine answer!" They no longer dared

to put any question to him; but he said to them, "How can people say that the Christ is David's son? Why, David himself says in the book of psalms,

*The Lord said to my Lord,
 'Sit at my right hand,
 till I make your enemies a
 footstool for your feet.'*

David then calls him *Lord*. So how can he be his son?" And in the hearing of all the people he said to his disciples, "Beware of the scribes! They like to walk about in long robes, they are fond of being saluted in the marketplaces, of securing the front seats in synagogues and the best places at banquets; they prey upon the property of widows and offer long, unreal prayers. All the heavier will their sentence be!"

Looking up he saw the rich putting their gifts into the treasury, and noticed a poor widow putting two little coins in. He said, "I tell you plainly, this poor widow has put in more than them all; for these people all contributed out of their surplus, but she has given out of her neediness all her living."

Some were speaking of the temple with its adornment of splendid stones and votive gifts, but he said, "As for what you see, there are days coming when not a stone will be left upon another, without being torn down." So they asked him, "Teacher, and when will this happen? What will be the sign for this to take place?" He said, "Take care that you are not misled; for many will come in my name saying, 'I am he' and 'the time is near'—never go after them. And when you hear of wars and disturbances, do not

be scared; *these have to come*
first, but the end is not at
10 once." Then he said to them,

"*Nation will rise against nation,*
11 *and realm against realm,* there
will be great earthquakes with
famine and pestilence here and
there, there will be awful por-
tents and great signs from
12 heaven. But before all that,
men will lay hands on you and
persecute you, handing you over
to synagogues and prisons; you
will be dragged before kings and
governors for the sake of my
13 name. That will turn out an op-
portunity for you to bear wit-
14 ness. So resolve to yourselves
that you will not rehearse your
15 defence beforehand, for I will
give you words and wisdom that
not one of your opponents will
16 be able to meet or refute. You
will be betrayed by your very
parents and brothers and kins-
men and friends, and some of
17 you will be put to death. You
will be hated by all on account
18 of my name; but not a hair of
19 your head will perish. Hold out
steadfast and you win your souls.

20 But when you see Jerusalem
surrounded by armies, then be
sure her desolation is not far
21 away. Then let those who are
in Judæa fly to the hills, let
those who are in the city escape,
and let not those who are in
the country come in to the city;
22 for these are *the days of the di-
vine vengeance*, in fulfilment of
all that is written in scrip-
23 ture. Woe to women with
child and to women who give
suck in those days, for sore
anguish will come upon the
land and Wrath on this people;
24 they will fall by the edge
of the sword, they will be
carried prisoners to all nations,
and Jerusalem will be *under the*

heel of the Gentiles till the
period of the Gentiles expires.
And there will be signs in sun 25
and moon and stars, while on
earth the nations will be in dis-
may, bewildered *at the roar of*
sea and waves, men swooning 26
with panic and foreboding of
what is to befall the universe,
for the orbs of heaven will be
shaken; and then shall be seen 27
the Son of man coming in a
cloud with power and glory.
But when these things begin to 28
happen, look up and raise your
heads, for your deliverance is
not far off."

And he told them a parable. 29
"Look at the fig tree and indeed
at all the trees; as soon as they 30
put out their leaves, you can see
for yourselves that summer is at
hand. So, whenever you see all 31
this happen, be sure the Reign
of God is at hand.

I tell you truly, the present 32
generation will not pass away,
till all this happens. Heaven 33
and earth will pass away, but
my words never!

Take heed to yourselves lest 34
your hearts are overpowered by
dissipation and drunkenness and
worldly anxieties, and so that
Day catches you suddenly like a
trap. For it will come *upon all* 35
dwellers on the face of all the
earth. From hour to hour keep 36
awake, praying that you may
succeed in escaping all these
dangers to come and in standing
before the Son of man."

By day he taught in the tem- 37
ple, but at night he went outside
the city and passed the night on
the hill called the Olive-Orchard.
And all the people used to come 38
early in the morning to listen to
him in the temple.

Now the feast of un-
leavened bread (which is 22

called the passover) was near.
 2 The high priests and scribes were trying how to get him put to death (for they were afraid
 3 of the people), and Satan entered Judas called Iscariot, a
 4 member of the twelve, who went off to discuss with the high priests and commanders how he could betray him to them.
 5 They were delighted, and arranged to pay him for it. He agreed, and sought a good opportunity for betraying him to them in the absence of the crowd.
 7 Then came the day of unleavened bread, when the paschal lamb had to be sacrificed.
 8 So Jesus despatched Peter and John, saying, "Go and prepare the passover for us to eat."
 9 They asked him, "Where do
 10 you want us to prepare it?" He said to them, "When you enter the city, you will meet a man carrying a water-jar: follow
 11 him to the house he enters, and tell the owner of the house, 'The Teacher asks you, Where is the room in which I can eat the pass-
 12 over with my disciples?' Then he will show you a large room upstairs, with couches spread; make your preparations there."
 13 They went off and found it was as he had told them. So they
 14 prepared the passover, and when the hour came he took his place, with the apostles beside him.
 15 He said to them, "I have longed eagerly to eat this passover with
 16 you before I suffer, for I tell you I will never eat the passover again till the fulfilment of it
 17 in the Reign of God." And he took a cup which was handed to him, gave thanks to God and said, "Take this and distribute
 18 it among yourselves, for I tell you I will never drink the prod-

uce of the vine again till such time as God's Reign comes." Then he took a loaf, and after 19 thanking God he broke it and gave it to them, saying, "This means my body given up for your sake; do this in memory of me." So too he gave them the 20 cup after supper, saying, "This cup means the new *covenant* ratified by my blood shed for your sake. But the hand of my 21 betrayer is on the table beside me! The Son of man moves to 22 his end indeed, as it has been decreed, but woe to the man by whom he is betrayed!" They 23 began to discuss among themselves which of them could possibly be going to do such a thing. A quarrel also rose among 24 them as to which of them could be considered the greatest. But 25 Jesus said to them,

"The kings of the Gentiles rule over them,

and their authorities take the name of 'Benefactor':

not so with you. 26

He who is greatest among you must be like the youngest,

and he who is chief like a servant.

Which is the greater, guest or 27 servant? Is it not the guest?

But I am among you as a servant.

It is you who have stood by 28 me through my trials; so, as my 29 Father has assigned me royal power, I assign you the right of 30 eating and drinking at my table in my Realm and of sitting on thrones to rule the twelve tribes of Israel.

Simon, Simon, Satan has 31 claimed the right to sift you all like wheat, but I have prayed 32 that your own faith may not

fail. And you in turn must prove a strength to your brothers." "Lord," he said, "I am ready to go with you to prison and to death." Jesus said, "I tell you, Peter, the cock will not crow to-day before you have three times denied that you know me."

He said to them, "When I sent you out with neither purse nor wallet nor sandals, were you in want of anything?" "No," they said, "nothing."

Then he said to them, "But he who has a purse must take it now, and the same with a wallet; and he who has no sword must sell his coat and buy one."

For I tell you, this word of scripture must be fulfilled in me: *he was classed among criminals.*

Yes, there is an end to all that refers to me." "Lord," they said, "here are two swords!" "Enough! Enough!" he answered.

Then he went outside and made his way to the Hill of Olives, as he was accustomed.

The disciples followed him, and when he reached the spot he said to them, "Pray that you may not slip into temptation."

He withdrew about a stone's throw and knelt in prayer, saying, "Father, if it please thee, take this cup away from me. But thy will, not mine, be done."

And an angel from heaven appeared to strengthen him; he fell into an agony and prayed with greater intensity, his sweat dropping to the ground like

clots of blood. Then rising from prayer he went to the disciples, only to find them asleep from sheer sorrow. He said to them, "Why are you sleeping? Get up and pray that you may not

slip into temptation." While

he was still speaking, there came a mob headed by the man called Judas, one of the twelve, who approached in order to kiss Jesus. "Judas!" said Jesus—"betraying the Son of man with a kiss?" Now when the supporters of Jesus saw what was going to happen, they said, "Lord, shall we strike with our swords?" One of them did strike the servant of the high priest, cutting off his right ear; but Jesus said, "No more of that!" and cured him by touching his ear. Then he said to the high priests and commanders of the temple and elders who had arrived to arrest him, "Have you sallied out to seize me like a robber, with swords and cudgels? Day after day I was beside you in the temple, and you never stretched a hand against me. But this is your hour, and the dark Power has its way."

Then they arrested him and led him away inside the house of the high priest. Peter followed at a distance and sat down among some people who had lit a fire in the courtyard and were sitting round it. A maidservant who noticed him sitting by the fire took a long look at him and said, "That fellow was with him too." But he disowned him, saying, "Woman, I know nothing about him." Shortly afterwards another man noticed him and said, "Why, you are one of them!" "Man," said Peter, "I am not." About an hour had passed when another man insisted, "That fellow really was with him. Why, he is a Galilean!" "Man," said Peter, "I don't know what you mean." Instantly, just as he was speaking, the cock crowed; the Lord

turned round and looked at Peter, and then Peter remembered what the Lord had told him, that 'Before cock-crow to-day, you will disown me three times.' And he went outside and wept bitterly.

Meantime the men who had Jesus in custody flogged him and made fun of him; blind-folding him, they would ask him, "Prophecy, tell us who struck you?" And many another insult they uttered against him.

When day broke, the elders of the people all met, along with the high priests and scribes, and had him brought before their Sanhedrin. They said to him, "Tell us if you are the Christ." He said to them, "You will not believe me if I tell you, and you will not answer me when I put a question to you. But after this *the Son of man will be seated at God's right hand of power.*" "Are you the Son of God then?" they all said. "Certainly," he replied, "I am." So they said, "What more evidence do we need? We have heard it from his own lips."

23 Then the whole body of them rose and led him to Pilate. They proceeded to accuse him, saying, "We have discovered this fellow perverting our nation, forbidding tribute to be paid to Cæsar, and alleging he is king messiah." Pilate asked him, "Are you the king of the Jews?" He replied, "Certainly." And Pilate said to the high priests and the crowds, "I cannot find anything criminal about him." But they insisted, "He stirs up the people by teaching all over Judæa. He started from Galilee and now he is here."

When Pilate heard that, he asked if the man was a Galilean, and ascertaining that he came under the jurisdiction of Herod he remitted him to Herod, who himself was in Jerusalem during those days.

Herod was greatly delighted to see Jesus; he had long wanted to see him, because he had heard about him, and also because he hoped to see him perform some miracle. But though he put many questions to him, Jesus gave him no answer. Meanwhile the high priests and scribes stood and accused him with might and main. Then Herod and his troops scoffed at him and made fun of him, and after arraying him in a bright robe he remitted him to Pilate. Herod and Pilate became friends that day—previously they had been at enmity.

Then summoning the high priests and rulers and the people, Pilate said to them, "You brought me this man as being an inciter to rebellion among the people. I have examined him before you and found nothing criminal about him, for all your accusations against him. No, nor has Herod, for he has remitted him to us. He has done nothing, you see, that calls for death; so I shall release him with a whipping."* But they shouted one and all, "Away with him! Release Bar-Abbas for us!" (This was a man who had been put into prison on account of a riot which had taken place in the city, and also on a charge of murder.) Again Pilate addressed them, for he wanted to release Jesus; but they roared, "To the cross, to the cross with

* Omitting [ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἔνα] as an explanatory and harmonistic gloss.

22 him!" He asked them a third time, "But what crime has he committed? I have found nothing about him that deserves death; so I shall release him with a whipping." But they loudly urged their demand that he should be crucified, and their shouts carried the day. Pilate gave sentence that their demand was to be carried out; he released the man they wanted, the man who had been imprisoned for riot and murder, and Jesus he handed over to their will.

26 As they led him off, they caught hold of Simon a Cyrenian on his way from the country, laying the cross on him to carry after Jesus. He was followed by a large multitude of the people and also of women who beat their breasts and lamented him; but Jesus turned to them and said, "Daughters of Jerusalem, weep not for me but weep for yourselves and for your children! For there are days coming when the cry will be,

Blessed are the barren,
the wombs that have never borne
and the breasts that never have suckled!"

30 Then will people say to the mountains, 'Fall on us!' and to the hills, 'Cover us.'

31 For if this is what they do when the wood is green, what will they do when the wood is dry?"

32 Two criminals were also led out with him to be executed, 33 and when they came to the place called The Skull, they crucified him there along with the criminals, one at his right and one at 34 his left. Jesus said, "Father, forgive them, they do not know what they are doing." Then

they distributed his clothes among themselves by drawing lots.

The people stood and stared, 35 while the rulers sneered at him, saying, "He saved others, let him save himself, if he is the Christ of God, the Chosen One!" The soldiers made fun of him too 36 by coming up and handing him vinegar, saying, "If you are the 37 king of the Jews, save yourself." (For there was an inscription 38 over him in Greek and Latin and Hebrew characters,

THIS IS THE KING OF THE JEWS.)

One of the criminals who had 39 been hanged also abused him, saying, "Are you not the Christ? Save yourself and us as well." But the other checked 40 him, saying, "Have you no fear even of God? You are suffering the same punishment as he. And we suffer 41 justly; we are getting what we deserve for our deeds. But he has done no harm." And 42 he added, "Jesus, do not forget me when you come to reign." "I tell you truly," said Jesus, 43 "you will be in paradise with me this very day."

By this time it was about 44 twelve o'clock, and darkness covered the whole land till three o'clock, owing to an eclipse of 45 the sun; the curtain in the middle of the temple was torn in two. Then with a loud cry Jesus 46 said, "Father, I trust my spirit to thy hands," and with these words he expired. When the 47 army-captain saw what had happened, he glorified God, saying, "This man was really innocent." And when all the crowds who 48 had collected for the sight saw what had happened, they turned away beating their breasts. As 49

for *his acquaintances*, they *were all standing at a distance* to look on, with the women who had accompanied him from Galilee.

50 Now there was a man called Joseph, a member of council but
51 a good and just man who had not voted for their plan of action; he belonged to Arimathæa, a Jewish town, and he was on the outlook for the Reign
52 of God. This Joseph went to Pilate and asked him for the
53 body of Jesus. He then took it down, wrapped it in linen, and put it in a tomb cut out of the rock, where no one had yet been buried.

54 It was the day of the Preparation and the sabbath was just
55 dawning; so the women who had accompanied him from Galilee and who had followed Joseph, noted the tomb and the
56 position of the body, and then they went home, to prepare

24 spices and perfumes. On the sabbath they rested, in obedience to God's command, but on the first day of the week at early dawn they took the spices they had prepared and
2 went to the tomb. The boulder they found rolled away from
3 the tomb; but when they went inside, they could not find the
4 body of the Lord Jesus. They were puzzling over this, when two men flashed on them in
5 dazzling raiment. They were terrified and bent their faces to the ground, but the men said to them, "Why search among the dead for him who is alive?"
6 He is not here, he has risen. Remember how he told you, when he was still in Galilee,
7 that the Son of man had to be betrayed into the hands of sinful men and be crucified and rise
8 on the third day." Then they

remembered what he had said, and turning from the tomb they 9 reported all this to the eleven and all the others. (It was Mary 10 of Magdala, Joanna, and Mary the mother of James, who with the rest of the women told this to the apostles.) But this story 11 of the women sounded to them like nonsense; they would not believe it. Peter did get up and 12 run to the tomb, but when he looked in he saw nothing except the linen bandages; so he went home wondering what had happened.

That very day two of them 13 were on their way to a village called Emmaus about seven miles from Jerusalem. They 14 were conversing about all these events, and during their conversation and discussion Jesus himself overtook them and walked beside them, though they were 16 prevented from recognizing him. He said to them, "What is all 17 this you are debating on your walk?" They stopped, looking downcast, and one of them, 18 called Cleopas, answered him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What 19 is that?" he said to them. They replied, "All about Jesus of Nazaret! To God and all the people he was a prophet strong in action and in utterance, but 20 the high priests and our rulers delivered him up to be sentenced to death and had him crucified. Our own hope was that he would 21 be the redeemer of Israel; but he is dead, and that is three days ago! Though some women 22 of our number gave us a surprise; they were at the tomb early in the morning and could 23 not find his body, but they came to tell us they had actually

seen a vision of angels who de-
 24 clared he was alive. Some of
 our company did go to the
 tomb and found things exactly
 as the women had said, but they
 25 did not see him." He said to
 them, "O foolish men, with
 hearts so slow to believe, after
 all the prophets have declared!
 26 Had not the Christ to suffer
 thus and so enter his glory?"
 27 Then he began with Moses and
 all the prophets and interpreted
 to them the passages referring
 to himself throughout the
 28 scriptures. Now they ap-
 proached the village to which
 they were going. He made as
 29 if he were going further on, but
 they pressed him, saying, "Stay
 with us, for it is towards eve-
 ning and the day has now de-
 clined." So he went in to stay
 30 with them. And as he lay at
 table with them, he took the
 loaf, blessed it, broke it and
 31 handed it to them. Then their
 eyes were opened and they
 recognized him; but he vanished
 32 from their sight. They said to
 one another, "Did not our
 hearts glow within us when he
 was talking to us on the road,
 opening up the scriptures for
 33 us?" So they got up and re-
 turned that very hour to Je-
 rusalem, where they found the
 eleven and their friends all
 34 gathered, who told them that
 the Lord had really risen and
 that he had appeared to Simon.
 35 Then they related their own ex-
 perience on the road and how
 they had recognized him when
 36 he broke the loaf. Just as they
 were speaking he stood among
 them and said to them, "Peace

to you!" They were scared and 37
 terrified, imagining it was a
 ghost they saw; but he said to 38
 them, "Why are you upset?
 Why do doubts invade your
 mind? Look at my hands and 39
 feet. It is I! Feel me and see;
 a ghost has not flesh and bones
 as you see I have." With these 40
 words he showed them his hands
 and feet. Even yet they could 41
 not believe it, for sheer joy; they
 were lost in wonder. He
 said to them, "Have you any
 food here?" And when they 42
 handed him a piece of broiled
 fish, he took and ate it in their 43
 presence. Then he said to them, 44
 "When I was still with you, this
 is what I told you, that what-
 ever is written about me in the
 law of Moses and the prophets
 and the psalms must be ful-
 filled." Then he opened their 45
 minds to understand the scrip-
 tures. "Thus," he said, "it is 46
 written that the Christ has to
 suffer and rise from the dead on
 the third day, and that repent- 47
 ance and the remission of sins
 must be preached in his name
 to all nations, beginning from
 Jerusalem. To this you must 48
 bear testimony. And I will 49
 send down on you what my
 Father has promised; wait in the
 city till you are endued with
 power from on high." He 50
 led them out as far as Bethany;
 then, lifting his hands, he
 blessed them, and as he blessed 51
 them he parted from them and
 was carried up to heaven. They 52
 worshipped him and returned
 with great joy to Jerusalem, 53
 where they spent all their time
 within the temple, blessing God.

THE GOSPEL ACCORDING TO

S. JOHN

1 The Logos existed in the very beginning,

the Logos was with God,
the Logos was divine.

2 He was with God in the very beginning:

3 through him all existence came into being,

no existence came into being apart from him.

4 In him life lay,
and this life was the Light for men:

5 amid the darkness the Light shone,

but the darkness did not master it.

6 A man appeared, sent by God,

7 whose name was John: he came for the purpose of witnessing, to bear testimony to the Light, so that all men might believe by

8 means of him. He was not the Light; it was to bear testimony

to the Light that he appeared.

9 The real light, which enlightens every man, was coming then into the world:

10 he entered the world—

the world which existed through him—

yet the world did not recognize him;

11 he came to what was his own, yet his own folk did not welcome him.

12 On those who have accepted him, however, he has conferred the right of being children of God, that is, on those who be-

13 lieve in his Name, who owe this birth of theirs to God, not to human blood, nor to any im-

14 pulse of the flesh or of man. So the Logos became flesh and tar-

ried among us; we have seen his

glory—glory such as an only son enjoys from his father—seen it to be full of grace and reality.

(John testified to him with the **15** cry, 'This was he of whom I said, my successor has taken preced-

ence of me, for he preceded me.') For we have all been re-

ceiving grace after grace from his fulness; while the Law was **16**

given through Moses, grace and reality are ours through Jesus

Christ. Nobody has ever seen **17**

God, but God has been unfolded by the divine One, the only

Son,* who lies upon the Father's breast.

Now here is John's testimony. **19**

When the Jews of Jerusalem despatched priests and Levites to ask him, "Who are you?" he **20**

frankly confessed—he did not deny it, he frankly confessed, "I

am not the Christ." They asked **21**

him, "Then what are you? Elijah?" He said, "I am not."

"Are you the Prophet?" "No," he answered. "Then who are **22**

you?" they said; "tell us, so that we can give some answer to those who sent us. What have

you to say for yourself?" He **23**

said, "I am

the voice of one who cries in the desert,

'level the way for the Lord'—

as the prophet Isaiah said." Now some Pharisees had been **24**

sent to him; so they asked him, **25**

saying, "Then why are you baptizing people, if you are neither the Christ nor Elijah nor the

* Although θεός ('the divine one') is probably more original than the variant reading υἱός, μονογενής (see ver. 14) requires some such periphrasis in order to bring out its full meaning here.

26 Prophet?" "I am baptizing with water," John replied, "but my successor is among you, One whom you do not recognize, 27 and I am not fit to untie the 28 string of his sandal." This took place at Bethany on the opposite side of the Jordan, where John was baptizing.

29 Next day he observed Jesus coming towards him and exclaimed, "Look, there is the lamb of God, who is to remove 30 the sin of the world! That is he of whom I said, 'The man who is to succeed me has taken precedence of me, for he preceded 31 me.' I myself did not recognize him; I only came to baptize with water, in order that he might be disclosed to Israel."

32 John bore this testimony also: "I saw the Spirit descend like a dove from heaven and rest on 33 him; I myself did not recognize him, but He who sent me to baptize with water told me, 'He on whom you see the Spirit descending and resting, that is he who baptizes with the holy 34 Spirit.' Now I did see it, and I do testify that he is the Son of God."

35 Next day again John was standing with two of his disciples; he gazed at Jesus as he walked about, and said, "Look, 36 there is the lamb of God!" The two disciples heard what he said 37 and went after Jesus. Now Jesus turned, and when he observed them coming after him, he asked them, "What do you want?" They replied, "Rabbi" (which may be translated, 38 'teacher'), "where are you staying?" He said to them, "Come and see." So they went and saw where he stayed, and stayed with him the rest of that day—it was then about four in the

afternoon. One of the two 40 men who heard what John said and went after Jesus was Andrew, the brother of Peter. In 41 the morning * he met his brother Simon and told him, "We have found the messiah" (which may be translated, 'Christ'). He took 42 him to Jesus; Jesus gazed at him and said, "You are Simon, the son of John? Your name is to be Cephas" (meaning 'Peter' or 'rock').

Next day Jesus determined to 43 leave for Galilee; there he met Philip and told him, "Follow me." Now Philip belonged to 44 Bethsaida, the same town as Andrew and Peter; he met 45 Nathanael and told him, "We have found him whom Moses wrote about in the Law, and also the prophets—it is Jesus, the son of Joseph, who comes from Nazaret." "Nazaret!" said Na- 46 thanael, "can anything good come out of Nazaret?" "Come and see," said Philip. Jesus saw 47 Nathanael approaching and said of him, "Here is a genuine Israelite! There is no guile in him." Nathanael said to him, 48 "How do you know me?" Jesus answered, "When you were under that fig tree, before ever Philip called you, I saw you." "Rabbi," said Nathanael, "you 49 are the Son of God, you are the king of Israel!" Jesus answered 50 him, "You believe because I told you I had seen you under that fig tree? You shall see more than that." He said to him, 51 "Truly, truly I tell you all,† you

* The Greek word (πρωί) has been misread in nearly all the MSS. for "first" (πρωτον); see the note in Mrs. A. S. Lewis's *Old Syriac Gospels* (1910), pp. xxviii-xxix.

† I insert the word 'all,' to make it clear that the word 'you' of ver. 51 is plural. The promise is more than a personal word to Nathanael. Omit [ἀπ' ἀρετῆ].

shall see heaven open wide and *God's angels ascending and descending upon the Son of man.*"

2 Two days later a wedding took place at Cana in Galilee; the mother of Jesus was present, and Jesus and his disciples had also been invited to the wedding. As the wine ran short, the mother of Jesus said to him, "They have no wine." "Woman," said Jesus, "what have you to do with me? My time has not come yet." His mother said to the servants, "Do whatever he tells you." Now six stone water-jars were standing there, for the Jewish rites of 'purification,' each holding about twenty gallons. Jesus said, "Fill up the jars with water." So they filled them to the brim. "Now draw some out," he said, "and take it to the manager of the feast." They did so; and when the manager of the feast tasted the water which had become wine, not knowing where it had come from (though the servants who had drawn it knew), he called the bridegroom and said to him, "Everybody serves the good wine first, and then the poorer wine after people have drunk freely; you have kept the good wine till now."

11 Jesus performed this, the first of his Signs, at Cana in Galilee, thereby displaying his glory; and his disciples believed in him. **12** After this he travelled down to Capharnahum, with his mother and brothers and his disciples; they stayed there for a few days.*

22 After this Jesus and his disciples went into the country of Judæa, where he spent some time with them baptizing.

John was also baptizing at **23** Ænon near Salim, as there was plenty of water there, and people came to him and were baptized (John had not yet been thrown **24** into prison). Now a dispute **25** arose between John's disciples and a Jew over the question of 'purification'; and they came and **26** told John, "Rabbi, the man who was with you on the opposite side of the Jordan, the man to whom you bore testimony—here he is, baptizing, and everybody goes to him!" John answered, **27** "No one can receive anything except as a gift from heaven. You can bear me out, that I **28** said, 'I am not the Christ'; what I said was, 'I have been sent in advance of him.' He who has **29** the bride is the bridegroom; the bridegroom's friend, who stands listening to him, is heartily glad at the sound of the bridegroom's voice. Such is my joy, and it is complete. He must wax, I must **30** wane."

Now the Jewish passover was **13** near, so Jesus went up to Jerusalem. There he found, seated **14** inside the temple, dealers in cattle, sheep and pigeons, also money-changers. Making a **15** scourge of cords, he drove them all, sheep and cattle together, out of the temple, scattered the coins of the brokers and upset their tables, and told the pigeon-dealers, "Away with these! My Father's house is not to be turned into a shop!" (His dis- **17** ciples recalled the scripture saying, *I am consumed with zeal for thy house.*) Then the Jews ac- **18** costed him with the words, "What sign of authority have you to show us, for acting in this way?" Jesus replied, "Destroy **19** this sanctuary and I will raise it up in three days." "This sanc- **20**

* Transposing iii. 22-30 to its true position between ii. 12 and ii. 13.

tuary took forty-six years to build," the Jews retorted, "and you are going to raise it up in
 21 three days!" He meant the sanctuary of his body, however,
 22 and when the disciples recalled what he had said, after he had been raised from the dead, they believed the scripture and the word of Jesus.

23 When he was in Jerusalem at the festival of the passover, many people believed in his name, as they witnessed the
 24 Signs which he performed. Jesus, however, would not trust * himself to them; he knew all men,
 25 and required no evidence from anyone about human nature; well did he know what was in human nature.

3 Now there was a Pharisee named Nicodemus, who belonged to the Jewish authorities;
 2 he came one night to Jesus and said, "Rabbi, we know you have come from God to teach us, for no one could perform these Signs of yours unless God were with
 3 him." Jesus replied, "Truly, truly I tell you, no one can see God's Realm unless he is born
 4 from above." Nicodemus said to him, "How can a man be born when he is old? Can he enter his mother's womb over again
 5 and be born?" Jesus replied, "Truly, truly I tell you, unless one is born of water and the Spirit, he cannot enter God's
 6 Realm. What is born of the flesh is flesh: what is born of
 7 the Spirit is spirit. Do not wonder at me telling you, 'You must
 8 all be born from above.' The wind blows where it wills; you can hear its sound, but you

never know where it has come from or where it goes: it is the same with everyone who is born of the Spirit." Nicodemus an- 9
 swered, "How can that be?" Jesus replied, "You do not un- 10
 derstand this?—you, a teacher in Israel! Truly, truly I tell you, 11
 we are speaking of what we do understand, we testify to what we have actually seen—and yet you refuse our testimony. If you 12
 will not believe, when I speak to you about things on earth, how will you believe if I speak to you about things in heaven? And yet the Son of man, de- 13
 scended from heaven, is the only one who has ever ascended into heaven. Indeed the Son of man 14
 must be lifted on high, even as Moses lifted up the serpent in the desert, that everyone who 15
 believes in him may have eternal life. For God loved the 16
 world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing. God did not send his Son into 17
 the world to pass sentence on it, but to save the world by him. He who believes in him is not 18
 sentenced; he who will not believe is sentenced already, for having refused to believe in the name of the only Son of God. And this is the sentence of con- 19
 demnation, that the Light has entered the world and yet men have preferred darkness to light. It is because their actions have been evil; for anyone whose 20
 practices are corrupt loathes the light and will not come out into it, in case his actions are exposed, whereas anyone whose life 21
 is true comes out into the light, to make it plain that his actions have been divinely prompted.

* The Vulgate is able to preserve the assonance of the word 'trust' here and 'believe' in ver. 23: "multi crediderunt in nomine eius. . . . Iesus non credebat semetipsum eis."

31 He who comes from above is far above all others; he who springs from earth belongs to earth and speaks of earth; he who comes from heaven is far
 32 above all others. He is testifying to what he has seen and heard, and yet no one accepts
 33 his testimony. Whoever does accept it, certifies to the truth
 34 of God. For he whom God has sent utters the words of God—God gives him the Spirit in no
 35 sparing measure; the Father loves the Son and has given him control over everything. He who believes in the Son has
 36 eternal life, but he who disobeys the Son shall not see life—God's anger broods over him."

4 Now when the Lord learned that the Pharisees had heard of Jesus gaining and baptizing
 2 more disciples than John (though Jesus himself did not baptize, it
 3 was his disciples), he left Judæa and went back to Galilee. He
 4 had to pass through Samaria, and in so doing he arrived at a
 5 Samaritan town called Sychar; it lay near the territory which
 6 Jacob had given to his son Joseph, and Jacob's spring was there. Jesus, exhausted by the
 7 journey, sat down at the spring, just as he was. It was about
 7 noon, and a Samaritan woman came to draw water. Jesus said
 8 to her, "Give me a drink" (his disciples had gone to the town
 9 to buy some food). The Samaritan woman said, "What? You *
 are a Jew, and you ask me for a drink—me, a Samaritan!"
 (Jews do not associate with

Samaritans.) Jesus answered, 10
 "If you knew what is the free gift of God and who is asking you for a drink, you would have asked him instead, and he would have given you 'living' water."
 "Sir," said the woman, "you 11
 have nothing to draw water with, and it is a deep well; where do you get your 'living' water? Are you a greater man than 12
 Jacob, our ancestor? He gave us this well, and he drank from it, with his sons and his cattle." Jesus answered, "Anyone who 13
 drinks this water will be thirsty again, but anyone who drinks 14
 the water that I shall give him will never thirst any more; the water that I shall give him will turn into a spring of water welling up to life eternal." "Ah, 15
 sir," said the woman, "give me this water, so that I need not thirst or come all this road to draw water." Jesus said to her, 16
 "Go and call your husband, then come back here." The woman 17
 replied, "I have no husband." Jesus said to her, "You were right in saying, 'I have no hus- 18
 band'; you have had five husbands, and he whom you have now espoused is not your husband. That was a true word." "Sir," said the woman, "I see 19
 you are a prophet. Now our ancestors worshipped on this mountain, whereas you Jews declare the proper place for worship is at Jerusalem." "Woman," said 21
 Jesus, "believe me, the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem. You are worshipping something 22
 you do not know; we are worshipping what we do know—for salvation comes from the Jews. But the time is coming, it has 23
 come already, when the real wor-

* The Greek word for 'you' (in the singular) occurs oftener in the Fourth gospel than in all the first three gospels put together. Dr. E. A. Abbott regards this as an indication of the evangelist's tendency 'to lay stress on personality, and to express personality in dialogue.'

shippers will worship the Father in Spirit and in reality; for these are the worshippers that the
 24 Father desires. God is Spirit, and his worshippers must worship him in Spirit and in reality.”
 25 The woman said to him, “Well, I know messiah (which means Christ) is coming. When he arrives, he will explain it all to us.” “I am messiah,” said
 26 Jesus, “I who am talking to you.”

27 At this point his disciples came up; they were surprised that he was talking to a woman, but none of them said, “What is it?” or, “Why are you talking
 28 to her?” Then the woman left her water-pot, and going off to the town told the people, “Come
 29 here, look at a man who has told me everything I ever did! Can he be the Christ?” They
 30 set out from the town on their way to him. Meantime the disciples pressed him, saying,
 31 “Rabbi, eat something.” But he said to them, “I have food, of which you know nothing.”
 32 So the disciples asked each other, “Can anyone have brought him
 33 something to eat?” Jesus said, “My food is to do the will of him who sent me, and to accom-
 34 plish his work. You have a saying, have you not, ‘Four months yet, then harvest’? Look round,
 35 I tell you; see, the fields are white for harvesting! The
 36 reaper is already getting his wages and harvesting for life eternal, so that the sower shares
 37 the reaper’s joy. That proverb, ‘One sows and another reaps,’
 38 holds true here: I sent you to reap a crop for which you did not toil; other men have toiled,
 39 and you reap the profit of their toil.” Many Samaritans be-
 longing to that town believed in

him on account of the woman’s testimony, “He told me every-
 thing I ever did.” So when the 40 Samaritans arrived, they pressed him to stay with them; he did stay there two days, and far 41 more of them believed on account of what he said himself. As they told the woman, “We 42 no longer believe on account of what you said; we have heard for ourselves, we know that he is really the Saviour of the world.”

When the two days were over, 43 he left for Galilee (for Jesus him- 44 self testified that a prophet enjoys no honour in his own country); on reaching Galilee, he was 45 welcomed by the Galileans, who had seen all he did at the festival in Jerusalem—for they too had gone to the festival.

Once more he came to Cana 46 in Galilee, where he had turned the water into wine. There was a royal official, whose son was lying ill at Capharnahum; when 47 he heard that Jesus had arrived in Galilee from Judæa, he went to him and begged him to come down and cure his son, who was at the point of death. Jesus said 48 to him, “Unless you see signs and wonders, you never will believe.” The official said, “Come 49 down, sir, before my boy is dead.” Jesus told him, “Go 50 yourself, your son is alive.” The man believed what Jesus told him, and started on his journey. And on the road his servants 51 met him with the news that his boy was alive. So he asked 52 them at what hour he had begun to improve; they told him, “Yesterday at one o’clock the fever left him.” Then the father 53 realized that it had left him at the very time when Jesus had

said to him, "Your son is alive"; and he became a believer with all his household. This was the second Sign which Jesus performed again after leaving Judæa for Galilee.

5 After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem there is a bath beside the sheep-pool, which is called in Hebrew Bethzatha; it has five porticoes, where a crowd of invalids used to lie, the blind, the lame, and folk with shrivelled limbs [waiting for the water to bubble. For an angel used to descend from time to time into the bath, and disturb the water; whereupon the first person who stepped in after the water was disturbed was restored to health, no matter what disease he had been afflicted with].* Now one man was there, who had been ill for thirty-eight years. Jesus saw him lying, and knowing he had been ill for a long while he said to him, "Do you want your health restored?" The invalid replied, "Sir, I have nobody to put me into the bath, when the water is disturbed; and while I am getting down myself, someone else gets in before me." Jesus said to him, "Get up, lift your mat, and walk." And instantly the man got well, lifted his mat, and started to walk.

Now it was the sabbath on that day. So the Jews said to the man who had been cured, "This is the sabbath, you have no right to be carrying your mat." He replied, "But the man who healed me, he told me, 'Lift your mat and walk.'" They questioned him, "Who was it

that told you, 'Lift it and walk'?" Now the man who had been healed did not know who it was, for (owing to the crowd on the spot) Jesus had slipped away. Later on Jesus met him in the temple, and said to him, "See, you are well and strong; commit no more sins, lest something worse befalls you." Off went the man and told the Jews it was Jesus who had healed him. And this was why the Jews persecuted Jesus, because he did such deeds on the sabbath. The reply of Jesus was, "As my Father has continued working to this hour, so I work too." But this only made the Jews more eager to kill him, because he not merely broke the sabbath but actually spoke of God as his own Father, thereby making himself equal to God.

So Jesus made this answer to them: "Truly, truly I tell you, the Son can do nothing of his own accord, nothing but what he sees the Father doing; for whatever he does, the Son also does the same. The Father loves the Son and shows him all that he is doing himself. He will show him still greater deeds than these, to make you wonder; for as the Father raises the dead and makes them live, so the Son makes anyone live whom he chooses. Indeed the Father passes judgment on no one; he has committed the judgment which determines life or death entirely to the Son, that all men may honour the Son as they honour the Father. (He who does not honour the Son does not honour the Father who sent him.) Truly, truly I tell you, he who listens to my word and believes him who sent me, has eternal life; he will incur no

* The words in brackets, omitted by von Soden, represent a passage which is absent from many important versions and manuscripts.

sentence of judgment, he has already passed from death across to life. Truly, truly I tell you, the time is coming, it has come already, when the dead will listen to the voice of the Son of God, and those who listen will live; for as the Father has life in himself, so too he has granted the Son to have life in himself, and also granted him authority to act as judge, since he is Son of man. Do not wonder at this; for there is a time coming when all who are in the tombs will listen to his voice and come out, the doers of good to be raised to life, ill-doers to be raised for the sentence of judgment.

I can do nothing of my own accord; I pass judgment on men as I am taught by God, and my judgment is just, because my aim is not my own will but the will of him who sent me. If I testify to myself, then my evidence is not valid; I have Another to bear testimony to me, and I know the evidence he bears for me is valid. You sent to John, and he bore testimony to the truth (though I accept no testimony from man—I only speak of this testimony, that you may be saved); he was a burning and a shining lamp, and you chose to rejoice for a while in his light. But I possess a testimony greater than that of John, for the deeds which the Father has granted me to accomplish, the very deeds on which I am engaged, are my testimony that the Father has sent me. The Father who sent me has also borne testimony to me himself; but his voice you have never heard, his form you have never seen, his word you have not kept with you, because you do not believe

him whom he sent. You search the scriptures, imagining you possess eternal life in their pages—and they do testify to me—but you refuse to come to me for life. I accept no credit from men, but I know there is no love for God in you; here am I, come in the name of my Father, and you will not accept me: let someone else come in his own name, and you will accept him! How can you believe, you who accept credit from one another instead of aiming at the credit which comes from the only God? Never imagine that I am going to accuse you to the Father; Moses is your accuser, Moses who is your hope! For if you believed Moses you would believe me, since it was of me that he wrote. But if you do not believe what he wrote, how will you ever believe what I say?"

The Jews were amazed, saying, "How can this uneducated fellow manage to read?" Jesus told them in reply, "My teaching is not my own but his who sent me; anyone who chooses to do his will, shall understand whether my teaching comes from God or whether I am talking on my own authority. He who talks on his own authority aims at his own credit, but he who aims at the credit of the person who sent him, he is sincere, and there is no dishonesty in him. Did not Moses give you the Law?—and yet none of you honestly obeys the Law. Else, why do you want to kill me?" "You are mad!" the crowd replied. "Who wants to kill you?" Jesus answered them, "I have only performed one deed, and yet you are all amazed at it. Moses gave you the rite of circumcision (not that it came from

Moses, it came from your ancestors), and you will circumcise
 23 a man upon the sabbath. Well, if a man gets circumcised upon the sabbath, to avoid breaking the Law of Moses, are you enraged at me for curing, not cutting, the entire body of a man
 24 upon the sabbath? Give over judging by appearances; be just.*

6 After this Jesus went off to the opposite side of the sea of Galilee (the lake of Tiberias),
 2 followed by a large crowd on account of the Signs which they had seen him perform on sick
 3 folk. Now Jesus went up the hill and sat down there with
 4 his disciples. (The passover, the Jewish festival, was at hand.)
 5 On looking up and seeing a large crowd approach, he said to Philip, "Where are we to buy bread for all these people to
 6 eat?" (He said this to test Philip, for he knew what he was
 7 going to do himself.) Philip answered, "Seven pounds' worth of bread would not be enough for them, for everybody to get
 8 even a morsel." One of his disciples, Andrew the brother of
 9 Simon Peter, said to him, "There is a servant here, with five barley-cakes and a couple of fish; but what is that among so
 10 many?" Jesus said, "Get the people to lie down." Now there was plenty of grass at the spot, so the men lay down, numbering about five thousand.
 11 Then Jesus took the loaves, gave thanks to God, and distributed them to those who were reclining; so too with the fish, as
 12 much as they wanted. And when they were satisfied, he said to the disciples, "Gather up

the pieces left over, so that nothing may be wasted." They 13 gathered them up, and filled twelve baskets with pieces of the five loaves left over from the meal. Now when the people 14 saw the Sign he had performed, they said, "This really is the Prophet who is to come into the world!" Whereupon Jesus per- 15 ceived they meant to come and seize him to make a king of him; so he withdrew by himself to the hill again.

When evening came, his dis- 16 ciples went down to the sea, and 17 embarking in a boat they started across the sea for Capharnahum. By this time it was dark, Jesus had not reached them yet, and 18 the sea was getting up under a strong wind. After rowing about 19 three or four miles they saw Jesus walking on the sea and nearing the boat. They were 20 terrified, but he said to them, "It is I, have no fear"; so they 21 agreed to take him on board, and the boat instantly reached the land they were making for.

Next day the crowd which had 22 been left standing on the other side of the sea bethought them that only one boat had been there, and that Jesus had not gone aboard with his disciples, who had left by themselves. So, 23 as some boats from Tiberias had put in near the spot where they had eaten bread after the Lord's thanksgiving, and as the crowd 24 saw that neither Jesus nor his disciples were there, they embarked in the boats themselves and made for Capharnahum in search of Jesus. When they 25 found him on the other side of the sea, they said, "Rabbi, when did you get here?" Jesus an- 26 swered them, "Truly, truly I tell

* Restoring vii. 15-24 to this, its original position in the gospel.

you, it is not because you saw
 Signs that you are in quest of
 me, but because you ate these
 27 loaves and had your fill. Work
 for no perishing food, but for
 that lasting food which means
 eternal life; the Son of man will
 give you that, for the Father,
 28 God, has certified him." Then
 they asked him, "What must we
 do to perform the works of
 29 God?" Jesus replied to them,
 "This is the work of God, to
 believe in him whom God has
 30 sent." "Well then," they said,
 "what is the Sign you perform,
 that we may see it and believe
 you? What work have you to
 31 show? Our ancestors ate manna
 in the desert: as it is written,
He gave them bread from heaven
 32 *to eat.*" Then said Jesus, "What
 Moses gave you was not the
 bread from heaven; it is my
 Father who gives you the real
 33 bread from heaven—for the
 bread of God is what comes
 down from heaven and gives life
 34 to the world." "Ah, sir," they
 said to him, "give us that bread
 35 always." Jesus said, "I am the
 bread of life; he who comes to
 me will never be hungry, and he
 who believes in me will never
 36 again be thirsty. But, as I told
 you, though you have seen me,
 37 you do not believe. All those
 will come to me who are the
 Father's gift to me, and never
 38 will I reject one of them; for I
 have come down from heaven
 not to carry out my own will
 but the will of him who sent
 39 me, and the will of him who sent
 me is that I lose none of those
 who are his gift to me, but that
 I raise them all up on the last
 40 day. It is the will of my Father
 that everyone who sees the Son
 and believes in him should
 possess eternal life, and that I

should raise him up on the last
 day."

Now the Jews murmured at 41
 him for saying, "I am the bread
 which has come down from
 heaven." They said, "Is this 42
 not Jesus the son of Joseph? We
 know his father and mother.
 How can he claim now, 'I have
 come down from heaven'?"
 Jesus replied to them, "Stop 43
 murmuring to yourselves. No 44
 one is able to come to me unless
 he is drawn by the Father who
 sent me (and I will raise him up
 on the last day). In the proph- 45
 ets it is written, *and they will be*
all instructed by God; everyone
 who has listened to the Father
 and learned from him, comes to
 me. Not that anyone has seen 46
 the Father—he only, who is from
 God, he has seen the Father.
 Truly, truly I tell you, the be- 47
 liever has eternal life. I am the 48
 bread of life. Your ancestors 49
 ate manna in the desert, but they
 died; the bread that comes 50
 down from heaven is such that
 one eats of it and never dies.
 I am the living bread which has 51
 come down from heaven; if any-
 one eats of this bread, he will
 live for ever; and more, the
 bread that I will give is my
 flesh, given for the life of the
 world."

The Jews then wrangled with 52
 one another, saying, "How can
 he give us his flesh to eat?" So 53
 Jesus said to them, "Truly, truly
 I tell you, unless you eat the
 flesh of the Son of man and
 drink his blood, you have no life
 within you. He who feeds on 54
 my flesh and drinks my blood
 possesses eternal life (and I will
 raise him up on the last day),
 for my flesh is real food and my 55
 blood is real drink. He who 56
 feeds on my flesh and drinks my

blood remains within me, as I
 57 remain within him. Even as
 the living Father sent me and
 I live by the Father, so he who
 feeds on me will also live by me.
 58 Such is the bread which has
 come down from heaven: your
 ancestors ate their bread and
 died, but he who feeds on this
 bread will live for ever."

59 This he said as he taught in
 the synagogue at Capharnahum.
 60 Many of his disciples, on hear-
 ing it, said, "This is hard to take
 in! Who can listen to talk like
 61 this?" Jesus, inwardly conscious
 that his disciples were murmur-
 ing at it, said to them, "So this
 62 upsets you? Then what if you
 were to see the Son of man as-
 cending to where he formerly
 63 existed? What gives life is the
 Spirit: flesh is of no avail at all.
 The words I have uttered to you
 64 are spirit and life. And yet
 there are some of you who do
 not believe" (for Jesus knew
 from the very first who the un-
 believing were, and who was to
 65 betray him; that was why* he
 said, 'I tell you that no one is
 able to come to me unless he is
 allowed by the Father').

66 After that, many of his dis-
 ciples drew back and would not
 associate with him any longer.
 67 So Jesus said to the twelve,
 "You do not want to go, too?"
 68 Simon Peter answered him,
 "Lord, who are we to go to?
 The words you have are words
 69 of eternal life, and we believe,
 we are certain, that you are the
 70 holy One of God." Jesus an-
 swered them, "Did I not choose
 you, the twelve? And yet one
 71 of you is a devil!" (He meant

Judas the son of Simon Iscariot;
 for Judas was to betray him—
 and he was one of the twelve.)

After this Jesus moved 7
 about in Galilee; he would
 not move in Judæa, because the
 Jews were trying to kill him.

As the Jewish festival of 2
 booths was near, his brothers 3
 said to him, "Leave this and go
 across into Judæa, to let your
 disciples witness what you can
 do; for nobody who aims at pub- 4
 lic recognition ever keeps his
 actions secret. Since you can
 do these deeds, display yourself
 to the world" (for even his 5
 brothers did not believe in him).
 Jesus said to them, "My time 6
 has not come yet, but your time
 is always at hand; the world 7
 cannot hate you, but it hates
 me because I testify that its
 deeds are evil. Go up to the 8
 festival yourselves; I am not go-
 ing up to this festival, for my
 time has not arrived yet." So 9
 saying, he stayed on in Galilee.

After his brothers had gone up 10
 to the festival, he went up too,
 not publicly but as it were pri-
 vately. At the festival the Jews 11
 were in quest of him, saying,
 "Where is he?" And the crowd 12
 disputed about him hotly; some
 said, "He is a good man," but
 others said, "No, he is mislead-
 ing the people." For fear of the 13
 Jews, however, nobody spoke of
 him in public.

When the festival was half 14
 over, Jesus went up to the
 temple and began to teach.*
 Then said some of the Jeru- 25
 salemites, "Is this not the man
 they want to kill? Yet here he 26
 is, opening his lips in public, and
 they say nothing to him! Can
 the authorities have really dis-
 covered that he is the Christ?

* Reading διὰ τοῦτο ἔλεγεν, with *e* (so Blass and Merx), instead of ἔλεγεν διὰ τοῦτο.

* See note, p. 121.

27 No; we know where this man comes from; but when the Christ does come, no one will know
 28 where he comes from." So Jesus cried aloud, as he was teaching in the temple, "You know me? you know where I come from? But I have not come on my own initiative; I am sent, and sent by Him who is real. You do not know Him,
 29 but I know Him, because I have come from Him and He sent me." They tried to arrest him; but no one laid hands on him, because his time had not
 31 come yet. Indeed many of the people believed in him, saying, "When the Christ does come, will he perform more Signs than
 32 this man?" As the Pharisees heard the people discussing Jesus in this way, the high priests and the Pharisees despatched attendants to arrest him. Then said Jesus, "I will be with you a little longer, then I
 34 go to Him who sent me; you will search for me but you will not find me, and where I go,
 35 you cannot come." (The Jews said to themselves, "Where is he going, that we will not find him? Is he off to the Dispersion among the Greeks, to teach the
 36 Greeks? What does he mean by saying, 'You will search for me but you will not find me, and where I go, you cannot come?'")

37 Now on the last day, the great day, of the festival, Jesus stood and cried aloud. "If anyone is athirst, let him come to me and
 38 drink; he who believes in me—out of his body, as scripture says, streams of living water
 39 will flow" (he meant by this the Spirit which those who believed in him were to receive:—as yet there was no Spirit, because

Jesus had not been glorified yet). On hearing this some of the people said, "This really is the Prophet"; others said, "He is the Christ"; but others said,
 "No, surely the Christ does not come from Galilee? Does not
 scripture say it is from the off-spring of David, from David's village of Bethlehem, that the Christ is to come?" So the people were divided over him; some
 wanted to arrest him, but no one laid hands on him.

Then the attendants went back to the high priests and Pharisees, who asked them, "Why have you not brought him with you?" The attendants replied, "No man ever spoke as he does." The Pharisees retorted, "Are you misled as well? Have any of the authorities or of the Pharisees believed in him? As for this mob, with its ignorance of the Law—it is accursed!" Nicodemus, one of their number (the same who had come to him before), said to them, "But surely our Law does not condemn the accused before hearing what he has to say and ascertaining his offence?" They answered him, "And are you from Galilee, too? Search and you will see that no prophet ever springs from Galilee."

[So every one of them went home, but Jesus went to the Hill of Olives. Early in the morning he returned to the temple, the people all came to him, and he sat down and taught them. The scribes and Pharisees brought a woman who had been caught in the act of committing adultery, and making her stand forward they said to him, "Teacher, this woman was caught in the very act of committing adultery. Now

Moses has commanded us in the Law to stone such creatures; but
 6 what do you say?" (They said this to test him, in order to get a charge against him.) Jesus stooped down, and began to write with his finger on the
 7 ground; but, as they persisted with their question, he raised himself and said to them, "Let the innocent among you throw
 8 the first stone at her"; then he stooped down again and wrote
 9 on the ground. And on hearing what he said, they went away one by one, beginning with the older men, till Jesus was left alone with the woman standing
 10 before him. Looking up, Jesus said to her, "Woman, where are they? Has no one condemned
 11 you?" She said, "No one, sir." Jesus said, "Neither do I; be
 - off, and never sin again."*]

12 Then Jesus again addressed them, saying, "I am the light of the world: he who follows me will never walk in darkness, he will enjoy the light of life."
 13 So the Pharisees said to him, "You are testifying to yourself; your evidence is not valid."
 14 Jesus replied to them, "Though I do testify to myself, my evidence is valid, because I know where I have come from and where I am going to—whereas you do not know where I have come from or where I am going
 15 to. You judge by the outside.
 16 I judge no one; and though I do judge, my judgment is true, because I am not by myself—there is myself and the Father who
 17 sent me. Why, it is written in your own Law that the evidence
 18 of two persons is valid: I testify to myself, and the Father who

sent me also testifies to me."
 "Where is your Father?" they
 said. Jesus replied, "You know neither me nor my Father; if you had known me you would have known my Father also." These
 words he spoke in the treasury, as he was teaching in the temple, but no one arrested him, because his time had not come yet.

Then he said to them again, "I
 go away, and you will search for me, but you will die in your sin; where I go, you cannot come."
 So the Jews said, "Will he kill
 himself? Is that why he says, 'Where I go, you cannot come?'"
 He said to them, "You are from
 the world below, I am from the world above: you belong to this world, I do not belong to this world. So I told you, you would
 die in your sins; for unless you believe who I am, you will die in your sins." They said, "Who are
 you?" Jesus replied, "Why should I talk to you at all? I
 have a great deal to say about you and many a judgment to pass upon you; but he who sent me is true, and so I tell the world what I have learned from him."

They did not understand that
 he was speaking to them about the Father; so Jesus said, "When
 you have lifted up the Son of man, you will know then who I am, and that I do nothing of my own accord, but speak as the Father has taught me. He who
 sent me is at my side; he has not left me alone; for I always do what pleases him." As he said
 this, a number believed in him.

So Jesus addressed the Jews
 who had believed him, saying, "If you abide by what I say, you are really disciples of mine: you
 will understand the truth, and the truth will set you free."
 "We are Abraham's offspring,"

* It is uncertain to which, if any, of the canonical gospels this fragment of primitive tradition originally belonged.

they retorted, "we have never been slaves to anybody. What do you mean by saying, 'You will be free?'" Jesus replied, "Truly, truly I tell you, everyone who commits sin is a slave.*

Now the slave does not remain in the household for all time; the son of the house does. So, if the Son sets you free, you will be really free. I know you are Abraham's offspring! Yet you want to kill me, since my word makes no headway among you!

I speak of what I have seen with my Father, and you act as you have learned from your father."

They answered him, "Abraham is our father." "If you are Abraham's children," said Jesus, "then do as Abraham did: but now you want to kill me—to kill a man who has told you the truth, the truth I have learned from God. Abraham did not do that. You do the deeds of your father." They said to him, "We are no bastards; we have one father, even God." Said Jesus, "If God were your father, you would love me, for I came here from God; I did not come of my own accord, I was sent by him.

Why do you not understand my speech? Because you are unable to listen to what I am saying; you belong to your father the devil, and you want to do what your father desires; he was a slayer of men from the very beginning, and he has no place in the truth because there is no truth in him: when he tells a lie, he is expressing his own nature, for he is a liar and the father of lies. It is because I tell the truth, that you do not believe me. Which of you can

convict me of sin? If I tell the truth, why do you not believe me? He who belongs to God, listens to the words of God; you do not listen to them, because you do not belong to God."

The Jews retorted, "Are we not right in saying you are a Samaritan, you are mad?" Jesus replied, "I am not mad: I honour my Father and you dishonour me. However, I do not aim at my own credit; there is One who cares for my credit, and he is judge. Truly, truly I tell you, if anyone holds to what I say, he will never see death." The Jews said to him, "Now we are sure you are mad. Abraham is dead, and so are all the prophets; and you declare, 'If anyone holds to what I say, he will never taste death'! Are you greater than our father Abraham? He is dead, and the prophets are dead. Who do you claim to be?" Jesus replied, "Were I to glorify myself, my glory would be nothing; it is my Father who glorifies me; you say, 'He is our God,' but you do not understand him. I know him. Were I to say, 'I do not know him,' I would be a liar like yourselves; but I do know him and I hold to his word. Your father Abraham exulted that he was to see my Day: he did see it and he rejoiced." Then said the Jews to him, "You are not fifty years old, and Abraham has seen you?"* "Truly, truly I tell you," said Jesus, "I have existed before Abraham was born." At this they picked up

* Omitting τῆς ἀμαρτίας, a gloss which disturbs the passage.

* Reading ἐώραξέν σε with \aleph and the Sinaitic Syriac, etc.—"leçon plus naturelle peut-être que la leçon commune, mais qui a pu choquer, parce qu'elle semble mettre Abraham au-dessus du Christ" (Loisy).

stones to throw at him, but Jesus concealed himself and made his way out of the temple.

9 As he passed along he saw a man who had been blind from his birth; and his disciples asked him, "Rabbi, for whose sin—for his own or for his parents'—was he born blind?" Jesus replied, "Neither for his own sin nor for his parents'—it was to let the work of God be illustrated in him. While daylight lasts, we must be busy with the work of him who sent me: night comes, when no one can do any work. When I am in the world, I am light for the world." With these words he spat on the ground and made clay with the saliva, which he smeared on the man's eyes, saying, "Go and wash them in the pool of Siloam" (Siloam meaning 'sent'). So off he went and washed them, and went home seeing. Whereupon the neighbours and those to whom he had been a familiar sight as a beggar, said, "Is this not the man who used to sit and beg?" Some said, "It is"; others said, "No, but it is like him." He said, "I am the man." So they asked him, "How were your eyes opened?" He replied, "The man they call Jesus made some clay and smeared my eyes with it and told me, 'Go and wash them in Siloam'; so I went and washed them, and I got my sight." "Where is he?" they asked; he answered, "I do not know." They brought him before the Pharisees, this man who had once been blind. As it was on the sabbath day that Jesus had made clay and opened his eyes, the Pharisees asked him again how he had regained his sight, and he told them, "He smeared

some clay on my eyes, and I washed them, and now I can see." Then said some of the Pharisees, "This man is not from God, for he does not keep the sabbath"; others said, "How can a sinner perform such Signs?" They were divided on this. So they asked the blind man once more, "What have you to say about him, you whose eyes he has opened?" The man replied, "I say he is a prophet."

The Jews would not believe he had been born blind and had regained his sight, till they summoned the parents of the man who had regained his sight, asking them, "Is this your son, the son you declare was born blind? How is it that he can see now?" His parents answered, "This is our son, and he was born blind; we know that. But how he can see to-day, we do not know, nor do we know who opened his eyes. Ask himself; he is of age, he can speak for himself." (His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed him to be Christ should be excommunicated. That was why the man's parents said, "He is of age, ask himself.") So the man born blind was summoned a second time, and told, "Now give God the praise; this man, we know quite well, is only a sinner." To which he replied, "I do not know if he is a sinner; one thing I do know, that once I was blind and now I can see." "What did he do to you?" they repeated; "How did he open your eyes?" He retorted, "I have told you that already, and you would not listen to me. Why do you want to hear it over

again? Do you want to be dis-
 28 ciples of his?" Then they
 stormed at him: "You are his
 disciple, we are disciples of
 29 Moses! We know God spoke to
 Moses, but we do not know
 where this fellow comes from."
 30 The man replied to them, "Well,
 this is amazing! You do not
 know where he comes from, and
 yet he has opened my eyes!
 31 God, we know, does not listen
 to sinners; he listens to anyone
 who is devout and who obeys
 32 his will. It is unheard of, since
 the world began, that anyone
 should open a blind man's eyes.
 33 If this man were not from God,
 34 he could do nothing." They re-
 tortured, "And so you would teach
 us—you, born in utter de-
 pravity!" Then they expelled
 35 him. Jesus heard that they
 had expelled him, and on meet-
 ing him he said, "You believe in
 36 the Son of man?" * "Who is
 that, sir?" said the man, "tell
 me, that I may believe in him."
 37 "You have seen him," Jesus said,
 38 "he is talking to you." He
 said, "I do believe, Lord"—and
 39 he worshipped him. Then said
 Jesus, "It is for judgment that
 I have come into this world, to
 make the sightless see, to make
 40 the seeing blind." On hearing
 this, the Pharisees who were be-
 side him asked, "And are we
 41 blind?" Jesus replied, "If you
 were blind, you would not be
 guilty; but, as it is, you claim to
 have sight—and so your sin re-
 mains." †

19 The Jews were again divided
 20 over these words. A number of
 them said, "He is mad. Why
 21 listen to him?" Others said,

"These are not a madman's
 words. Can a madman open the
 eyes of the blind?"

Then came the festival of 22
 Dedication at Jerusalem; it was
 winter, and Jesus used to walk 23
 inside the temple, in the portico
 of Solomon. So the Jews 24
 gathered round him and asked,
 "How long are you going to
 keep us in suspense? If you are
 the Christ, tell us plainly." Jesus
 replied, "I have told you, 25
 but you do not believe; the deeds
 I do in the name of my Father
 testify to me, but you do not 26
 believe, because you do not be-
 long to my sheep. My sheep 27
 listen to my voice, and I know
 them and they follow me; and I 28
 give them eternal life; they shall
 never perish, and no one will
 snatch them out of my hand.
 My Father who * gave me them 29
 is stronger than all, and no one
 can snatch anything out of my
 Father's hand.

Truly, truly I tell you, **10**
 he who does not enter the
 sheepfold by the gate but climbs
 up somewhere else, he is a thief
 and a robber; he who enters by 2
 the gate is the shepherd of the
 sheep. The gatekeeper opens 3
 the gate for him, and the sheep
 listen to his voice; he calls his
 sheep by name and leads them
 out. When he has brought all 4
 his sheep outside, he goes in
 front of them, and the sheep
 follow him because they know
 his voice; they will not follow 5
 a stranger, they will run from
 him, because they know not the
 voice of strangers." Jesus 6
 told them this allegory, but they
 did not understand what he was
 saying to them; so he said to 7
 them again, "Truly, truly I tell

* Reading ἀνθρώπου instead of θεοῦ.

† Transposing x. 19-29, for the sake of
 sequence, to the close of ch. ix.

* Reading δς . . . μείζων.

you, I am the shepherd * of the
 8 sheep; all who ever came before
 me have been thieves and rob-
 bers—but the sheep would
 9 not listen to them. (I am the
 Gate; whoever enters by me will
 be saved, he will go in and out
 10 and find pasture.) The thief
 only comes to steal, to slay, and
 to destroy: I have come that
 they may have life and have it
 11 to the full. I am the good
 shepherd; a good shepherd lays
 down his own life for the sheep.
 12 The hired man, who is not the
 shepherd and does not own the
 sheep, deserts them when he sees
 the wolf coming; he runs away,
 leaving the wolf to tear and
 13 scatter them, just because he is
 a hired man, who has no interest
 14 in the sheep. I am the good
 shepherd, I know my sheep and
 15 my sheep know me (just as the
 Father knows me and I know
 the Father), and I lay down my
 16 life for the sheep. I have other
 sheep, too, which do not belong
 to this fold; I must bring them
 also, and they will listen to my
 voice; so it will be one flock, one
 17 shepherd. This is why my
 Father loves me, because I lay
 down my life to take it up again.
 18 No one takes it from me, I lay
 it down of my own accord: I
 have power to lay it down and
 also power to take it up again;
 I have my Father's orders for
 30 this. I and my Father are
 one—.”

31 The Jews again caught up
 32 stones to stone him. Jesus re-
 plied, “I have let you see many
 a good deed of the Father; for
 which of them do you mean to
 33 stone me?” The Jews retorted,
 “We mean to stone you, not for

* *ὁ ποιμήν* must be read here instead
 of *ἡ θύρα*, for the sake of the sense, al-
 though it seems to have been preserved
 by the Sahidic version alone.

a good deed, but for blasphemy,
 because you, a mere man, make
 yourself God.” Jesus answered, 34
 “Is it not written in your Law,
 ‘I said, you are gods’? If the 35
 Law said that they were gods,
 to whom the word of God came
 —and scripture cannot be
 broken—do you mean to tell 36
 me, whom the Father conse-
 crated and sent into the world,
 ‘You are blaspheming,’ because
 I said, ‘I am God’s Son’? If I 37
 am not doing the deeds of my
 Father, do not believe me; but 38
 if I am, then believe the deeds,
 though you will not believe me
 —that you may learn and under-
 stand that the Father is in me
 and I am in the Father.”

Once more they tried to arrest 39
 him, but he escaped them and 40
 went across the Jordan, back to
 the spot where John had bap-
 tized at first. There he stayed;
 and many came to him, saying, 41
 “John did not perform any
 Sign, but all he ever said about
 this man was true.” And many 42
 believed in him there.

Now there was a man ill, **11**
 Lazarus of Bethany—the
 village of Mary and her sister
 Martha. (The Mary whose 2
 brother Lazarus was ill was the
 Mary who anointed the Lord
 with perfume and wiped his
 feet with her hair.) Jesus loved 5
 Martha and her sister and
 Lazarus;* so the sisters sent to 3
 him, saying, “Lord, he whom
 you love is ill.” When Jesus 4
 heard it, he said, “This illness is
 not to end in death; the end of it
 is the glory of God, that the Son
 of God may be glorified there-
 by.” So, when he heard of the 6
 illness, he stayed where he was
 for two days; then, after that, 7

* I restore ver. 5 to its original posi-
 tion between vers. 2 and 3.

he said to the disciples, "Let us
8 go back to Judæa." "Rabbi,"
said the disciples, "the Jews
were trying to stone you only
the other day; are you going
9 back there?" Jesus replied,
"Are there not twelve hours in
the day?"

If one walks during the day
he does not stumble,
for he sees the light of this
world:

10 but if one walks during the
night he does stumble,
for he lacks light."

11 This he said, then added, "Our
friend Lazarus has fallen asleep;
I am going to waken him."

12 "Lord," said the disciples, "if
he has fallen asleep, he will get
13 better." Jesus, however, had
been speaking of his death; but

as they imagined he meant natu-
14 ral sleep, he then told them
15 plainly, "Lazarus is dead; and
for your sakes I am glad I was
not there, that you may believe.

Come now, let us go to him."
16 Whereupon Thomas (called 'the
Twin') said to his fellow-dis-
ciples, "Let us go too, let us die
along with him!"

17 Now when Jesus arrived, he
found that Lazarus had been
20 buried for four days.* Then
Martha, hearing of the arrival
of Jesus, went out to meet him,
21 while Mary sat at home. Said
Martha to Jesus, "Had you been
here, Lord, my brother would
22 not have died. But now—well,
I know that, whatever you ask
God for, he will grant you."

23 Jesus said to her, "Your brother
24 will rise again." "I know," said
Martha, "he will rise at the
resurrection, on the last day."

Jesus said to her, "I am myself 25
resurrection and life:

he who believes in me will live,
even if he dies,

and no one who lives and be- 26
lieves in me will ever die.

You believe that?" "Yes, Lord," 27

she said, "I do believe you are
the Christ, the Son of God, who
was to come into the world"—

and with these words she went 28
off to call her sister Mary, tell-
ing her secretly, "The Teacher
is here, and he is calling for
you."

On hearing this, Mary 29
rose hurriedly and went to him.

(Jesus had not entered the vil- 30
lage yet, he was still at the spot
where Martha had met him.)

Now as Bethany is not far from 18
Jerusalem, only about two miles
away, a number of Jews had 19
gone to condole with Martha
and Mary about their brother;

so, when the Jews who were con- 31
doling with her inside the house
noticed her rise hurriedly and go
out, they followed her, as they
imagined she was going to wail
at the tomb. But when Mary 32
came to where Jesus was and
saw him, she dropped at his feet,
crying, "Had you been here,
Lord, my brother would not
have died." Now when Jesus 33
saw her wailing and saw the
Jews who accompanied her wail-
ing, he chafed in spirit and was
disquieted. "Where have you 34
laid him?" he asked. They
answered, "Come and see,
sir." Jesus burst into tears. 35
Whereupon the Jews said, "See 36
how he loved him!"—though 37
some of them asked, "Could he
not have prevented him from
dying, when he could open a
blind man's eyes?" This made 38
Jesus chafe afresh, so he went
to the tomb; it was a cave with
a boulder to close it. Jesus said, 39

* Another case of displacement; vers.
18 and 19 seem originally to have lain
between vers. 30 and 31.

“Remove the boulder.” “Lord,” said Martha, the dead man’s sister, “he will be stinking by this time; he has been dead four
 40 days.” “Did I not tell you,” said Jesus, “if you will only believe, you shall see the glory of
 41 God?” Then they removed the boulder, and Jesus, lifting his eyes to heaven, said, “Father, I thank thee for listening to me.
 42 (I knew thou wouldst always listen to me, but I spoke on account of the crowd around, that they might believe thou hast
 43 sent me.)” So saying, he exclaimed with a loud cry, “Lazarus, come out!” Out came the
 44 dead man, his feet and hands swathed in bandages, and his face tied up with a towel. Jesus said, “Untie him, and let him go.”

45 Now a number of the Jews who had come to visit Mary and who witnessed what he had
 46 done, believed in him. But some of them went off to the Pharisees and told them what Jesus
 47 had done; whereupon the high priests and the Pharisees called a meeting of the Sanhedrin. “Whatever is to be done?” they
 48 said. “The fellow is performing many a Sign. If we let him alone, like this, everybody will believe in him, and then the Romans will come and suppress our holy Place and our nation.”
 49 But one of them, Caiaphas, who was high priest that year, said, “You know nothing about it—
 50 you do not understand it is in your own interests that one man should die for the People, instead of the whole nation being
 51 destroyed.” (He did not say this simply of his own accord; he was high priest that year, and his words were a prophecy that Jesus was to die for the nation,

and not merely for the nation 52 but to gather into one the scattered children of God.) So from 53 that day their plan was to kill him. Accordingly Jesus no 54 longer appeared in public among the Jews, but withdrew to the country adjoining the desert, to a town called Ephraim; there he stayed with the disciples.

Now the passover of the Jews 55 was near, and many people went up from the country to Jerusalem, to purify themselves before the passover. They looked out 56 for Jesus, and as they stood in the temple they said one to another, “What do you think? Do you think he will not come up to the festival?” (The high priests 57 and the Pharisees had given orders that they were to be informed, if anyone found out where he was, so that they might arrest him.)

Six days before the festival, Jesus came to Beth- **12**
 any, where Lazarus stayed (whom Jesus had raised from the dead). They gave a supper for 2 him there; Martha waited on him, and Lazarus was among those who reclined at table beside him. Then Mary, taking 3 a pound of expensive perfume, real nard, anointed the feet of Jesus and wiped his feet with her hair, till the house was filled with the scent of the perfume. One of his disciples, Judas Is- 4 cariot (who was to betray him), said, “Why was not this perfume 5 sold for ten pounds, and the money given to the poor?” (Not 6 that he cared for the poor; he said this because he was a thief, and because he carried the money-box and pilfered what was put in.) Then said Jesus, 7 “Let her alone, let her keep what she has for the day of my

8 burial. You have always the poor beside you, but you have not always me."

9 Now the great mass of the Jews learned that he was there, and they came not only on account of Jesus but to see Lazarus whom he had raised from the dead. So the high priests planned to kill Lazarus as well, since it was owing to him that a number of the Jews were going and believing in Jesus.

12 Next day the great mass of people who had come up for the festival heard that Jesus was entering Jerusalem, and taking palm-branches they went out to meet him, shouting,

"Hosanna!

Blessed be he who comes in the Lord's name, the king of Israel!"

14 And Jesus came across a young ass and seated himself on it; as it is written,

15 *Fear not, daughter of Sion; here is your king coming, seated on an ass's colt.*

16 (His disciples did not understand this at first; but when Jesus was glorified, then they remembered how this had been written of him and had happened to him.)

17 Now the people who were with him when he called Lazarus from the tomb and raised him from the dead, testified to it;

18 and that was why the crowd went out to meet him, because they heard he had performed

19 this Sign. Then said the Pharisees to one another, "You see, you can do nothing! Look, the world has gone after him."

20 Now there were some Greeks among those who had come up to worship at the festival; they went to Philip of Bethsaida in Galilee and appealed to him, saying, "Sir, we want to see

Jesus." Philip went and told 22 Andrew; Andrew and Philip went and told Jesus. And Jesus 23 answered, "The hour has come for the Son of man to be glorified. Truly, truly I tell you, unless a grain of wheat falls into the earth and dies, it remains a single grain; but if it dies, it bears rich fruit. He who loves 25 his life loses it, and he who cares not for his life in this world will preserve it for eternal life.

If anyone serves me, let him 26 follow me,

and where I am, there shall my servant also be:

if anyone serves me,

my Father will honour him.

My soul is now disquieted. 27

What am I to say? 'Father, save me from this hour?' Nay, it is something else that has brought me to this hour: I 28 will say, 'Father, glorify thy name.'"

Then came a voice from heaven, "I have glorified it, and I will glorify it again." When they heard the sound, the 29 people standing by said it had thundered; others said, "An angel spoke to him." Jesus an- 30 swered, "This voice did not come for my sake but for yours. Now 31 is this world to be judged; now shall the Prince of this world be expelled. But I, when I am 32 lifted up from the earth, will draw all men to myself." (By 33 this he indicated the kind of death he was to die.)

So the people answered, "We 34 learn from the Law that the Christ is to remain for ever; What do you mean by saying that the Son of man must be lifted up? Who is this Son of 35 man?" Then Jesus said to them, "The Light will shine among you for a little longer yet; walk while you have the Light, that the

darkness may not overtake you. He who walks in the dark does not know where he is going.
 36 While you have the Light, believe in the Light, that you may
 44 be sons of the Light.* And Jesus cried aloud, "He who believes in me believes not in me
 45 but in him who sent me, and he who beholds me beholds him
 46 who sent me. I have come as light into the world, that no one who believes in me may remain
 47 in the dark. If anyone hears my words and does not keep them, it is not I who judge him; for I have not come to judge the world but to save the world.
 48 He who rejects me and will not receive my words has indeed a judge: the word I have spoken will judge him on the last day,
 49 for I have not spoken of my own accord—the Father who sent me, he it was who ordered me what to say and what to speak.
 50 And I know that his orders mean eternal life. Therefore, when I speak, I speak as the Father has told me." With these words
 36 Jesus went away and hid from them.

37 Now for all the Signs he had performed before them, they did
 38 not believe in him—that the word spoken by the prophet Isaiah might be fulfilled:

Lord, who has believed what they heard from us?

And to whom has the arm of the Lord been revealed?

39 This was why they could not believe; for Isaiah again said,

40 *He has blinded their eyes and made their hearts insensible,*

to prevent them seeing with their eyes and understanding with their hearts and turning for me to cure them.

(Isaiah said this because he saw 41 his glory and spoke of him.) Still, a number even of the authorities believed in him, though they would not confess it on account of the Pharisees, in case of being excommunicated; they preferred the approval of men to the approval of God.

Now before the passover **13** festival Jesus knew that the time had come for him to pass from this world to the Father. He had loved his own in this world and he loved them to the end; so at supper, knowing that, though the devil had suggested to Judas Iscariot, Simon's son, to betray him, the Father had put everything into his hands—knowing that he had come from God and was going to God, he rose from table, laid 4 aside his robe and tied a towel round him, then poured water 5 into a basin and began to wash the feet of the disciples, wiping them with the towel he had tied round him. He came to Simon 6 Peter. "Lord," said he, "you to wash my feet!" Jesus answered 7 him, "You do not understand just now what I am doing, but you will understand it later on." Said Peter, "You will never wash 8 my feet, never!" "Unless I wash you," Jesus replied, "you will not share my lot." "Lord," said 9 Simon Peter, "then wash not only my feet but my hands and head." Jesus said, "He who has 10 bathed only needs to have his feet washed; he is clean all over. And you are clean—but not all of you" (he knew the traitor; 11 that was why he said, "You are

* Restoring vers. 44-50 to their original position in the middle of ver. 36.

12 not all clean"). Then, after washing their feet and putting on his robe, he lay down again. "Do you know," he said to them, "what I have been doing
13 to you? You call me Teacher and Lord, and you are right: 14 that is what I am. Well, if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another's
15 feet; for I have been setting you an example, that you should do what I have done to you.

16 Truly, truly I tell you, a servant is not greater than his master, nor is a messenger greater than
17 he who sent him. If you know all this, blessed are you if you
18 really do it. When I say 'you,' I do not mean you all; I know the men of my choice, and I made my choice that this scripture might be fulfilled, *he who eats my bread has lifted up his*
19 *heel against me.* I am telling you this now, before it occurs, so that when it has occurred you
20 may believe who I am. (Truly, truly I tell you,

he who receives anyone I send receives me,

and he who receives me receives him who sent me.)"

21 On saying this, Jesus was disquieted in spirit: he testified, "Truly, truly I tell you, one of
22 you will betray me." The disciples looked at each other, at a loss to know which of them he
23 meant. As one of his disciples was reclining on his breast—he was the favourite of Jesus—
24 Peter nodded to him, saying, "Tell us who he means." The
25 disciple just leant back on the breast of Jesus and said, "Lord, who is it?" Jesus answered, "The man I am going to give
26 this piece of bread to, when I dip it in the dish." Then he

took the piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot; and when he
27 took the bread, at that moment Satan entered him. Then Jesus told him, "Be quick with what you have to do." (None of those
28 at table understood why he said this to him; some thought that, 29 as Judas kept the money-box, Jesus told him to buy what they needed for the festival or to give something to the poor.) So 30 Judas went out immediately after taking the bread. And it was night.

When he had gone out, Jesus 31 said,*

"I am the real Vine, and my Father is the vine- **15**
dresser; he cuts away any branch 2 on me which is not bearing fruit, and cleans every branch which does bear fruit, to make it bear richer fruit. You are already 3 clean, by the word I have spoken to you. Remain in me, 4 as I remain in you: just as a branch cannot bear fruit by itself, without remaining on the vine, neither can you, unless you remain in me. I am the vine, 5 you are the branches. He who remains in me, as I in him, bears rich fruit (because apart from me you can do nothing). If any- 6 one does not remain in me, he is thrown aside like a branch and he withers up; then the branches are gathered and thrown into the fire to be burned. If you remain 7 in me and my words remain in you, then ask whatever you like and you shall have it. As you 8 bear rich fruit and prove yourselves my disciples, my Father is glorified. As the Father has 9 loved me, so I have loved you;

* Chapters xv. and xvi. are restored to their original position in the middle of ver. 31.

10 remain within my love. If you keep my commands, you will remain within my love, just as I have kept my Father's commands and remain within his love.

11 I have told you this, that my joy may be within you and your joy complete. This is my command: you are to love one another as I have loved you. To lay life down for his friends, man has no greater love than that. 14 You are my friends—if you do 15 what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned 16 from my Father. You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit, fruit that lasts, so that the Father may grant you whatever you ask in my 17 name. This is what I command you, to love one another.

18 If the world hates you, remember it hated me first. If you belonged to the world, the world would love what it owned; it is because you do not belong to the world, because I have chosen you from the world, that 20 the world hates you. Remember what I told you, 'A servant is not greater than his master.'

If they persecuted me, they will persecute you;

if they hold to my word, they will hold to yours.

21 They will do all this to you on account of my name, because they know not him who sent 22 me. They would not be guilty, if I had not come and spoken to them; but, as it is, they have 23 no excuse for their sin—he who hates me hates my Father also.

They would not be guilty, if I 24 had not done deeds among them such as no one has ever done; but, as it is, they have seen—and they have hated—both me and my Father. It is that the word 25 written in their Law may be fulfilled: *they hated me for no cause.*

When the Helper comes, whom 26 I will send to you from the Father, even the Spirit of truth who issues from the Father, he will bear witness to me; and you 27 too are witnesses, for you have been with me from the very beginning.

I have told you all this, 16 to keep you from being expelled. They will excommunicate you; indeed the time is coming when anyone who kills you will imagine that he is doing God a service. This they will do 3 to you, because they have not known the Father nor me.

I have told you all this, so 4 that when the time for it arrives, you may remember what I said to you. I did not tell you about this at the beginning, because I was with you then; but now I am 5 going to him who sent me. And yet not one of you asks, 'Where are you going?' No, your heart 6 is full of sorrow at what I have told you. Yet—I am telling you 7 the truth—my going is for your good. If I do not depart, the Helper will not come to you; whereas, if I go, I will send him to you. And when he comes, he 8 will convict the world, convincing men of sin, of righteousness, and of judgment: of sin, 9 because they do not believe in me; of righteousness, because I 10 go to the Father and you see me no more; of judgment, because the Prince of this world 11 has been judged. I have still 12

much to tell you, but you cannot bear it at present. However, when the Spirit of truth comes, he will lead you into all the truth; for he will not speak of his own accord, he will say whatever he is told, and he will disclose to you what is to come. He will glorify me for he will draw upon what is mine and disclose it to you. All that the Father has is mine; that is why I say, 'he will draw upon what is mine and disclose it to you.'

In a little while, you shall behold me no longer; then, after a little, you shall see me." So some of his disciples said to one another, "What does he mean by telling us, 'In a little while, you shall behold me no longer; then, after a little, you shall see me,' and, 'I go to the Father'?" They said, "What is the meaning of 'In a little'? We do not understand what he is saying." Jesus knew that they wanted to ask him; so he said to them, "Is this what you are discussing together, why I said, 'In a little while, you will not see me: then, after a little, you shall see me'?" Truly, truly I tell you, you will be weeping and lamenting while the world is rejoicing; you will be sorrowful, but then your sorrow will be changed to joy. When a woman is in labour she is sorry, for her time has come; but when the child is born she remembers her anguish no longer, for joy that a human being has been born into the world. So with you. Just now you are in sorrow, but I shall see you again and your heart will rejoice—with a joy that no one can take from you.

And on that day you will not ask me any questions. Truly,

truly I tell you, whatever you ask the Father, he will give you in my name; hitherto you have asked nothing in my name; ask and you will receive, that your joy may be full. (I have told you this in figures, but the time is coming when I shall speak to you in figures no longer; I shall let you know plainly about the Father.) On that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father loves you himself, because you have loved me and believed that I came forth from God. From the Father I came and I entered the world; again, I leave the world and I go to the Father."

His disciples said, "Now, you are talking plainly at last, not speaking in figures. Now we are sure that you know everything, and need no one to put questions to you. This makes us believe you have come forth from God." Jesus replied, "You believe it, at last? Behold, the time is coming, it has come already, when you will be scattered to your homes, every one of you, leaving me alone. But I am not alone, for the Father is with me. I have said all this to you that in me you may have peace; in the world you have trouble, but courage!—I have conquered the world.*

Now at last the Son of man is glorified, and in him God is glorified: if God is glorified in him, God will glorify him in Himself and glorify him at once. Dear children, I am only to be with you a little longer; then you will look for me, and, as I told the

* The sequence of xlii. 81 is now resumed (see above, note on p. 134).

Jews I tell you now, where I go
 34 you cannot come. I give you a
 new command, to love one an-
 35 other—as I have loved you, you
 are to love one another; by this
 everyone will recognize that you
 are my disciples, if you have
 36 love one for another.” “Lord,”
 said Simon Peter, “where are
 you going?” Jesus replied, “I
 am going where you cannot fol-
 low me at present; later on you
 37 are to follow me.” “Lord,” said
 Peter, “why cannot I follow you
 just now? I will lay down my
 38 life for you.” Jesus replied,
 “Lay down your life for me?
 Truly, truly I tell you, before
 the cock crows, you will have
 disowned me thrice over.

14 Let not your hearts be dis-
 quieted; you believe—be-
 2 lieve in God and also in me. In
 my Father’s house there are
 many abodes; were it not so,
 would I have told you I was
 going to prepare a place for you?
 3 And when I go and prepare a
 place for you, I will come back
 and take you to be with me, so
 that you may be where I am.
 4 And you know the way to where
 I am going.”

5 “Lord,” said Thomas, “we do
 not know where you are going,
 and how are we to know the
 6 way?” Jesus said to him, “I am
 the real and living way: no one
 comes to the Father except by
 7 means of me. If you knew me,
 you would know my Father too.
 You know him now and you
 have seen him.”

8 “Lord,” said Philip, “let us see
 the Father; that is all we want.”
 9 Jesus said to him, “Philip, have
 I been with you all this time,
 and yet you do not understand
 me? He who has seen me has
 seen the Father. What do you
 mean by saying, ‘Let us see the

Father’? Do you not believe 10
 that I am in the Father and the
 Father is in me? The words I
 speak to you all I do not
 speak of my own accord; it is the
 Father who remains ever in me,
 who is performing his own deeds.
 Believe me, I am in the Father 11
 and the Father is in me:—or
 else, believe because of the deeds
 themselves. Truly, truly I 12
 tell you, he who believes in me
 will do the very deeds I do, and
 still greater deeds than these.
 For I am going to the Father,
 and I will do whatever you ask 13
 in my name, that the Father
 may be glorified in the Son; I 14
 will do whatever you ask me in
 my name. If you love me 15
 you will keep my commands,
 and I will ask the Father to give 16
 you another Helper to be with
 you for ever, even the Spirit of 17
 truth: the world cannot receive
 him, because it neither sees nor
 knows him, but you know him,
 because he remains with you and
 will be within you. I will not 18
 leave you forlorn; I am coming
 to you. A little while longer and 19
 the world will see me no more;
 but you will see me, because I
 am living and you will be living
 too. You will understand, on 20
 that day, that I am in my Father
 and you are in me and I am in
 you. He who possesses my 21
 commands and obeys them is he
 who loves me, and he who loves
 me will be loved by my Father,
 and I will love him and appear to
 him.”

“Lord,” said Judas (not Judas 22
 Iscariot), “why is it that you are
 to appear to us, and not to the
 world?” Jesus answered, “If 23
 anyone loves me he will obey my
 word, and my Father will love
 him, and we will come to him
 and take up our abode with him.

24 He who does not love me does not obey my word; and what you hear me say is not my word but the word of the Father who sent me.

25 I have told you all this while

26 I am still with you, but the Helper, the holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything I have

27 said. Peace I leave to you, my peace I give to you; I give it not as the world gives its 'Peace!'

Let not your hearts be disquieted 28 or timid. You heard me tell you I was going away and coming back to you; if you loved me, you would rejoice that I am going to the Father—for the Father is greater than I am.

29 I tell you this now, before it occurs, so that, when it does 30 occur, you may believe. I will no longer talk much with you, for the Prince of this world is coming. He has no hold on me; 31 his coming will only serve to let the world see that I love the Father and that I am acting as the Father ordered. Rise, let us be going."

17 So Jesus spoke; then, lifting his eyes to heaven, he said: "Father, now the time has come; glorify thy Son that thy 2 Son may glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom thou hast given to him. 3 (And this is life eternal, that they know thee, the only real God, and him whom thou hast 4 sent, even Jesus Christ.) I have glorified thee on earth by accomplishing the work thou 5 gavest me to do; now, Father, glorify me in thy presence with the glory which I enjoyed in thy presence before the world 6 began. I have made thy Name

known to the men whom thou hast given to me from the world (thine they were, and thou gavest them to me), and they have held to thy word. They 7 know now that whatever thou hast given me comes from thee, for I have given them the words 8 thou gavest me, and they have received them; they are now sure that I came from thee, and they believe that thou didst send me.

I pray for them—not for the 9 world but for those whom thou hast given me do I pray; for they are thine (all mine is thine 10 and thine is mine), and I am glorified in them. I am to be in 11 the world no longer, but they are to be in the world; I come to thee. Holy Father, keep them by the power of thy Name which thou hast given me, that they may be one as we are one. When 12 I was with them, I kept them by the power of thy Name which thou hast given me; I guarded them, and not one perished—only the son of perdition, that the scripture might be fulfilled. But now I come to thee (I speak 13 thus in the world that they may have my joy complete within them). I have given them thy 14 word, and the world has hated them because they do not belong to the world any more than I belong to the world. I pray not 15 that thou wilt take them out of the world, but that thou wilt keep them from the evil One. They do not belong to the world 16 any more than I belong to the world. Consecrate them by the 17 truth: thy word is truth. As 18 thou hast sent me into the world, so have I sent them into the world, and for their sake I con- 19 secrate myself that they may be consecrated by the truth.

20 Nor do I pray for them alone,
but for all who believe in me by
21 their spoken word; may they all
be one! As thou, Father, art in
me and I in thee, so may they
be in us—that the world may
22 believe thou hast sent me. Yea,
I have given them the glory
thou gavest me, that they may
23 be one as we are one—I in them
and thou in me—that they may
be made perfectly one, so that
the world may recognize that
thou hast sent me and hast
loved them as thou hast loved
24 me. Father, it is my will that
these, thy gift to me, may be
beside me where I am, to behold
my glory which thou hast given
me, because thou lovedst me
before the foundation of the
25 world. O just Father, though
the world has not known thee, I
have known thee, and these
have known that thou hast sent
me; so have I declared, so will
I declare, thy Name to them,
that the love with which thou
hast loved me may be in them,
and I in them."

18 Having said this, Jesus
went out with his disciples
across the Kidron ravine to an
orchard, which he entered in the
2 company of his disciples. Judas
the traitor also knew the spot,
for Jesus and his disciples often
3 met there. So after procuring
troops and some attendants be-
longing to the high priests and
the Pharisees, Judas went there
with lanterns and torches and
4 weapons. Then Jesus, who
knew everything that was to
happen to him, came forward
and asked them, "Who is it you
5 are looking for?" "Jesus the
Nazarene," they replied. Jesus
said, "I am he." (Judas the
traitor was standing beside
6 them.) When he said, "I am he,"

they fell back and dropped to
the ground; so he asked them 7
once more, "Who is it you are
looking for?" And when they 8
replied, "Jesus the Nazarene,"
he answered, "I told you that I
am he; if it is me you are look-
ing for, let these men get away"
(this was to fulfil his own word: 9
'I did not lose a single one of
those whom thou didst give
me'). Then Simon Peter, who 10
had a sword, drew it and struck
the high priest's servant, cutting
off his right ear (the servant's
name was Malchus); whereupon 11
Jesus said to Peter, "Sheathe
your sword. Am I not to drink
the cup which the Father has
handed me?"

So the troops and their com- 12
mander and the Jewish attend-
ants seized Jesus, bound him,
and brought him first of all to 13
Annas (for Annas was the father-
in-law of Caiaphas, who was
high priest that year—the Caiaphas 14
who had advised the Jews
that it was for their interests
that one man should die for the
people).^{*} Then the high priest 15
questioned Jesus about his dis-
ciples and about his teaching.
Jesus answered, "I have spoken 20
openly to the world; I have al-
ways taught in synagogues and
in the temple, where all Jews
gather; I have said nothing in
secret. Why ask me? Ask my 21
hearers what I have said to
them; they know what I said."
As he said this, one of the at- 22
tendants who stood by gave
him a blow, saying, "Is that how
you answer the high priest?" "If 23
I have said anything wrong,"
replied Jesus, "prove it; if I said
what was true, why strike
me?"

^{*} Restoring vers. 19-24 to its position
between vers. 14 and 15.

24 Then Annas had him bound
 and sent him to Caiaphas the
 15 high priest. Simon Peter fol-
 lowed Jesus along with another
 disciple; as this disciple was an
 acquaintance of the high priest,
 he passed into the courtyard of
 16 the high priest with Jesus, while
 Peter stood outside at the door.
 Then this other disciple, who
 was an acquaintance of the high
 priest, came out and told the
 woman at the door to admit
 17 Peter. Whereupon the maid-
 servant at the door said to
 Peter, "Are you not one of this
 fellow's disciples?" He said,
 18 "No." Now the servants and
 the attendants were standing
 and warming themselves at a
 charcoal fire which they had lit
 (for it was cold), and Peter also
 stood beside them and warmed
 25 himself. They asked him, "Are
 you not one of his disciples?"
 26 He denied it, saying, "No." Said
 one of the high priest's servants,
 a kinsman of the man whose ear
 had been cut off by Peter, "Did
 I not see you with him in the
 27 orchard?" Again Peter denied
 it. And at that very moment
 the cock crowed.
 28 Then from the house of
 Caiaphas they took Jesus to the
 prætorium. (It was early morn-
 ing.) They would not enter the
 prætorium themselves, in case
 of being ceremonially defiled,
 for they wanted to eat the pass-
 29 over; so Pilate came outside to
 them and asked, "What charge
 do you bring against this man?"
 30 They retorted, "If he had not
 been a criminal, we would not
 have handed him over to you."
 31 Then said Pilate, "Take him
 yourselves, and sentence him
 according to your own Law."
 The Jews said, "We have no
 right to put anyone to death"

(that the word of Jesus might be 32
 fulfilled, by which he had indi-
 cated the kind of death he was
 to die). So Pilate went back 33
 inside the prætorium and called
 Jesus, saying, "Then you are
 king of the Jews?" Jesus re- 34
 plied, "Are you saying this of
 your own accord, or did other
 people tell you about me?"
 "Am I a Jew?" said Pilate. 35
 "Your own nation and the high
 priests have handed you over to
 me. What have you done?"
 Jesus replied, "My realm does 36
 not belong to this world; if my
 realm did belong to this world,
 my men would have fought to
 prevent me being handed over
 to the Jews. No, my realm lies
 elsewhere." "So you are a 37
 king?" said Pilate. "You!"
 "Certainly," said Jesus, "I am a
 king. This is why I was born,
 this is why I came into the
 world, to bear testimony to the
 truth. Everyone who belongs to
 the truth listens to my voice."
 "Truth!" said Pilate, "what does 38
 truth mean?" With these
 words he went out again to the
 Jews and told them, "I cannot
 find anything wrong about him.
 But it is your custom that I 39
 should release a prisoner for you
 at the passover; is it your will
 that I release you the king of
 the Jews?" Again they yelled, 40
 "No, not him! Bar-Abbas!"
 Now Bar-Abbas was a robber.

Then Pilate took Jesus 19
 and had him scourged. And the soldiers twisted some 2
 thorns into a crown and put it
 on his head, and arrayed him in
 a purple robe, marching up to 3
 him and shouting, "Hail, king
 of the Jews!"—and striking him.
 Again Pilate went out and said 4
 to them, "Look, I am bringing
 him out to you. Understand, I

cannot find anything wrong
 5 about him." So out came
 Jesus, wearing the crown of
 thorns and the purple robe; and
 Pilate said, "Here the man is!"
 6 Now when the high priests and
 their attendants saw him, they
 yelled, "Crucify him, crucify
 him!" Pilate said, "Take him
 and crucify him yourselves! I
 find nothing wrong about him."
 7 The Jews retorted, "But we have
 a Law, and by our Law he is
 bound to die, because he has
 made himself out to be God's
 8 Son." Now when Pilate heard
 that, he was still more afraid;
 9 he went inside the prætorium
 again and asked Jesus, "Where
 do you come from?" Jesus made
 10 no reply. Then Pilate said,
 "You will not speak to me? Do
 you not know it is in my power
 to release you or to crucify
 11 you?" Jesus answered, "You
 would have no power over me,
 unless it had been granted you
 from above. So you are less
 guilty than he who betrayed me
 12 to you." This made Pilate anx-
 ious to release him, but the Jews
 yelled, "If you release him, you
 are no friend of Cæsar's!" "Any-
 one who makes himself a king is
 against Cæsar!"
 13 On hearing this, Pilate brought
 Jesus out and seated him on the
 tribunal at a spot called the
 'mosaic pavement'—the He-
 14 brew name is Gabbatha (it was
 the day of Preparation for the
 passover, about noon). "There
 is your king!" he said to the
 15 Jews. Then they yelled, "Off
 with him! Off with him! Cru-
 cify him!" "Crucify your king?"
 said Pilate. The high priest re-
 torted, "We have no king but
 16 Cæsar!" Then Pilate handed
 him over to them to be cruci-
 fied.

So they took Jesus, and he 17
 went away, carrying the cross
 by himself, to the spot called
 the 'place of the skull'—the He-
 brew name is Golgotha; there 18
 they crucified him, along with
 two others, one on each side and
 Jesus in the middle. Pilate had 19
 written an inscription to be put
 on the cross; what he wrote was,
 JESUS THE NAZARENE, THE KING
 OF THE JEWS. Now many of the 20
 Jews read this inscription, for
 the place where Jesus had been
 crucified was close to the city;
 besides, the inscription was in
 Hebrew, Latin, and Greek. So 21
 the Jewish high priests said to
 Pilate, "Do not write, THE KING
 OF THE JEWS; write, HE SAID I AM
 THE KING OF THE JEWS." Pilate 22
 replied, "What I have written,
 I have written."

When the soldiers crucified 23
 Jesus, they took his clothes and
 divided them into four parts, one
 for each soldier. But as the
 tunic was seamless, woven right
 down in a single piece, they said 24
 to themselves, "Don't let us tear
 it. Let us draw lots to see who
 gets it" (that the scripture might
 be fulfilled,

*they distributed my clothes
 among them,*

and drew lots for my raiment).

This was what the soldiers did.

Now beside the cross of Jesus 25
 stood his mother and his mother's
 sister, Mary the wife of Clopas,
 and Mary of Magdala. So when 26
 Jesus saw his mother and his
 favourite disciple standing near,
 he said to his mother, "Woman,
 there is your son!" Then he 27
 said to the disciple, "And there
 is your mother!" And from that
 hour the disciple took her to his
 home. After that, as Jesus knew 28
 that everything was now fin-

ished and fulfilled, he said (to fulfil the scripture), "*I am*
 29 *thirsty.*" A jug full of vinegar was lying there; so they put a sponge full of vinegar on a spear
 30 and held it to his lips. And when Jesus took the vinegar, he said, "It is finished," bowed his head, and gave up his spirit.

31 As it was the day of Preparation, in order to prevent the bodies remaining on the cross during the sabbath (for that sabbath-day was a great day), the Jews asked Pilate to have the legs broken and the bodies
 32 removed. So the soldiers went and broke the legs of the first man and of the other man who had been crucified along with
 33 him; but when they came to Jesus and saw he was dead already, they did not break his
 34 legs; only, one of the soldiers pricked his side with a lance, and out came blood and water
 35 in a moment. He who saw it has borne witness (his witness is true; God knows he is telling the truth), that you may believe.
 36 For this took place that the scripture might be fulfilled,

Not a bone of him will be broken.

37 And another scripture also says,
They shall look on him whom they impaled.

38 After this, Joseph of Arimathea, a disciple of Jesus but a secret disciple—for fear of the Jews—asked Pilate for permission to remove the body of Jesus.

39 And Pilate allowed him. So he went and removed the body, accompanied by Nicodemus (he who had first come to Jesus by night) who brought a mixture of myrrh and aloes, about a
 40 hundred pounds of it; they took and wrapped up the body of Jesus in the spices and in band-

ages, according to the Jewish custom of burial. Now at the 41 spot where he had been crucified there was an orchard, and in the orchard a new tomb where no one had yet been laid; so they 42 put Jesus there, it being the Jewish day of Preparation, since the tomb was close by.

On the first day of the 20 week Mary of Magdala went early to the tomb, when it was still dark; but as she saw the boulder had been removed from the tomb, she ran off to 2 Simon Peter and to the other disciple, the favourite of Jesus, telling them, "They have taken the master out of the tomb, and we do not know where they have put him!" So Peter and the 3 other disciple set out for the tomb; they both started to run, 4 but the other disciple ran ahead, faster than Peter, and got to the tomb first. He glanced in and 5 saw the bandages lying on the ground, but he did not go inside. Then Simon Peter came 6 after him, and went inside the tomb; he noticed not only that the bandages were lying on the ground but that the napkin 7 which had been round his head was folded up by itself, instead of lying beside the other bandages. Upon this the other dis- 8 ciple, who had reached the tomb first, went inside too, and when he saw for himself he was convinced. (For as yet they did 9 not understand the Scripture that he must rise from the dead.)

Then the disciples returned 10 home; but Mary stood sobbing 11 outside the tomb. As she sobbed, she glanced inside the tomb and noticed two angels in 12 white, sitting where the body of Jesus had lain, one at the head

13 and one at the feet. "Woman," they said to her, "why are you sobbing?" She said, "Because they have taken away my master, and I do not know where
14 they have put him!" With these words she turned round and noticed Jesus standing—though she did not know it was Jesus.
15 "Woman," said Jesus, "why are you sobbing? Who are you looking for?" Supposing that he was the gardener, she said, "Oh, sir, if you carried him away, tell me where you put him, and I
16 will remove him." "Mary!" said Jesus. She started round and said, "Rabboni!" (a Hebrew word
17 meaning 'teacher'). Jesus said, "Cease clinging to me. I have not ascended yet to the Father, but go to my brothers and tell them, 'I am ascending to my Father and yours, to my God and yours.'" Away went Mary of Magdala to the disciples with the news, "I have seen the Lord!"—telling them what he had said to her.

19 On the evening of that same day—the first day of the week—though the disciples had gathered within closed doors for fear of the Jews, Jesus entered and stood among them, saying
20 "Peace be with you!" So saying he showed them his hands and his side; and when the disciples saw the Lord, they rejoiced.
21 Jesus then repeated, "Peace be with you! As the Father sent me forth, I am sending you forth." And with these words he breathed on them, adding,
23 "Receive the holy Spirit! If you remit the sins of any, they are remitted: if you retain them, they are retained."

24 Now Thomas, one of the twelve, who was called 'the Twin,' was not with them when

Jesus came; and when the rest 25 of the disciples told him, "We have seen the Lord," he said, "Unless I see his hands with the mark of the nails, and put my finger where the nails were, and put my hand into his side, I refuse to believe it." Eight days 26 afterwards his disciples were together again, and Thomas with them. Though the doors were closed, Jesus entered and stood among them, saying, "Peace be with you!" Then he said to 27 Thomas, "Look at my hands, put your finger here; and put your hand here into my side; be no more unbelieving but believe." Thomas answered him, 28 "My Lord and my God!" Jesus 29 said to him, "You believe because you have seen me? Blessed be those who believe though they have never seen me."

Many another Sign did Jesus 30 perform in presence of his disciples, which is not recorded in this book; but these Signs are 31 recorded so that you may believe that Jesus is the Christ, the Son of God, and believing may have life through his Name.

After that, Jesus dis- **21** closed himself once more to the disciples, at the sea of Tiberias. It was in this way. Simon Peter, Thomas (who was 2 called 'the Twin'), Nathanael from Cana in Galilee, the two sons of Zebedæus, and two other disciples of his, were all together. Simon Peter said to them, "I am 3 going to fish." They said, "We are coming with you too." Off they went and embarked in the boat, but that night they caught nothing. Now at break of day 4 Jesus was standing on the beach (though the disciples did not know it was Jesus). "Lads," 5 said Jesus, "have you got any-

thing?" "No," they answered.
 6 So he told them, "Throw your net on the right of the boat, and you will have a take." At this they threw the net, and now they could not haul it in for the
 7 mass of fish. So the disciple who was Jesus' favourite said to Peter, "It is the Lord!" Hearing it was the Lord, Simon Peter threw on his blouse (he was stripped for work) and jumped
 8 into the water, while the rest of the disciples came ashore in the punt (they were not far from land, only about a hundred yards), dragging their netful
 9 of fish. When they got to land, they saw a charcoal fire burning, with fish cooking on it, and some bread. Jesus said to them, "Bring some of the fish
 11 you have just caught." So Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; but for all their number
 12 the net was not torn. Jesus said, "Come and breakfast." (Not one of the disciples dared to ask him who he was; they
 13 knew it was the Lord.) Jesus went and took the bread and gave it to them, also the fish.
 14 This was the third time, now, that Jesus appeared to the disciples after rising from the dead.
 15 Then after breakfast Jesus said to Simon Peter, "Simon, son of John, do you love me more than the others do?" "Why, Lord," he said, "you know I love you." "Then feed
 16 my lambs," said Jesus. Again he asked him, for the second time, "Simon, son of John, do you love me?" "Why, Lord," he said, "you know I love you." "Then be a shepherd to my

sheep," said Jesus. For the third
 17 time he asked him, "Simon, son of John, do you love me?" Now Peter was vexed at being asked a third time, "Do you love me?" "Lord," he said, "you know everything, you can see that I love you." Jesus said, "Then feed my sheep. Truly, truly I
 18 tell you, you put on your own girdle and went wherever you chose, when you were young; but when you grow old, you will stretch out your hands for someone to gird you, and you will be taken where you have no wish to go" (he said this to indicate the
 19 kind of death by which Peter would glorify God); then he added, "Follow me." Peter
 20 turned round and saw that the favourite disciple of Jesus was following, the disciple who had leant on his breast at supper and put the question, "Lord, who is to betray you?" So, on catch-
 21 ing sight of him, Peter said to Jesus, "And what about him, Lord?" Jesus replied, "If I
 22 choose that he should survive till I come back, what does that matter to you? Follow me yourself." This started the report
 23 among the brotherhood that the said disciple was not to die. Jesus, however, did not say he was not to die; what he said was, "If I choose that he should survive till I come back, what does that matter to you?"

This was the disciple who
 24 bears witness to these facts and who wrote them down; his witness, we know, is true.

But there is much else that
 25 Jesus did—so much, that if it were written down in detail, I do not suppose the world itself could hold the written records.

THE ACTS OF THE APOSTLES

I In my former volume, Theophilus, I treated all that Jesus began by doing and teaching down to the day when, after issuing his orders by the holy Spirit to the disciples whom he had chosen, he was taken up to heaven. (After his sufferings he had shown them that he was alive by a number of proofs, revealing himself to them for forty days and discussing the affairs of God's Realm. Also, as he ate with them, he charged them not to leave Jerusalem but to wait for what the Father promised—"for what you have heard me speak of," said he; "for John baptized with water, but not many days after this you shall be baptized with the holy Spirit.") Now when they met, they asked him, "Lord, is this the time you are going to restore the Realm to Israel?" But he told them, "It is not for you to know the course and periods of time that the Father has fixed by his own authority. You will receive power when the holy Spirit comes upon you, and you will be my witnesses at Jerusalem, throughout all Judæa and Samaria, and to the end of the earth." On saying this he was lifted up while they looked on, and a cloud took him out of sight. As he went up, their eyes were fixed on heaven; but just then two men stood beside them, dressed in white, who said, "Men of Galilee, why stand looking up to heaven? This Jesus who has been taken from you into heaven will come back, just as you have seen him de-

part to heaven." Then they made their way back to Jerusalem from the hill called 'The Olive-Orchard'; it is close to Jerusalem, only a sabbath day's journey from it. On entering the city they went to the upper room where they were in the habit of meeting; there were Peter, John, James, Andrew, Philip and Thomas, Bartholomew and Matthew, James (the son of Alphæus) and Simon who had been a Zealot, with Judas the son of James. All these men resorted with one mind to prayer, together with their wives, with Mary the mother of Jesus, and with his brothers.

Now during these days Peter stood up among the brothers (there was a crowd of about a hundred and twenty persons all together). "My brothers," said he, "it had to be fulfilled, that scripture which the holy Spirit uttered beforehand by the lips of David with regard to Judas who acted as guide to those who arrested Jesus. Judas did enter our number, he did get his allotted share of this our ministry. With the money paid him for his crime he purchased an estate; but swelling up he burst in two, and all his bowels poured out—a fact which became known to all the residents in Jerusalem, so that the estate got the name, in their language, of Akeldamach or The Ground of Blood. Now it is written in the book of psalms,

*Desolate be his residence,
'may no one dwell in it:*

also,

let another man take over his charge.

- 21 Well then, of the men who have been associated with us all the time the Lord Jesus went in and out among us, from the baptism of John down to the day when he was taken up from us—of these men one must join us as a witness to his resurrection.”
- 23 So they brought forward two men, Joseph called Bar-Sabbas (surnamed Justus) and Matthias; and they prayed, “O Lord, who readest the hearts of all, do thou single out from these two men him whom thou hast chosen to fill the place in this apostolic ministry which Judas left, in order to go to his own place.” Then they cast lots for them, and the lot fell upon Matthias, who was assigned his position with the eleven apostles.

- 2** During the course of the day of Pentecost they were all together, when suddenly there came a sound from heaven like a violent blast of wind, which filled the whole house where they were seated. They saw tongues like flames distributing themselves, one resting on the head of each, and they were all filled with the holy Spirit—they began to speak in foreign tongues, as the Spirit enabled them to express themselves.
- 5 Now there were devout Jews from every nation under heaven staying in Jerusalem. So when this sound was heard, the multitude gathered and were bewildered, for each heard them speaking in his own language.
- 7 All were amazed and astonished. “Are these not all Galileans,” they said, “who are speaking?”
- 8 Then how is it that each of

us hears them in his own native tongue? Parthians, Medes, 9 Elamites, residents in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in 10 Phrygia and Pamphylia, in Egypt and the districts of Libya round Cyrene, visitors from Rome, Jews and proselytes, Cretans and Arabians, we hear 11 these men talking of the triumphs of God in our own languages!” They were all amazed 12 and quite at a loss. “What can it mean?” they said to one another. Some others sneered, 13 “They are brim-full of new wine!”

Peter stood up along with the 14 eleven, and raising his voice he addressed them thus: “Men of Judæa and residents in Jerusalem, let every one of you understand this—attend to what I say: these men are not drunk, 15 as you suppose. Why, it is only nine in the morning! No, this 16 is what was predicted by the prophet Joel—

In the last days, saith God, 17
*then will I pour out my Spirit
upon all flesh,
your sons and daughters shall
prophesy,
your young men shall see vi-
sions,
your old men shall dream
dreams:*

*on my very slaves and slave- 18
girls in those days will I
pour out my Spirit,
and they shall prophesy.
And I will display wonders in 19
heaven above
and signs on earth below,
blood and fire and vapour of
smoke:
the sun shall be changed into 20
darkness
and the moon into blood,*

ere the great, open Day of the Lord arrives.

21 *And everyone who invokes the name of the Lord shall be saved.*

22 Men of Israel, listen to my words. Jesus the Nazarene, a man accredited to you by God through miracles, wonders, and signs which God performed by him among you (as you yourselves know), this Jesus, betrayed in the predestined course of God's deliberate purpose, you got wicked men to nail to the cross and murder; but God raised him by checking the pangs of death. Death could not hold him. For David says of him,

I saw the Lord before me evermore;

lest I be shaken, he is at my right hand.

26 *My heart is glad, my tongue exults, my very flesh will rest in hope, because thou wilt not forsake my soul in the grave, nor let thy holy one suffer decay.*

28 *Thou hast made known to me the paths of life, thou wilt fill me with delight in thy presence.*

29 Brothers, I can speak quite plainly to you about the patriarch David; he died and was buried and his tomb remains with us to this day. (He was a prophet; he knew God *had sworn an oath to him that he would seat one of his descendants on his throne*;^{*} so he spoke with a prevision of the resurrection of the Christ, when he said that *he was not forsaken in the grave nor did his flesh suffer decay.*

This Jesus God raised, as we can all bear witness. Uplifted then by God's right hand and receiving from the Father the long-promised holy Spirit, he has poured on us what you now see and hear.) For it was not David who ascended to heaven; David says,

The Lord said to my Lord, 'Sit at my right hand,

till I make your enemies a footstool for your feet.'

So let all the house of Israel understand beyond a doubt that God has made him both Lord and Christ, this very Jesus whom you have crucified."

When they heard this, it went straight to their hearts; they said to Peter and the rest of the apostles, "Brothers, what are we to do?" "Repent," said Peter, "let each of you be baptized in the name of Jesus Christ for the remission of your sins; then you will receive the gift of the holy Spirit. For the promise is meant for you and for your children and for all who are far off, for anyone whom the Lord our God may call to himself." And with many another appeal he urged and entreated them. "Save yourselves," he cried, "from this crooked generation!" So those who accepted what he said were baptized; about three thousand souls were brought in, that day. They devoted themselves to the instruction given by the apostles and to fellowship, breaking bread and praying together. Awe fell on everyone, and many wonders and signs were performed by the apostles in Jerusalem. The believers^{*} all kept together; they shared all they had with one another, they

^{*} Omitting [τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν].

^{*} Omitting [φόβος τε ἦν μέγας ἐπὶ πάντας, καί].

would sell their possessions and goods and distribute the proceeds among all, as any one might be in need. Day after day they resorted with one accord to the temple and broke bread together in their own homes; they ate with a glad and simple heart, praising God and looked on with favour by all the people. Meantime the Lord added the saved daily to their number.*

3 Peter and John were on their way up to the temple for the hour of prayer at three in the afternoon, when a man lame from birth was carried past, who used to be laid every day at what was called the 'Beautiful Gate' of the temple, to ask alms from those who entered the temple. When he noticed that Peter and John meant to go into the temple, he asked them for alms. Peter looked at him steadily, as did John, and said, "Look at us." The man attended, expecting to get something from them. But Peter said, "I have no silver or gold, but I will give you what I do have. In the name of Jesus Christ the Nazarene, get up and walk!" And catching him by the right hand he raised him. Instantly his feet and ankles grew strong, he leapt to his feet, started to walk, and accompanied them into the temple, walking, leaping, and praising God. When all the people saw him walking and praising God, and when they recognized that this was the very man who used to sit and beg at the Gate Beautiful, they were lost in awe and amaze-

ment at what had happened to him.

As he clung to Peter and John, all the people rushed awe-struck to them in what was called Solomon's portico. But when Peter saw this, he said to the people, "Men of Israel, why are you surprised at this? Why do you stare at us, as if we had made him walk by any power or piety of ours? *The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, has glorified Jesus his servant, whom you delivered up and repudiated before Pilate. Pilate had decided to release him, but you repudiated the Holy and Just One; the boon you asked was a murderer, and you killed the pioneer of Life. But God raised him from the dead, as we can bear witness. (He it is who has given strength to this man whom you see and know, by faith in His name; it is the faith He inspires which has made the man thus hale and whole before you all.)* Now I know, brothers, that you acted in ignorance, like your rulers—though this was how God fulfilled what he had announced beforehand by the lips of all the prophets, namely the sufferings of his Christ. Repent then, and turn to have your sins blotted out, so that a breathing-space may be vouchsafed you, and that the Lord may send Jesus your long-decreed Christ, who must be kept in heaven till the period of the great Restoration. Ages ago God spoke of this by the lips of his holy prophets; for Moses said,

The Lord our God will raise up a prophet for you from among your brotherhood, as he raised me:

* Omitting [τῇ ἐκκλησίᾳ], although the omission makes it difficult to get the above sense, or indeed any, out of the Greek.

you must listen to whatever he may tell you.

23 *Any soul that will not listen to this prophet shall be exterminated from the People;*

24 and all the prophets who have spoken since Samuel and his successors have also announced
25 these days. Now you are the sons of the prophets and of the covenant which God made with your fathers when he said to Abraham, *all families on earth shall be blessed in your offspring.*

26 It was for you first that God raised up his Servant, and sent him to bless you by turning each of you from your wicked ways."

4 While they were speaking to the people, they were surprised by the priests, the commander of the temple, and the
2 Sadducees, who were annoyed at them teaching the people and proclaiming Jesus as an instance of resurrection from the
3 dead. They laid hands on them and, as it was now evening, put them in custody till next morning. (A number of those who heard them speak believed, bringing up their numbers to about five thousand.)

5 Next morning a meeting was held in Jerusalem of their rulers,
6 elders and scribes, which was attended by the high priest Annas, by Caiaphas, John, Alexander, and all the members of
7 the high priest's family. They made the men stand before them and inquired, "By what authority, in whose name, have you
8 done this?" Then Peter, filled with the holy Spirit, said to them: "Rulers of the people and
9 elders of Israel, if we are being

cross-examined to-day upon a benefit rendered to a cripple, upon how this man got better, you and the people of Israel 10 must all know this, that he stands before you strong and well, thanks to the name of Jesus Christ the Nazarene whom you crucified and whom God raised from the dead. He is 11
the stone despised by you builders,

which has become head of the corner.

There is no salvation by anyone 12 else, nor even a second Name under heaven appointed for us men and our salvation."

They were astonished to notice how outspoken Peter and John were, and to discover that they were uncultured persons and mere outsiders; they recognized them as having been companions of Jesus, but as they 14 saw the man who had been healed standing beside them, they could say nothing. Ordering them to withdraw from the Sanhedrin, they proceeded to hold a consultation. "What are 16 we to do with these men?" they said. "It is plain to all the inhabitants of Jerusalem that a miracle has admittedly been worked by them. That we cannot deny. However, to keep 17 things from going any further with the people, we had better threaten them that they are not to tell anyone in future about this Name." So they called the 18 men in and ordered them not to speak or teach a single sentence about the Name of Jesus. But 19 Peter and John replied, "Decide for yourselves whether it is right before God to obey you rather than God; certainly we cannot 20 give up speaking of what we have seen and heard." Then 21

*With a touch of superciliousness ('men like you!'), which is perhaps better expressed in reading aloud than by any verbal periphrasis.

they threatened them still further and let them go; on account of the people, they found themselves unable to find any means of punishing them, for everybody was glorifying God over what had happened
 22 (the man on whom this miracle of healing had been performed, being more than forty years old).

23 On being released they went to their friends and related what the high priests and elders had
 24 said; and on hearing this the entire company raised their cry to God, "O Sovereign Lord, thou art he * who made *heaven, earth, and sea, and all that in them is*,
 25 who said to our fathers† by the holy Spirit through the lips of thy servant David,

*Why did the Gentiles rage,
 and the peoples vainly conspire?*

26 *Kings of the earth stood ready,
 rulers mustered together
 against the Lord and his Christ.*

27 In this very city they actually mustered against thy holy Servant Jesus, whom thou didst consecrate—Herod and Pontius Pilate, together with the Gentiles and the people of Israel,
 28 mustering to carry out what thy hand had traced, thy purpose
 29 had decreed. So now, O Lord, consider the threats of these men, and grant that thy servants may be perfectly fearless in
 30 speaking thy word, when thy hand is stretched out to heal and to perform miracles and wonders by the name of thy
 31 holy Servant Jesus." At their prayer the place of meeting was

* Omitting [ὁ θεός].

† Accepting Hort's suggestion that πατέρας is a corruption of τοῖς πατέσιν, though the text even then seems to include a gloss somewhere.

shaken, and they were all filled with the holy Spirit, speaking God's word fearlessly; the apostles gave their testimony to the resurrection of the Lord Jesus with great power, and great grace was upon them all.*

Now there was but one heart 32 and soul among the multitude of the believers; not one of them considered anything his personal property, they shared all they had with one another. There 34 was not a needy person among them, for those who owned land or houses would sell them and bring the proceeds of the sale, laying the money before the feet 35 of the apostles; it was then distributed according to each individual's need. Thus Joseph, 36 who was surnamed Barnabas or (as it may be translated) 'Son of Encouragement' by the apostles, a Levite of Cypriote birth, sold a 37 farm belonging to him and brought the money, which he placed before the feet of the apostles.

But a man called Ananias, 5 who with his wife Sapphira had sold some property appro- 2 priated some of the purchase-money with the connivance of his wife; he brought only part of it to lay before the feet of the apostles. "Ananias," said Peter, 3 "why has Satan filled your heart and made you cheat the holy Spirit by appropriating some of the money paid for the land? When it remained unsold, did it 4 not remain your own? And even after the sale, was the money not yours to do as you pleased about it? How could you think of doing a thing like this? You have not defrauded men but God." When Ananias heard 5

* Transposing ver. 33 to its original position after ver. 31.

this, he fell down and expired. (Great awe came over all who
 6 heard of it.) And the younger
 men rose, wrapped the body up
 and carried it away to be
 7 buried. After an interval of
 about three hours his wife hap-
 pened to come in, quite uncon-
 8 "Tell me," said Peter, "did you
 only sell the land for such and
 such a sum?" "Yes," she said,
 "that was all we sold it for."
 9 Peter said to her, "How could
 you arrange to put the Lord's
 Spirit to the proof? Listen,
 there are the footsteps of the
 men who have buried your hus-
 band! They are at the door, and
 they will carry you out as well."
 10 Instantly she fell down at their
 feet and expired. The younger
 men came in to find her dead;
 they carried her out and buried
 11 her beside her husband. Great
 awe came over the whole church
 and over all who heard of this.
 12 Now they all without excep-
 tion met in the portico of Solo-
 13 mon. Though the people ex-
 tolled them, not a soul from the
 14 outside dared to join them. On
 the other hand, crowds of men
 and women who believed in the
 12 Lord were brought in. Many
 miracles and wonders were per-
 formed among the people by
 15 the apostles.* In fact, invalids
 were actually carried into the
 streets and laid on beds and
 mattresses, so that, when Peter
 passed, his shadow at anyrate
 might fall on one or other of
 16 them. Crowds gathered even
 from the towns near Jerusalem,
 bringing invalids and people
 troubled with unclean spirits, all
 of whom were healed.

This filled the high priest 17
 Annas* and his allies, the Sad-
 ducean party, with bitter jeal-
 ousy; they laid hands on the 18
 apostles and put them into the
 public prison, but an angel of 19
 the Lord opened the prison-doors
 during the night and brought
 them out, saying, "Go and stand 20
 in the temple, telling the people
 all about this Life." With these 21
 orders they went into the temple
 about dawn and proceeded to
 teach. Meantime the high priest
 and his allies met, called the
 Sanhedrin together and the
 council of seniors belonging to
 the sons of Israel, and then sent
 to prison for the men. But as 22
 the attendants did not find
 them when they got to the
 prison, they came back to re-
 port, "We found the prison 23
 safely locked up, with the sen-
 tries posted at the doors, but on
 opening the doors we found no
 one inside!" On hearing this the 24
 commander of the temple and
 the high priests were quite at a
 loss to know what to make of it.
 However, someone came and 25
 reported to them, "Here are the
 very men you put in prison,
 standing in the temple and
 teaching the people!"

At this the commander went 26
 off with the attendants and
 fetched them—but without using
 violence, for fear that the peo-
 ple would pelt them with stones.
 They conducted them before the 27
 Sanhedrin, and the high priest
 asked them, "We strictly for- 28
 bade you to teach about this
 Name, did we not? And here
 you have filled Jerusalem with
 your doctrine! You want to
 make us responsible for this

* Transposing the first clause of ver.
 12 to the beginning of ver. 15.

* Blass's brilliant conjecture for the
 ἀναστὰς of the ordinary text. It is not
 entirely without manuscript evidence.

29 man's death!" Peter and the apostles answered, "One must
 30 obey God rather than men. The God of our fathers raised Jesus whom you had murdered by
 31 *hanging him on a gibbet*. God lifted him up to his right hand as our pioneer and saviour, in order to grant repentance and
 32 remission of sins to Israel. To these facts we bear witness, with the holy Spirit which God has given to those who obey
 33 him." On hearing this, they were so furious that they determined to make away with
 34 the apostles. But a Pharisee in the Sanhedrin called Gamaliel, a doctor of the Law who was highly respected by all the people, got up and ordered the apostles to be removed for a
 35 few moments. Then he said, "Men of Israel, take care what
 36 you do with these men. In days gone by Theudas started up, claiming to be a person of importance; a number of men, about four hundred of them, rallied to him, but he was slain, and all his followers were dispersed and wiped out. After him Judas the Galilean started up, at the time of the census, and got people to desert to him; but he perished too, and all his
 37 followers were scattered. So I advise you to-day to leave these men to themselves. Let them alone. If this project or enterprise springs from men, it will
 38 collapse; whereas, if it really springs from God, you will be unable to put them down. You may even find yourselves fighting God!" They gave in to him, and after summoning the apostles and giving them a flogging, they released them with instructions that they were not to speak
 39 about the name of Jesus. The

apostles left the Sanhedrin, rejoicing that they had been considered worthy of suffering dishonour for the sake of the Name; not for a single day did
 42 they cease to teach and preach the gospel of Jesus the Christ in the temple and at home.

During these days, when
 the disciples were increasing **6**
 in number, the Hellenists began to complain against the Hebrews, on the ground that their widows were being overlooked in the daily distribution of food. So the twelve summoned the
 2 main body of the disciples and said: "It is not desirable that we should drop preaching the word of God and attend to meals. Brothers, look out seven
 3 of your own number, men of good reputation who are full of the Spirit and of wisdom. We will appoint them to this duty, but we will continue to devote
 4 ourselves to prayer and the ministry of the word." This
 5 plan commended itself to the whole body, and they chose Stephen, a man full of faith and the holy Spirit, Philip, Prochorus, Nikanor, Timon, Parmenas, and Nikolaos a proselyte from Antioch; these men
 6 they presented to the apostles, who, after prayer, laid their hands upon them.

And the word of God spread; 7
 the number of the disciples in Jerusalem greatly increased, and a host of priests became obedient to the faith.

Now Stephen, who was full of 8
 grace and power, performed great wonders and miracles among the people. Some of
 9 those who belonged to the so-called synagogue of the Lib-

yans,* the Cyrenians, and the Alexandrians, as well as to that of the Cilicians and Asiatics, started a dispute with Stephen, 10 but they could not meet the wisdom and the Spirit with which he spoke. They then instigated people to say, "We have heard him talking blasphemy 11 against Moses and God." In this way they excited the people, the elders, and the scribes, who rushed on him, dragged him away, and took him before the 12 Sanhedrin. They also brought forward false witnesses to say, "This fellow is never done talking against this holy Place and 13 the Law! Why, we have heard him say that Jesus the Nazarene will destroy this Place and change the customs handed down to us by Moses!"

14 Then all who were seated in the Sanhedrin fixed their eyes on him, and saw that his face shone like the face of an angel. 15 Said the high priest, "Is this true?"

2 "Listen, brothers and fathers," said Stephen. "The God of glory appeared to our father Abraham when he was still in Mesopotamia, before ever he 3 stayed in Harran, and said to him, 'Leave your land and your countrymen and come to what- 4 ever† land I show you.' Then he left the land of the Chaldeans and stayed in Harran. From Harran God shifted him, after his father's death, to this land 5 which you now inhabit. But he did not give him any inheritance in it, not even a foot of the land; all he did was to promise that he

would give it as a possession to him and to his offspring after him (he at the time being childless). What God said was this: 6 'His offspring shall sojourn in a foreign land, where they shall be enslaved and oppressed for four hundred years. But,' said God, 7 'I* will pass sentence on the nation that has made them slaves, and then they will get away to worship me in this Place.' God 8 also gave him the covenant of circumcision. So Abraham became the father of Isaac, whom he circumcised on the eighth day, Isaac was the father of Jacob, and Jacob of the twelve patriarchs. Out of jealousy the 9 patriarchs sold Joseph into Egypt; but God was with him, rescuing him from all his troubles 10 and allowing him to find favour for his wisdom with Pharaoh king of Egypt, who appointed him viceroy over Egypt and over all his own household. Now 11 a famine came over the whole of Egypt and Canaan, attended with great misery, so that our ancestors could not find provender. But, hearing there was 12 food in Egypt, Jacob sent our ancestors on their first visit to that country; at their second 13 visit Joseph made himself known to his brothers, and Pharaoh was informed of Joseph's lineage. Then Joseph sent for his father 14 Jacob and all his kinsfolk, amounting to seventy-five souls; and Jacob went south to Egypt. 15 When he and our ancestors died, they were carried across to She- 16 chem and laid in the tomb which Abraham had bought for a sum of money from the sons of Hamor in Shechem. As the 17

* Reading Αἰβουρίων instead of the Αἰβεριών of the text. This, as Blass points out, gives "the African Jews in the geographical order of their original dwelling-places."

† Omitting [τῆν].

* The 'I' is emphatic. When the New Testament is read aloud, as it was originally meant to be, such stresses can be brought out.

time approached for the promise which God had made to Abraham, the people *grew and multiplied* in Egypt, till *another king* arose to rule Egypt who knew nothing of Joseph. He took a cunning method with our race; he oppressed our ancestors by forcing them to expose their infants, to prevent them from surviving. It was at this period that Moses was born, a divinely beautiful child. For three months he was brought up in his father's house; then he was exposed, but Pharaoh's daughter adopted him and brought him up as her own son. So Moses was educated in all the culture of the Egyptians; he was a strong man in speech and action. When he completed his fortieth year, it occurred to him to visit his brothers, the sons of Israel. He saw one of them being badly treated, so he defended him, struck down the Egyptian, and thus avenged the man who had been wronged. (He thought his brothers would understand that God was going to bring them deliverance by means of him, but they did not understand.) Next day he came upon two of them fighting and tried to pacify them. 'You are brothers!' he said, 'why injure one another?' But the man who was injuring his neighbour pushed him aside. 'Who made you ruler and umpire over us?' he asked. 'Do you want to kill me, as you killed the Egyptian yesterday?' At that Moses fled; he became a sojourner in the land of Midian, where he had two sons born to him. At the close of forty years an angel of the Lord appeared to him in the flames of a burning thorn-bush, in the desert of mount

Sinai. When Moses saw this, he marvelled at the sight; as he went up to look at it, the voice of the Lord said, 'I am the God of your fathers, the God of Abraham and Isaac and Jacob.' Moses was so terrified that he did not dare to look at the bush. But the Lord said to him, 'Take the sandals off your feet, for the place where you are standing is sacred ground. I have indeed seen the oppression of my people in Egypt, I have heard their groans, and I have come down to rescue them. Come now, I will send you back to Egypt.' The Moses they refused, when they said, 'Who made you ruler and umpire?'—that was the very man whom God sent to rule and to redeem them, by aid of the angel who had appeared to him in the bush. He it was who led them forth, performing wonders and signs in the land of Egypt, at the Red Sea, and in the desert during forty years. (This was the Moses who told the sons of Israel, 'God will raise up a prophet for you from among your brotherhood, as he raised me.') This was the man who at the assembly in the desert intervened between the angel who spoke to him on mount Sinai and our fathers; he received living Words to be given to us. But our fathers would not submit to him; they pushed him aside and hankered secretly after Egypt. They told Aaron, 'Make gods that will march in front of us! As for this Moses who led us out of Egypt, we don't know what has happened to him!' They actually made a calf in those days, offered sacrifice to this idol, and grew festive over what their own hands had manufactured. So God turned

from them, abandoning them to the worship of *the starry Host*—as it is written in the book of the prophets, *Did you offer me victims and sacrifices during the forty years in the desert, O house of Israel? No, it was the tent of Moloch and the star-symbol of Rephan your god that you carried, figures that you manufactured for worship. So now I will transport you beyond Babylon!* In the desert our fathers had the tent of witness as arranged by Him who told Moses to make it after the pattern he had seen; it was passed on and borne in by our fathers as with Joshua they took possession of the territory of the nations whom God drove out before our fathers. So it remained down to the days of David. He found favour with God and asked permission to devise a dwelling for the God of Jacob. It was Solomon, however, who built him a house. And yet the most High does not dwell in houses made by hands; as the prophet says,

49 *Heaven is my throne,
the earth is a footstool for my feet!*
What house would you build me? saith the Lord.
On what spot could I settle?

50 *Did not my hand make all this?*

51 *Stiff-necked, uncircumcised in heart and ear, you are always resisting the holy Spirit! As with your fathers, so with you!*

52 Which of the prophets did your fathers fail to persecute? They killed those who announced beforehand the coming of the Just One. And here you have betrayed him, murdered him!—

53 you who received the Law that

angels transmitted, and have not obeyed it!"

When they heard this, they 54 were furious and gnashed their teeth at him. But he, full of the 55 holy Spirit, gazed up at heaven and saw the glory of God and Jesus standing at God's right hand. "Look," he said, "I see 56 heaven open and the Son of man standing at God's right hand!" With a loud shriek they shut 57 their ears and rushed at him like one man. Putting him outside 58 the city, they proceeded to stone him (the witnesses laid their clothes at the feet of a youth called Saul). So they stoned 59 Stephen, who called on the Lord, saying, "Lord Jesus, receive my spirit!" Then he knelt down 60 and cried aloud, "Lord, let not this sin stand against them!" With these words he slept the sleep of death. (Saul quite 8 approved of his murder.)

That day a severe persecution broke out against the church in Jerusalem, and all, except the apostles, were scattered over Judæa and Samaria.

Devout men buried Stephen 2 and made loud lamentations over him, but Saul made havoc 3 of the church by entering one house after another, dragging off men and women, and consigning them to prison.

Now those who were scattered 4 went through the land preaching the gospel. Philip 5 travelled down to a town in Samaria, where he preached Christ to the people. And the 6 crowds attended like one man to what was said by Philip, listening to him and watching the miracles he performed. For un- 7 clean spirits came screaming and shrieking out of many who had been possessed, and many para-

lytics and lame people were
8 healed. So there was great re-
joicing in that town.

9 For some time previous a man
called Simon had been practising
magic arts in the town, to the
utter astonishment of the Sa-
maritan nation; he made himself
10 out to be a great person, and all
sorts and conditions of people
attached themselves to him, de-
claring he was that Power of
God which is known as "the
11 Great Power." They attached
themselves to him because he
had dazzled them with his skill
in magic for a considerable time.
12 But when they believed Philip,
who preached the gospel of the
Reign of God and the name of
Jesus, they had themselves bap-
13 tized, both men and women; in-
deed Simon himself believed,
and after his baptism kept close
to Philip, utterly astonished to
see the signs and striking mira-
cles which were taking place.

14 When the apostles at Jerusa-
lem heard that Samaria had ac-
cepted the word of God, they
15 despatched Peter and John, who
came down and prayed that the
Samaritans might receive the
16 holy Spirit. (As yet it had not
fallen upon any of them; they
had simply been baptized in the
17 name of the Lord Jesus.) Then
they laid their hands on them,
and they received the holy
18 Spirit. Now Simon noticed
that the holy Spirit was con-
ferred by the laying on of the
apostles' hands; so he brought
19 them money, saying, "Let me
share this power too, so that
anyone on whom I lay my hands
may receive the holy Spirit."
20 Peter said to him, "Death to you
and your money, for dreaming
you could buy the gift of God!
21 No share or lot for you in this

religion! *Your heart is all wrong
in the sight of God.* So repent 22
of this wickedness of yours, and
ask God whether you cannot be
forgiven for your heart's pur-
pose. For I see you are a bitter 23
poison and a pack of evil."
Simon replied, "Beseech the 24
Lord for me! Pray that noth-
ing you have said may befall
me!"

After bearing their testimony 25
to the word of the Lord and
preaching it, the apostles went
back to Jerusalem, preaching the
gospel to a number of the Sa-
maritan villages; but an angel 26
of the Lord said to Philip, "Get
up and go south, along the road
from Jerusalem to Gaza" (the
desert-route). So he got up and 27
went on his way. Now there
was an Ethiopian eunuch, a high
official of Candacê queen of the
Ethiopians (he was her chief
treasurer), who had come to
Jerusalem for worship and was 28
on his way home. He was sit-
ting in his chariot, reading the
prophet Isaiah. The Spirit said 29
to Philip, "Go up and join that
chariot." When Philip ran up, 30
he heard him reading the proph-
et Isaiah. "Do you really under-
stand * what you are reading?"
he asked. "Why, how can I 31
possibly understand it," said the
eunuch, "unless someone puts
me on the right track?" And he
begged Philip to get up and sit
beside him. Now the passage 32
of scripture which he was read-
ing was as follows:—

*he was led like a sheep to be
slaughtered,
and as a lamb is dumb before
the shearer,
so he opens not his lips.*

* The Vulgate preserves the play on
words in the Greek. *Intellegis quae legis*
brings out, as English cannot, the force
of γινώσκεις & ἀναγινώσκεις.

33 *By humbling himself he had
his doom removed.
Who can tell his family?
For his life is cut off from
the earth.*

34 So the eunuch said to Philip,
"Pray who is the prophet speak-
ing about? Is it himself or
35 someone else?" Then Philip
opened his lips, and starting
from this scripture preached the
36 gospel of Jesus to him. As they
travelled on, they came to some
water, and the eunuch said,
"Here is water! What is to pre-
38 vent me being baptized?" So
he ordered the chariot to stop.
Both of them stepped into the
water, and Philip baptized the
39 eunuch. When they came up
from the water, the Spirit of the
Lord caught Philip away, and
the eunuch lost sight of him.
He went on his way rejoicing,
40 while Philip found himself at
Azotus, where he passed on,
preaching the gospel in every
town, till he reached Cæsarea.

9 Meanwhile Saul still breathed
threats of murder against the
disciples of the Lord. He went
2 to the high priest and asked him
for letters to the synagogues at
Damascus empowering him to
put any man or woman in chains
whom he could find belonging
to the Way, and bring them to
3 Jerusalem. As he neared Da-
mascus in the course of his jour-
ney, suddenly a light from
4 heaven flashed round him; he
dropped to the ground and heard
a voice saying to him, "Saul,
Saul, why do you persecute me?"
5 "Who are you?" * he asked. "I
am Jesus," he said, "and you
6 persecute me. Get up and

* I have left *ἐξότε* untranslated here,
as in xxii. 8 and xxvi. 14, no less than in
x. 4. Any English rendering would imply
too much or too little.

go into the city; there you will
be told what you have to
do." His fellow-travellers stood 7
speechless, for they heard the
voice but they could not see
anyone. Saul got up from the 8
ground, but though his eyes were
open he could see nothing; so
they took his hand and led him
to Damascus. For three days 9
he remained sightless, and he
neither ate nor drank.

Now there was a disciple 10
called Ananias in Damascus.
The Lord said to him in a vision,
"Ananias." He said, "I am
here, Lord." And the Lord said 11
to him. "Go away to the street
called 'The Straight Street,' and
ask at the house of Judas for a
man of Tarsus called Saul. He
is praying at this very moment,
and he has seen a man called 12
Ananias enter and lay his hands
upon him to bring back his
sight." "But, Lord," Ananias 13
answered, "many people have
told me about all the mis-
chief this man has done to thy
saints at Jerusalem! And in this 14
city too he has authority from
the high priests to put anyone in
chains who invokes thy Name!"
But the Lord said to him, "Go; 15
I have chosen him to be the
means of bringing my Name be-
fore the Gentiles and their kings
as well as before the sons of Is-
rael. I will show him all he has 16
to suffer for the sake of my
Name."

So Ananias went off and en- 17
tered the house, laying his
hands on him with these words,
"Saul, my brother, I have been
sent by the Lord, by Jesus who
appeared to you on the road, to
let you regain your sight and be
filled with the holy Spirit." In 18
a moment something like scales
fell from his eyes, he regained his

sight, got up and was baptized.
 19 Then he took some food and
 felt strong again. For several
 days he stayed at Damascus
 20 with the disciples; he lost no
 time in preaching throughout
 the synagogues that Jesus was
 21 the Son of God—to the amaze-
 ment of all his hearers, who said,
 "Is this not the man who in Jeru-
 salem harried those who invoke
 this Name, the man who came
 here for the express purpose of
 carrying them all in chains to
 the high priests?"

22 Saul became more and more
 vigorous. He put the Jewish
 residents in Damascus to con-
 fusion by his proof that Jesus
 23 was the Christ; and the Jews,
 after a number of days had
 elapsed, conspired to make away
 24 with him. But their plot came
 to the ears of Saul, and, although
 they kept watch on the gates
 day and night in order to make
 25 away with him, his disciples
 managed one night to let him
 down over the wall by lowering
 26 him in a basket. He got to
 Jerusalem and tried to join the
 disciples, but they were all afraid
 of him, unable to believe that
 27 he was really a disciple. Barna-
 bas, however, got hold of him
 and brought him to the apos-
 tles. To them he related how he
 had seen the Lord upon the road,
 how He had spoken to him, and
 how he had spoken freely in the
 name of Jesus at Damascus.
 28 He then went in and out among
 29 them at Jerusalem, speaking
 freely in the name of the Lord;
 he also held conversations and
 30 debates with the Hellenists. But
 when the brothers learned that
 the Hellenists were attempting
 to make away with him, they
 took him down to Cæsarea and
 sent him off to Tarsus.

Now, all over Judæa, Galilee, 31
 and Samaria, the church enjoyed
 peace; it was consolidated, in-
 spired by reverence for the Lord
 and by its invocation of the holy
 Spirit, and so increased in num-
 bers. Peter moved here and 32
 there among them all, and it
 happened that in the course of
 his tours he came down to visit
 the saints who stayed at Lydda.
 There he found a man called 33
 Æneas who had been bed-ridden
 for eight years with paralysis.
 "Æneas," said Peter, "Jesus the 34
 Christ cures you! Get up and
 make your bed!" He got up at
 once. All the inhabitants of 35
 Lydda and Saron saw him, and
 they turned to the Lord.

At Joppa there was a disciple 36
 called Tabitha (which may be
 translated Dorcas, or 'Gazelle'),
 a woman whose life was full of
 good actions and of charitable
 practices. She happened to take 37
 ill and died at this time, and
 after washing her body they
 laid it in an upper room. When 38
 the disciples heard that Peter
 was at Lydda (for Joppa is not
 far from Lydda), they sent two
 men begging him to "Come on
 to us without delay." So Peter 39
 got up and went with them.
 When he arrived, they took him
 up to the room, where all the
 widows stood beside him crying
 as they showed him the gar-
 ments and dresses that Dorcas
 used to make when she was with
 them. Peter put them all out- 40
 side; then he knelt down in
 prayer, and turning to the body
 said, "Tabitha, rise." She
 opened her eyes, and on seeing
 Peter she sat up. Then he gave 41
 her his hand, raised her, and,
 after calling the saints and the
 widows, he presented her to
 them alive. This became known 42

all over Joppa, and many believed in the Lord.

43 In Joppa Peter stayed for some time, at the house of

10 Simon a tanner. Now in Cæsarea there was a man

2 called Cornelius, a captain in the Italian regiment, a religious man, who revered God with all his household, who was liberal in his alms to the People, and who constantly prayed to God.

3 About three o'clock in the afternoon he distinctly saw in a vision an angel of God entering and saying to him, "Cornelius."

4 He stared at the angel in terror, saying, "What is it?" He replied, "Your prayers and your alms have risen before God as a

5 sacrifice to be remembered. You must now send some men to Joppa for a certain Simon who

6 is surnamed Peter; he is staying with Simon a tanner, whose house stands by the sea."

7 When the angel who spoke to him had left, he called two of his menservants and a religiously-minded soldier who belonged to his personal retinue, and, after describing all the vision to them, he sent them to Joppa.

9 Next day they were still on the road and not far from the town, when Peter went up to the roof of the house about noon

10 to pray. He became very hungry and longed for some food.

But as they were getting the meal ready, a trance came over

11 him. He saw heaven open and a vessel coming down, like a huge sheet lowered by the four

12 corners to the earth, which contained all quadrupeds and creeping things of the earth and wild

13 birds. A voice came to him,

14 "Rise, Peter, kill and eat." But Peter said, "No, no, my Lord; I

have never eaten anything common or unclean." A second time 15 the voice came back to him, "What God has cleansed, you must not count as common."

This happened three times; then 16 the vessel was at once raised to heaven. Peter was quite at a loss

17 to know the meaning of the vision he had seen; but just then the messengers of Cornelius, who had made inquiries for the house

of Simon, stood at the door and 18 called out to ask if Simon, surnamed Peter, was staying there.

So the Spirit said to Peter, who 19 was pondering over the vision, "There are three men looking for

you! Come, get up and go down, 20 and have no hesitation about accompanying them, for it is I

who have sent them."

Then Peter went down to the 21 men, saying, "I am the man you are looking for. What is your

reason for coming?" They said, 22 "Captain Cornelius, a good man who reverences God and enjoys

a high reputation among the whole Jewish nation, was instructed by a holy angel to send

for you to his house and to listen to what you had to say." So he 23 invited them in and entertained them.

Next day he was up and off with them, accompanied by some of the brothers from Joppa; and 24

on the next day he reached Cæsarea. Peter was just going 25

into the house when Cornelius met him, fell at his feet, and worshipped him; but Peter raised 26

him, saying, "Get up, I am only a man myself." Then talking to 27

him he entered the house, to find a large company assembled. (For Cornelius had been expect- 24

ing him and had called his kinsfolk and intimate friends to-

28 gether.) * To them Peter said,
 "You know yourselves that it is
 illegal for a Jew to join or accost
 anyone belonging to another nation;
 but God has shown me that
 I must not call any man com-
 29 mon or unclean, and so I have
 come without any demur when
 I was sent for. Now I want to
 know why you sent for me?"

30 "Three days ago," said Corne-
 lius, "at this very hour I was
 praying in my house at three
 o'clock in the afternoon, when
 a man stood before me in shin-
 31 ing dress, saying, 'Cornelius,
 your prayer has been heard,
 your alms are remembered by
 32 God. You must send to Joppa
 and summon Simon who is sur-
 named Peter; he is staying in
 the house of Simon a tanner be-
 side the sea.' So I sent for you
 at once, and you have been kind
 enough to come. Well now, here
 we are all present before God to
 listen to what the Lord has com-
 manded you to say."

34 Then Peter opened his lips and
 said, "I see quite plainly that
 35 *God has no favourites*, but that
 he who reverences Him and lives
 a good life in any nation is wel-
 36 comed by Him. You know *the*
message he sent to the sons of
Israel when he preached the
gospel of peace by Jesus Christ
 37 (who is Lord of all); you know
 how it spread over the whole of
 Judæa, starting from Galilee
 after the baptism preached by
 38 John—how *God consecrated*
Jesus of Nazaret with the holy
Spirit and power, and how he
 went about doing good and cur-
 ing all who were harassed by the
 devil; for God was with him.
 39 As for what he did in the land
 of the Jews and in Jerusalem,

we can testify to that. They 40
 slew him *by hanging him on a*
gibbet, but God raised him on
 the third day, and allowed him
 to be seen, not by all the People 41
 but by witnesses whom God had
 previously selected, by us who
 ate and drank with him after his
 resurrection from the dead, when 42
 he enjoined us to preach to the
 People, testifying that this was
 he whom God has appointed to
 be judge of the living and of the
 dead. All the prophets testify 43
 to it, that everyone who believes
 in him is to receive remission of
 sins through his Name."

While Peter was still speaking, 44
 the holy Spirit fell upon all who
 listened to what he said. Now 45
 the Jewish believers who had ac-
 companied Peter were amazed
 that the gift of the holy Spirit
 had actually been poured out on
 the Gentiles—for they heard 46
 them speak with 'tongues' and
 magnify God. At this Peter
 asked, "Can anyone refuse 47
 water for the baptism of these
 people—people who have re-
 ceived the holy Spirit just as we
 ourselves have?" And he or- 48
 dered them to be baptized in the
 name of Jesus Christ. Then
 they begged him to remain for
 some days.

Now the apostles and the 11
 brothers in Judæa heard 11
 that the Gentiles also had re-
 ceived the word of God. So 2
 when Peter came up to Jerusa-
 lem, the circumcision party fell
 foul of him. "You went into 3
 houses of the uncircumcised,"
 they said, "and you ate with
 them!" Then Peter proceeded 4
 to put the facts before them. "I 5
 was in 'the town of Joppa at
 prayer," he said, "and in a trance
 I saw a vision—a vessel coming
 down like a huge sheet lowered

* Transposing ver. 24b to its right position between ver. 27 and ver. 28.

from heaven by the four corners. It came down to me, and when I looked steadily at it, I noted the quadrupeds of the earth, the wild beasts, the creeping things and the wild birds. Also I heard a voice saying to me, 'Rise, Peter, kill and eat.' I said, 'No, no, my Lord;* nothing common or unclean has ever passed my lips.' But a voice answered me for the second time out of heaven, 'What God has cleansed, you must not count as common.' This happened three times, and then the whole thing was drawn back into heaven. At that very moment three men reached the house where I was living, sent to me from Cæsarea. The Spirit told me to have no hesitation in accompanying them; these six brothers went with me as well, and we entered the man's house. He related to us how he had seen the angel standing in his house and saying, 'Send to Joppa for Simon who is surnamed Peter; he will tell you how you and all your household are to be saved.' Now just as I began to speak, the holy Spirit fell upon them as upon us at the beginning; and I remembered the saying of the Lord, that 'John baptized with water, but you shall be baptized with the holy Spirit.' Well then, if God has given them exactly the same gift as he gave us when we believed in the Lord Jesus Christ, who was I—how could I try—to thwart God?" On hearing this they desisted and glorified God, saying, "So God has actually allowed the Gentiles to repent and live!"

* Here, as in x. 14, *κύριε* is translated. Peter was a Christian, and the connexion of the Voice with the Spirit is evident from the context.

Now those who had been scattered by the trouble which arose over Stephen, made their way as far as Phœnicia and Cyprus and Antioch, but they preached the word to none except Jews. Some of them, however, were Cypriotes and Cyrenians, who on reaching Antioch told the Greeks* also the gospel of the Lord Jesus; the strong hand of the Lord was with them, and a large number believed and turned to the Lord. News of this reached the church in Jerusalem, and they despatched Barnabas to Antioch. When he came and saw the grace of God he rejoiced, encouraging them all to hold by the Lord with heartfelt purpose (for he was a good man, full of the holy Spirit and faith). Considerable numbers of people were brought in for the Lord. So Barnabas went off to Tarsus to look for Saul, and on finding him he brought him to Antioch, where for a whole year they were guests of the church and taught considerable numbers. It was at Antioch too that the disciples were first called "Christians."

During these days some prophets came down from Jerusalem to Antioch, one of whom, named Agabus, showed by the Spirit that a severe famine was about to visit the whole world (the famine which occurred in the reign of Claudius). So the disciples put aside money, as each of them was able to afford it, for a contribution to be sent to the brothers in Judæa. This they carried out, sending their contribution to the presbyters by Barnabas and Saul.

It was about that time that king Herod laid hands

12

* Reading "Ελληνας.

of violence on some members of
 2 the church. James the brother
 of John he slew with the sword,
 3 and when he saw this pleased
 the Jews, he went on to seize
 Peter. (This was during the
 days of unleavened bread.)
 4 After arresting him, he put him
 in prison, handing him over to
 a guard of sixteen soldiers, with
 the intention of producing him
 to the People after the passover.
 5 So Peter was closely guarded in
 prison, while earnest prayer for
 him was offered to God by the
 church.
 6 The very night before Herod
 meant to have him produced,
 Peter lay asleep between two
 soldiers; he was fastened by two
 chains, and sentries in front
 of the door guarded the prison.
 7 But an angel of the Lord flashed
 on him, and a light shone in the
 cell; striking Peter on the side
 he woke him, saying, "Quick,
 get up!" The fetters dropped
 8 from his hands, and the angel
 said to him, "Gird yourself and
 put on your sandals." He did
 so. Then said the angel, "Put
 on your coat and follow me."
 9 And he followed him out, not
 realizing that what the angel
 did was real, but imagining that
 10 he saw a vision. When they had
 passed the first guard and the
 second, they came to the iron
 gate leading into the city, which
 opened to them of its own ac-
 cord; they passed out, and after
 they had gone through one
 street, the angel immediately
 11 left him. Then Peter came to
 his senses and said, "Now I
 know for certain that the Lord
 has sent his angel and rescued
 me from the hands of Herod and
 from all that the Jewish people
 12 were anticipating." When he
 grasped the situation, he went

to the house of Mary, the mother
 of John who was surnamed
 Mark, where a number had met
 for prayer. When he knocked 13
 at the door of the porch, a maid-
 servant called Rhoda came to
 answer it; but as soon as she 14
 recognized Peter's voice, instead
 of opening the door she ran in-
 side from sheer joy and an-
 nounced that Peter was standing
 in front of the porch. "You are 15
 mad," they said. But she in-
 sisted it was true. "It is his
 angel," they said. But Peter 16
 kept on knocking, and when
 they opened the door they were
 amazed to see him. He beck- 17
 oned to them to keep quiet and
 then described to them how the
 Lord had brought him out of
 prison. "Report this to James,"
 he said, "and to the brothers."
 And off he went to another
 place. When day broke there 18
 was a great commotion among
 the soldiers over what could
 have become of Peter. Herod 19
 made inquiries for him but could
 not find him; so, after cross-
 examining the guards, he ordered
 them off to death.

He then went down from
 Judæa to Cæsarea, where he
 spent some time. As there was a 20
 bitter feud between him and the
 inhabitants of Tyre and Sidon,
 they waited on him unanimously
 and after conciliating the royal
 chamberlain Blastus they made
 overtures for peace, as their
 country depended for its food-
 supply upon the royal territory.
 On a stated day Herod arrayed 21
 himself in royal robes, took his
 seat on the dais, and proceeded
 to harangue them. The popu- 22
 lace shouted, "It is a god's voice,
 not a man's!" and in a moment 23
 an angel of the Lord struck him,
 because he had not given due

glory to God; he was eaten up by worms and so expired.

24 The word of God spread and multiplied.

25 After fulfilling their commission, Barnabas and Saul returned from Jerusalem, bringing with them John who is surnamed Mark.

13 Now in the local church at Antioch there were prophets and teachers, Barnabas, Symeon (called Niger) and Lucius the Cyrenian, besides Mannaen (a foster-brother of Herod the tetrarch) and Saul. As they were worshipping the Lord and fasting, the holy Spirit said, "Come! set me apart Barnabas and Saul for the work to which I have called them." Then after fasting and praying they laid their hands on them and let them go.

4 Sent out thus by the holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. On reaching Salamis they proclaimed the word of God in the Jewish synagogues, with John as their assistant. They covered the whole island as far as Paphos, where they fell in with a Jewish sorcerer and false prophet called Bar-Jesus; he belonged to the suite of the proconsul Sergius Paulus, an intelligent man who called for Barnabas and Saul and demanded to hear the word of God. But the sorcerer Elymas (for that is the translation of his name) tried to divert the proconsul from the faith.

9 So Saul (who is also called Paul), filled with the holy Spirit, looked steadily at him and said, "You son of the devil, you enemy of all good, full of all craft and all cunning, will you never stop diverting the straight paths

of the Lord? See here, the Lord's hand will fall on you, and you shall be blind, unable for a time to see the sun." In a moment a dark mist fell upon him, and he groped about for someone to take him by the hand. Then the proconsul believed, when he saw what had happened; he was astounded at what was taught about the Lord.

Setting sail from Paphos, Paul and his companions reached Perga in Pamphylia; John left them and went back to Jerusalem, but they passed on from Perga and arrived at Pisidian Antioch. On the sabbath they went into the synagogue and sat down; and, after the reading of the Law and the prophets, the presidents of the synagogue sent to tell them, "Brothers, if you have any word of counsel for the people, say it."

So Paul stood up and motioning with his hand said, "Listen, men of Israel and you who reverence God. The God of this People Israel chose our fathers; he multiplied the people as they sojourned in the land of Egypt and with arm uplifted led them out of it. For about forty years he bore with them in the desert, and after destroying seven nations in the land of Canaan he gave them their land as an inheritance for about four hundred and fifty years. After that he gave them judges, down to the prophet Samuel. Then it was that they begged for a king, and God gave them forty years of Saul, the son of Kish, who belonged to the tribe of Benjamin. After deposing him, God raised up David to be their king, to whom he bore this testimony that 'In David, the son of Jessai, I have found a man after my

own heart, who will obey all my
 23 will.' From his offspring God
 brought to Israel, as he had
 promised, a saviour in Jesus,
 24 before whose coming John had
 already preached a baptism of
 repentance for all the people of
 25 Israel. And as John was closing
 his career he said, 'What do you
 take me for? I am not He; no,
 he is coming after me, and I am
 not fit to untie the sandals on
 26 his feet!' Brothers, sons of
 Abraham's race and all among
 you who reverence God, *the*
message of this salvation *has*
 27 *been sent* to us. The inhabi-
 tants of Jerusalem and their
 rulers, by condemning him* in
 their ignorance, fulfilled the
 words of the prophets which are
 28 read every sabbath; though they
 could find him guilty of no crime
 that deserved death, they begged
 Pilate to have him put to death,
 29 and, after carrying out all that
 had been predicted of him in
 scripture, they lowered him from
 the gibbet and laid him in a
 30 tomb. But God raised him
 31 from the dead. For many days
 he was seen by those who had
 come up with him from Galilee
 to Jerusalem; they are now his
 32 witnesses to the People. So we
 now preach to you the glad news
 that the promise made to the
 33 fathers has been fulfilled by God
 for us their children, when he
 raised Jesus. As it is written in
 the second psalm,

*thou art my son,
 to-day have I become thy
 father.*

34 And as a proof that he has
 raised him from the dead, never
 to return to decay, he has said

this: *I will give you the holiness
 of David that fails not.* Hence 35
 in another psalm he says,

*thou wilt not let thy holy One
 suffer decay.*

Of course *David*, after serving 36
 God's purpose in his own genera-
 tion, died and was laid *beside his*
fathers; he suffered decay, but 37
 He whom God raised did not
 suffer decay. So you must un- 38
 derstand, my brothers, that re-
 mission of sins is proclaimed to
 you through him, and that by 39
 him everyone who believes is ab-
 solved from all that the law of
 Moses never could absolve you
 from. Beware then lest the 40
 prophetic saying applies to you:

*Look, you disdainful folk, 41
 wonder at this and perish—
 for in your days I do a deed,
 a deed you will never believe,
 not though one were to ex-
 plain it to you."*

As Paul and Barnabas went 42
 out, the people begged to have
 all this repeated to them on the
 following sabbath. After the 43
 synagogue broke up, a number of
 the Jews and the devout prose-
 lytes followed them; Paul and
 Barnabas talked to them and en-
 couraged them to hold by the
 grace of God. And on the next 44
 sabbath nearly all the town
 gathered to hear the word of the
 Lord. But when the Jews saw 45
 the crowds, they were filled with
 jealousy; they began to contra-
 dict what Paul said and to
 abuse him. So Paul and Barna- 46
 bas spoke out fearlessly. "The
 word of God," they said, "had to
 be spoken to you in the first in-
 stance; but as you push it aside,
 judging yourselves unworthy of
 eternal life, well, here we turn to
 the Gentiles! For these are the 47
 Lord's orders to us:

* The Greek text is difficult. I prefer,
 as the least radical treatment, Lach-
 mann's proposal to read *αὐτὸν* *αὐτὸν*
αὐτὸν immediately after *ἀγνοήσαντες καὶ*, which
 at any rate yields a fair sense.

*I have set you to be a light
for the Gentiles,
to bring salvation to the
end of the earth."*

- 48 When the Gentiles heard this, they rejoiced and glorified the word of the Lord and believed, that is, all who had been ordained to eternal life; and the word of the Lord went far and wide over the whole country.
- 49 But the Jews incited the devout women of high rank and the leading men in the town, who stirred up persecution against Paul and Barnabas and drove them out of their territory.
- 51 They shook the dust off their feet as a protest and went to
- 52 Iconium. As for the disciples, they were filled with joy and the holy Spirit.

- 14** At Iconium the same thing happened. They went into the synagogue of the Jews and spoke in such a way that a great body both of Jews and Greeks believed. Here they spent a considerable time, speaking fearlessly about the Lord, who attested the word of his grace by allowing signs and wonders to be performed by them.*
- 2 But the refractory Jews stirred up and exasperated the feeling of the Gentiles against the brothers.
- 4 The populace of the town was divided; some sided with the Jews, some with the apostles.
- 5 But, when the Gentiles and Jews along with their rulers made a hostile movement to insult and
- 6 stone them, the apostles grasped the situation and escaped to the Lycaonian towns of Lystra and Derbe and to the surrounding
- 7 country; there they continued to preach the gospel.

* Restoring ver. 8 to its original position between vers. 1 and 2.

At Lystra there was a man sitting, who was powerless in his feet, a lame man unable to walk ever since he was born. He heard Paul speaking, and Paul, gazing steadily at him and noticing that he had faith enough to make him better, said in a loud voice, "Stand erect on your feet." Up he jumped and began to walk. When the crowds saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!" Barnabas they called Zeus, and Paul Hermes, since he was the chief spokesman. Indeed the priest of the temple of Zeus in front of the town brought oxen and garlands to the gates, intending to offer sacrifice along with the crowds. But when the apostles, Paul and Barnabas, heard this, they rent their clothes and sprang out among the crowd, shouting, "Men, what is this you are doing? We are but human, with natures like your own! The gospel we are preaching to you is to turn from such futile ways to the living God *who made the heaven, the earth, the sea, and all that in them is.* In bygone ages he allowed all nations to go their own ways, though as the bountiful Giver he did not leave himself without a witness, giving you rain from heaven and fruitful seasons, giving you food and joy to your heart's content." Even by saying this it was all they could do to keep the crowds from sacrificing to them.

But Jews from Antioch and Iconium arrived, who won over the crowds, and after pelting Paul with stones they dragged him outside the town, thinking he was dead. However, as the

disciples gathered round him, he got up and went into the town.

Next day he went off with
 21 Barnabas to Derbe, and after preaching the gospel to that town and making a number of disciples, they turned back to Lystra, Iconium and Antioch,
 22 strengthening the souls of the disciples, encouraging them to hold by the faith, and telling them that "we have to get into the Realm of God through many
 23 a trouble." They chose presbyters for them in every church, and with prayer and fasting entrusted them to the Lord in
 24 whom they had believed.

Then they came through Pisidia
 25 to Pamphylia, and after speaking the word of the Lord in Perga they went down to Attaleia;
 26 thence they sailed for Antioch, where they had been commended to the grace of God for the work
 27 they had now completed. On their arrival they gathered the church together and reported how God had been with them, what he had done, and how he had opened a door into faith for the Gentiles.

28 They spent a considerable time with the disciples there.

15 But certain individuals came down from Jerusalem and taught the brothers that "unless you get circumcised after the custom of Moses, you
 2 cannot be saved." As a sharp dispute and controversy sprang up between them and Paul and Barnabas, it was arranged that Paul and Barnabas, along with some others of their number, should go up to Jerusalem to see the apostles and presbyters at Jerusalem about this question.
 3 The church sped them on their journey, and they passed through both Phoenicia and

Samaria informing the brothers, to the great joy of all, that the Gentiles were turning to God. On arriving at Jerusalem they 4 were received by the church, the apostles and the presbyters, and they reported how God had been with them and what he had done.

Some of the believers who be- 5 longed to the Pharisaic party got up and said, "Gentiles must be circumcised and charged to observe the law of Moses." So 6 the apostles and the presbyters met to investigate this question, and a keen controversy sprang 7 up; but Peter rose and said to them, "Brothers, you are well aware that from the earliest days God chose that of you all I should be the one by whom the Gentiles were to hear the word of the gospel and believe it. The 8 God who reads the hearts of all attested this by giving them the holy Spirit just as he gave it to us; in cleansing their hearts by 9 faith he made not the slightest distinction between us and them. Well now, why are you trying * 10 to impose a yoke on the neck of the disciples which neither our fathers nor we ourselves could bear? No, it is by the grace of 11 the Lord Jesus that we believe and are saved, in the same way as they are." So the whole meet- 12 ing was quieted and listened to Barnabas and Paul recounting the signs and wonders God had performed by them among the Gentiles.

When they had finished speak- 13 ing, James spoke. "Brothers," he said, "listen to me. Symeon has 14 explained how it was God's original concern to secure a People from among the Gentiles to bear his Name. This agrees with 15

* Omitting τὸν θεόν.

the words of the prophets; as it is written,

- 16 *After this I will return and
rebuild David's fallen
dwelling,
its ruins I will rebuild and
erect it anew,*
17 *that the rest of men may seek
for the Lord,
even all the Gentiles who are
called by my name,*

- 18 *saieth the Lord, who makes this*
19 *known from of old.* Hence, in my opinion, we ought not to put fresh difficulties in the way of those who are turning to God from among the Gentiles, but write them injunctions to abstain from whatever is contaminated by idols, from sexual vice, from the flesh of animals that have been strangled, and from
21 *tasting blood; for Moses has had his preachers from the earliest ages in every town, where he is read aloud in the synagogues every sabbath."*

- 22 Then the apostles and presbyters, together with the whole church, decided to select some of their number and send them with Paul and Barnabas to Antioch. The men selected were Judas (called Bar-Sabbas) and Silas, prominent members of the
23 brotherhood. They conveyed the following letter. "The apostles and the presbyters of the brotherhood to the brothers who belong to the Gentiles throughout Antioch and Syria and
24 Cilicia: greeting. Having learned that some of our number, quite unauthorized by us, have unsettled you with their teaching
25 and upset your minds, we have decided unanimously to select some of our number and send them to you along with our beloved Paul and Barnabas, who
26 have risked their lives for the

sake of our Lord Jesus Christ. We therefore send Judas and 27 Silas with the following message, which they will also give to you orally: 'The holy Spirit and we 28 have decided not to impose any extra burden on you, apart from these essential requirements; ab- 29 stain from food that has been offered to idols, from tasting blood, from the flesh of animals that have been strangled, and from sexual vice.' Keep clear of all this and you will prosper. Good-bye."

When the messengers were 30 despatched, they went down to Antioch and gathering the whole body they handed them the letter. On reading it the people 31 rejoiced at the encouragement it brought; and as Judas and Silas 32 were themselves prophets, they encouraged and strengthened the brothers with many a counsel. Then after some time had passed 33 the brothers let them go, with a greeting of peace to those who had sent them. Paul and Bar- 35 nabas, however, stayed on in Antioch, teaching and preaching the word of the Lord along with a number of others.

Some days later, Paul said to 36 Barnabas, "Come and let us go back to visit the brothers in every town where we have proclaimed the word of the Lord. Let us see how they are doing." But while Barnabas wanted to 37 take John (who was called Mark) along with them, Paul held that 38 they should not take a man with them who had deserted them in Pamphylia, instead of accom-panying them on active service. So in irritation they parted com- 39 pany, Barnabas taking Mark with him and sailing for Cyprus, while Paul selected Silas and 40 went off, commended by the

brothers to the grace of the
 41 Lord. He made his way through Syria and Cilicia, strengthening the churches.

16 He also came down to Derbe and Lystra, where there was a disciple called Timotheus, the son of a believing
 2 Jewess and a Greek father. He had a high reputation among the brothers at Lystra and Iconium;
 3 so, as Paul wished him to go abroad with him, he took and circumcised him on account of the local Jews, all of whom knew his father had been a Greek.

4 As they travelled on from town to town, they handed to the people the resolutions which the apostles and presbyters in Jerusalem had decided were to be
 5 obeyed; and the churches were strengthened in the faith and increased in numbers day by day.
 6 They crossed Phrygia and the country of Galatia, the holy Spirit having stopped them from preaching the word in Asia;
 7 when they got as far as Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not
 8 allow them, and so they passed Mysia by and went down to Troas.

9 A vision appeared to Paul by night, the vision of a Macedonian standing and appealing to him with the words, "Cross over to Macedonia and help us."
 10 As soon as he saw the vision, we made efforts to start for Macedonia, inferring that God had called us to preach the gospel to
 11 them. Setting sail then from Troas, we ran straight to Samothrace and on the following
 12 day to Neapolis. We then came to the Roman colony of Philippi, which is the foremost town of the district of Macedonia. In this town we spent some days.

On the sabbath we went outside 13 the gate to the bank of the river, where as usual there was a place of prayer; we sat down and talked to the women who had gathered, and among the listen- 14 ers there was a woman called Lydia, a dealer in purple who belonged to the town of Thyatira; she revered God, and the Lord opened her heart to attend to what Paul said. When 15 she was baptized, along with her household, she begged us, saying, "If you are convinced I am a believer in the Lord, come and stay at my house." She compelled us to come.

Now it happened as we went 16 to the place of prayer that a slave-girl met us, possessed by a spirit of ventriloquism, and a source of great profit to her owners by her power of fortune-telling. She followed Paul and 17 the rest of us, shrieking, "These men are servants of the Most High God, they proclaim to you the way of salvation!" She did 18 this for a number of days. Then Paul turned in annoyance and told the spirit, "In the name of Jesus Christ I order you out of her!" And it left her that very moment. But when her own- 19 ers saw that their chance of profit was gone, they caught hold of Paul and Silas and dragged them before the magistrates in the forum. Bringing them before 20 the prætors, they declared, "These fellows are Jews who are making an agitation in our town; they are proclaiming customs 21 which as Romans we are not allowed to accept or observe!" The crown also joined in the at- 22 tack upon them, while the prætors, after having them stripped and after ordering them

23 to be flogged with rods, had many lashes inflicted on them and put them in prison, charging the jailer to keep them safe.

24 On receiving so strict a charge, he put them into the inner prison and secured their feet in the stocks.

25 But about midnight, as Paul and Silas were praying and singing to God, while the prisoners

26 listened, all of a sudden there was a great earthquake which shook the very foundations of the prison; the doors all flew open in an instant, and the fetters of all the prisoners were

27 unfastened. When the jailer started from his sleep and saw the prison-doors open, he drew his sword and was on the point of killing himself, supposing the prisoners had made their escape;

28 but Paul shouted aloud, "Don't harm yourself, we are all here!"

29 So calling for lights he rushed in, fell in terror before Paul and Silas, and brought them out

30 (after securing the other prisoners).^{*} "Sirs," he said, "what must I do to be saved?"

31 "Believe in the Lord Jesus Christ," they said, "and then you will be saved, you and your household as well."

32 And they spoke the word of the Lord to him and to all in his house.

33 Then he took them at that very hour of the night and washed their wounds and got baptized instantly, he

34 and all his family. He brought them up to his house and put food before them, overjoyed like all his household at having believed in God.

35 When day broke, the prætors sent the lictors with the message,

36 "Release these men." The jailer

repeated this to Paul. "The prætors," he said, "have sent to release you. So come out and go in peace." But Paul replied, 37

"They flogged us in public and without a trial, flogged Roman citizens! They put us in prison, and now they are going to get rid of us secretly! No indeed! Let them come here themselves and take us out!" The lictors re- 38

ported this to the prætors, who, on hearing that the men were Roman citizens, became alarmed; they went to appease 39

them, and after taking them out of prison begged them to leave the town. So they left the 40 prison and went to Lydia's house, where they saw the brothers and encouraged them; then they departed.

Travelling on through 17
Amphipolis and Apollonia, they reached Thessalonica. Here there was a Jewish synagogue, and Paul as usual went in; for 2
three sabbaths he argued with them on the scriptures, explain- 3
ing and quoting passages to prove that the messiah had to suffer and rise from the dead, and that "the Jesus I proclaim to you is the messiah." Some 4
were persuaded and threw in their lot with Paul and Silas, including a host of devout Greeks and a large number of the leading women. But the Jews were 5
roused to jealousy; they got hold of some idle rascals to form a mob and set the town in an uproar; they attacked Jason's house, endeavouring to bring them out before the populace, but as they failed to find Paul 6
and Silas they haled Jason and some of the brothers before the politarchs, yelling, "These up-
setters of the whole world have

^{*} Adding τοὺς λοιποὺς ἀσφαλισμένους with D and the (Harklean) Syriac version.

7 come here too! Jason has wel-
 comed them! They all violate
 the decrees of Cæsar by declar-
 ing someone else called Jesus is
 8 king." Both the crowd and the
 politarchs were disturbed when
 9 they heard this; however, they
 let Jason and the others go, after
 binding them over to keep the
 peace.

10 Then the brothers at once sent
 off Paul and Silas by night to
 Berea. When they arrived
 there, they betook themselves
 11 to the Jewish synagogue, where
 the people were more amenable
 than at Thessalonica; they
 were perfectly ready to receive
 the Word and made a daily
 study of the scriptures to see if
 12 it was really as Paul said. Many
 of them believed, together with
 a large number of prominent
 Greeks, both women and men.
 13 But when the Jews of Thessa-
 lonica heard that Paul was pro-
 claiming the word of God at
 Berea as well, they came to
 create a disturbance and a riot
 among the crowds at Berea too.
 14 The brothers then sent off Paul
 at once on his way to the sea,
 while Silas and Timotheus re-
 15 mained where they were. Paul's
 escort brought him as far as
 Athens, and left with instruc-
 tions that Silas and Timotheus
 were to join him as soon as pos-
 sible.

16 While Paul was waiting for
 them at Athens, his soul was ir-
 ritated at the sight of the idols
 17 that filled the city. He argued
 in the synagogue with the Jews
 and the devout proselytes and
 also in the market-place daily
 with those who chanced to be
 18 present. Some of the Epi-
 curean and Stoic philosophers
 also came across him. Some of
 them said, "Whatever does the

fellow mean with his scraps of
 learning?" Others said, "He
 looks like a herald of foreign
 deities" (this was because he
 preached 'Jesus' and 'the Resur-
 rection'). Then taking him to the 19
 Areopagus they asked, "May we
 know what is this novel teaching
 of yours? You talk of some 20
 things that sound strange to us;
 so we want to know what they
 mean." (For all the Athenians 21
 and the foreign visitors to
 Athens occupied themselves with
 nothing else than repeating or
 listening to the latest novelty.)
 So Paul stood in the middle of 22
 the Areopagus and said,

"Men of Athens, I observe at
 every turn that you are a most
 religious people! Why, as I 23
 passed along and scanned your
 objects of worship, I actually
 came upon an altar with the in-
 scription,

TO AN UNKNOWN GOD.

Well, I proclaim to you what
 you worship in your ignorance.
The God who made the world 24
and all things in it, he, as Lord of
heaven and earth, does not dwell
 in shrines that are made by hu-
 man hands; he is not served by 25
 human hands, as if he needed
 anything, for it is he who *gives*
life and breath and all things to
 all men. All nations he has 26
 created from a common origin, to
 dwell all over the earth, fixing
 their allotted periods and the
 boundaries of their abodes,
 meaning them to seek for God on 27
 the chance of finding him as they
 grope for him. Though indeed he
 is close to each one of us, for it is 28
 in him that we live and move
 and exist—as some of your own
 poets have said,

'We too belong to His race.'
 Well, as the race of God, we 29

ought not to imagine that the divine nature resembles gold or silver or stone, the product of human art and invention. Such
 30 ages of ignorance God overlooked, but he now charges men that they are all everywhere to
 31 repent, inasmuch as he has fixed a day on which *he will judge the world justly* by a man whom he has destined for this. And he has given proof of this to all by raising him from the dead."

32 But on hearing of a 'resurrection of dead men,' some sneered, while others said, "We will hear you again on that
 33 subject." So Paul withdrew
 34 from them. Some, however, did join him and believe, including Dionysius the Areopagite, a woman called Damaris, and some others.

2 **18** After this Paul left Athens and went to Corinth. There he came across a Jew called Aquila, a native of Pontus, who had recently arrived from Italy with his wife Priscilla, as Claudius had ordered all Jews to leave Rome.
 3 Paul accosted them, and as he belonged to the same trade he stayed with them and they all worked together. (They were workers in leather by trade.)
 4 Every sabbath he argued in the synagogue, persuading both Jews
 5 and Greeks. By the time Silas and Timotheus came south from Macedonia, Paul was engrossed in this preaching of the word, arguing to the Jews that the
 6 messiah was Jesus. But as they opposed and abused him, he shook out his garments in protest, saying, "Your blood be on your own heads! I am not responsible! After this I will go
 7 to the Gentiles." Then he removed to the house of a devout

proselyte called Titus Justus, which adjoined the synagogue. But Crispus the president of the 8 synagogue believed in the Lord, as did all his household, and many of the Corinthians listened, believed, and were baptized. And the Lord said to 9 Paul in a vision by night, "*Have no fear, speak on and never stop, for I am with you, and no one* 10 *shall attack and injure you; I have many people in this city.*" So he settled there for a year and 11 six months, teaching them the word of God.

But, when Gallio was pro- 12 consul of Achaia, the Jews without exception rose against Paul and brought him before the tribunal, crying, "This fellow in- 13 cites men to worship God contrary to the Law." Paul was just 14 on the point of opening his lips to reply, when Gallio said to the Jews, "If it had been a misdemeanour or wicked crime, there would be some reason in my listening to you, O Jews. But as 15 these are merely questions of words and persons and your own Law, you can attend to them for yourselves. I decline to adjudicate upon matters like that." And he drove them from the 16 tribunal. Then all the Greeks 17 caught hold of Sosthenes the president of the synagogue and beat him in front of the tribunal; but Gallio took no notice.

After waiting on for a number 18 of days, Paul said good-bye to the brothers and sailed for Syria, accompanied by Priscilla and Aquila. (As the latter was under a vow, he had his head shaved at Cenchreæ.) When 19 they reached Ephesus, Paul left them there. He went to the synagogue and argued with the

20 Jews, who asked him to stay for
a while. But he would not con-
21 sent; he said good-bye to them,
telling them, "I will come back
to you, if it is the will of God."
22 Then, sailing from Ephesus, he
reached Cæsarea, went up to the
capital to salute the church, and
travelled down to Antioch.
23 After spending some time there,
he went off on a journey right
through the country of Galatia
and Phrygia, strengthening the
disciples.

24 There came to Ephesus a Jew
called Apollos, who was a native
of Alexandria, a man of culture,
strong in his knowledge of the
25 scriptures. He had been in-
structed in the Way of the Lord,
and he preached and taught
about Jesus with ardour and
accuracy, though all the bap-
tism he knew was that of John.
26 In the synagogue he was very
outspoken at first; but when
Aquila and Priscilla listened to
him, they took him home and
explained more accurately to
him what the Way of God really
27 meant. As he wished to cross to
Achaia, the brothers wrote and
urged the disciples there to give
him a welcome. And on his ar-
rival he proved of great service
to those who by God's grace had
28 believed, for he publicly refuted
the Jews with might and main,
showing from the scriptures that
the messiah was Jesus.

19 It was when Apollos was in
Corinth that Paul, after
passing through the inland dis-
tricts, came down to Ephesus.
There he found some disciples,
2 whom he asked, "Did you re-
ceive the holy Spirit when you
believed?" "No," they said, "we
never even heard it existed."
3 "Then," said he, "what was your
baptism?" "John's baptism,"

they replied. "John," said Paul, 4
"baptized with a baptism of re-
pentance, telling the people to
believe in Him who was to come
after him, that is, in Jesus."
When they heard this, they had 5
themselves baptized in the name
of the Lord Jesus, and after Paul 6
laid his hands on them, the holy
Spirit came upon them, they
spoke with 'tongues' and prophe-
sied. They numbered all to- 7
gether about twelve men.

Then Paul entered the syna- 8
gogue and for three months
spoke out fearlessly, arguing and
persuading people about the
Reign of God. But as some grew 9
stubborn and disobedient, de-
crying the Way in presence of
the multitude, he left them,
withdrew the disciples, and con-
tinued his argument every day
from eleven to four* in the
lecture-room of Tyrannus. This 10
went on for two years, so that all
the inhabitants of Asia, Jews as
well as Greeks, heard the word of
the Lord.

God also worked no ordinary 11
miracles by means of Paul; peo- 12
ple even carried away towels or
aprons he had used, and at their
touch sick folk were freed from
their diseases and evil spirits
came out of them. Some stroll- 13
ing Jewish exorcists also under-
took to pronounce the name of
the Lord Jesus over those who
had evil spirits, saying, "I ad-
jure you by the Jesus whom
Paul preaches!" The seven sons 14
of Sceva, a Jewish high priest,
used to do this. But the evil 15
spirit retorted, "Jesus I know
and Paul I know, but you—who
are you?" And the man in 16
whom the evil spirit resided leapt
at them, overpowered them all,

* The words ἀπὸ ὧρας πέμπτης ἕως
δεκάτης (D, etc.) are probably original.

and belaboured them, till they rushed out of the house stripped
 17 and wounded. This came to the ears of all the inhabitants of Ephesus, Jews as well as Greeks; awe fell on them all, and the name of the Lord Jesus
 18 was magnified. Many believers would also come to confess and
 19 disclose their magic spells; and numbers who had practised magic arts collected their books and burned them in presence of all. On adding up the value of them, it was found that they were worth two thousand pounds.

20 Thus did the word of the Lord increase and prevail mightily.

21 After these events Paul resolved in the Spirit to travel through Macedonia and Achaia on his way to Jerusalem. "After I get there," he said, "I must also visit Rome." So he despatched two of his assistants to Macedonia, Timotheus and Erastus, while he himself stayed on a while in Asia.

23 It was about that time that a great commotion arose over the
 24 Way. This was how it happened. By making silver shrines of Artemis a silversmith called Demetrius was the means of bringing rich profit to his workmen. So he got them together, along with the workmen who belonged to similar trades, and said to them: "My men, you know how this trade is the source of
 26 our wealth. You also see and hear that not only at Ephesus but almost all over Asia this fellow Paul has drawn off a considerable number of people by his persuasions. He declares that hand-made gods are not gods
 27 at all! Now the danger is not only that we will have our trade discredited but that the temple of the great goddess Artemis will

fall into contempt and that she will be degraded from her majestic glory, she whom all Asia and the wide world worship." When they heard this they were
 28 filled with rage and raised the cry, "Great is Artemis of Ephesus!" So the city was filled with
 29 confusion. They rushed like one man into the amphitheatre, dragging along Gaius and Aristarchus, Macedonians who were travelling with Paul. (Paul
 30 wished to enter the popular assembly, but the disciples would not allow him. Some of the
 31 Asiarchs, who were friends of his, also sent to beg him not to venture into the amphitheatre.) Some were shouting one thing,
 32 some another; for the assembly was in confusion, indeed the majority had no idea why they had met. Some of the mob concluded it must be Alexander, as the
 33 Jews pushed him to the front. So Alexander, motioning with his hand, wanted to defend himself before the people; but when they
 34 discovered he was a Jew, a roar broke from them all, and for about two hours they shouted, "Great is Artemis of Ephesus! Great is Artemis of Ephesus!"

The secretary of state then got
 35 the mob calmed down, and said to them, "Men of Ephesus, who on earth does not know that the city of Ephesus is Warden of the temple of the great Artemis and of the statue that fell down from heaven? All this is beyond ques-
 36 tion. So you should keep calm and do nothing reckless. Instead
 37 of that, you have brought these men here who are guilty neither of sacrilege nor of blasphemy against our goddess. If De-
 38 metrius and his fellow tradesmen have a grievance against anybody, let both parties state

their charges; assizes are held, and there are always the pro-
 39 consuls. Any wider claim must
 40 be settled in the legal assembly
 of the citizens. Indeed there is
 a danger of our being charged
 with riot over to-day's meeting;
 there is not a single reason we
 can give for this disorderly
 41 gathering." With these words
 he dismissed the assembly.

20 When the tumult had
 ceased, Paul sent for the
 disciples and encouraged them;
 he then took leave of them and
 went his way to Macedonia.
 2 After passing through the dis-
 tricts of Macedonia and en-
 couraging the people with many
 a word, he came to Greece,
 3 where he spent three months.
 Just as he was on the point of
 sailing for Syria, the Jews laid
 a plot against him. He therefore
 resolved to return through
 4 Macedonia. His company as
 far as Asia consisted of Sopater
 of Beroëa (the son of Pyrrhus),
 Aristarchus and Secundus from
 Thessalonica, Gaius of Derbe,
 Timotheus, and Tychicus and
 Trophimus from Asia.

5 They went on to wait for us
 6 at Troas, while we sailed from
 Philippi, after the days of un-
 leavened bread, joining them
 five days later at Troas. There
 7 we spent seven days. On the
 first day of the week we met for
 the breaking of bread; Paul ad-
 dressed them, as he was to leave
 next day, and he prolonged his
 8 address till midnight (there were
 plenty of lamps in the upper
 9 room where we met). In the
 window sat a young man called
 Eutychus, and as Paul's address
 went on and on, he was over-
 come with drowsiness, went fast
 asleep, and fell from the third
 storey. He was picked up a

corpse, but Paul went down- 10
 stairs, threw himself upon him,
 and embraced him. "Do not la-
 ment," he said, "the life is still in
 him." Then he went upstairs, 11
 broke bread, and ate; finally, aft-
 er conversing a while with them
 till the dawn, he went away. As 12
 for the lad, they took him away
 alive, much to their relief.

Now we had gone on ahead to 13
 the ship and set sail for Assos,
 intending to take Paul on board
 there. This was his own ar-
 rangement, for he intended to
 travel by land. So when he met 14
 us at Assos, we took him on
 board and got to Mitylene. Sail- 15
 ing thence on the following day
 we arrived off Chios; next day
 we crossed over to Samos, and
 after stopping at Trogyllium we
 went on next day to Miletus.
 This was because Paul had de- 16
 cided to sail past Ephesus, so as
 to avoid any loss of time in Asia;
 he was eager to reach Jerusa-
 lem, if possible, by the day of
 Pentecost.

From Miletus he sent to 17
 Ephesus for the presbyters of
 the church. When they came 18
 to him, he said, "You are well
 aware how I lived among you all
 the time ever since I set foot in
 Asia, how I served the Lord in 19
 all humility, with many a tear
 and many a trial which I en-
 countered owing to the plots of
 the Jews, how I never shrank 20
 from letting you know anything
 for your good, or from teaching
 you alike in public and from
 house to house, bearing my testi- 21
 mony, both to Jews and Greeks,
 of repentance before God and
 faith in our Lord Jesus Christ.
 Now here I go to Jerusalem un- 22
 der the binding force of the
 Spirit. What is to befall me
 there, I do not know. Only, I 23

know this, in town after town the holy Spirit testifies to me that bonds and troubles are
 24 awaiting me. But then, I set no value on my own life as compared with the joy of finishing my course and fulfilling the commission I received from the Lord Jesus to attest the gospel
 25 of the grace of God. I know to-day that not one of you will ever see my face again—not one of you among whom I moved here as I preached the Reign.
 26 Therefore do I protest before you this day that I am not responsible for the blood of any
 27 of you; I never shrank from letting you know the entire purpose
 28 of God. Take heed to yourselves and to all the flock of which the holy Spirit has appointed you guardians; shepherd *the church of the Lord* which *he has purchased* with his
 29 own blood. When I am gone, I know that fierce wolves will get in among you, and they
 30 will not spare the flock; yes, and men of your own number will arise with perversions of the truth to draw the disciples after
 31 them. So be on the alert; remember how for three whole years I never ceased night and day to train each one of you
 32 with tears. And now I entrust you to God and the word of his grace; he is able to upbuild you and give you your *inheritance among all the conse-*
 33 *crated.* Silver, gold, or ap-
 34 parel I never coveted; you know yourselves how these hands of mine provided everything for my own needs and for my com-
 35 panions. I showed you how this was the way to work hard and succour the needy, remembering the words of the Lord Jesus,

who said, 'To give is happier than to get.'"

With these words he knelt 36 down and prayed beside them all. They all broke into loud 37 lamentation and falling upon the neck of Paul kissed him fondly, sorrowing chiefly because he 38 told them that they would never see his face again. Then they escorted him to the ship.

When we had torn our-
 selves away from them and **21**
 set sail, we made a straight run to Cos, next day to Rhodes, and thence to Patara; as we found a 2 ship there bound for Phœnicia, we went on board and set sail. After sighting Cyprus and leav- 3 ing it on our left, we sailed for Syria, landing at Tyre, where the ship was to unload her cargo. We found out the local disciples 4 and stayed there for seven days. These disciples told Paul by the Spirit not to set foot in Jerusa-
 lem; but, when our time was up, 5 we started on our journey, escorted by them, women and children and all, till we got outside the town. Then, kneeling on the beach, we prayed and said good-bye to one another. We went on board and they went 6 home. By sailing from Tyre to 7 Ptolemais we completed our voyage; we saluted the brothers, spent a day with them, and started next morning for 8 Cæsarea, where we entered the house of Philip the evangelist (he belonged to the Seven, and had 9 four unmarried daughters who prophesied). We stayed with 10 him.

While we remained there for a number of days, a prophet called Agabus came down from Judæa. He came to us, took 11 Paul's girdle and bound his own feet and hands, saying, "Here is

the word of the holy Spirit: 'So shall the Jews bind the owner of this girdle at Jerusalem and hand him over to the Gentiles.'"
 12 When we heard this, we and the local disciples besought Paul not to go up to Jerusalem.
 13 Then Paul replied, "What do you mean by weeping and disheartening me? I am ready not only to be bound but also to die at Jerusalem for the sake
 14 of the Lord Jesus." As he would not be persuaded, we acquiesced, saying, "The will of the Lord be done."
 15 After these days we packed up
 16 and started for Jerusalem, accompanied by some of the disciples from Cæsarea, who conducted us to the house of Mnason, a Cypriote, with whom we were to lodge. He was a disciple of old standing.
 17 The brothers welcomed us gladly on our arrival at Jerusalem.
 18 Next day we accompanied Paul to James; all the presbyters
 19 were present, and after saluting them Paul described in detail what God had done by means of his ministry among the
 20 Gentiles. They glorified God when they heard it. Then they said to him, "Brother, you see how many thousands of believers there are among the
 21 Jews, all of them ardent upholders of the Law. Now, they have heard that you teach all Jews who live among Gentiles to break away from Moses and not to circumcise their children, nor to follow the old customs.
 22 What is to be done? They will be sure to hear you have ar-
 23 rived.* So do as we tell you. We have four men here under a

vow; associate yourself with 24 them, purify yourself with them, pay their expenses so that they may be free to have their heads shaved, and then everybody will understand there is nothing in these stories about you, but that, on the contrary, you are guided by obedience to the Law. As for 25 Gentile believers, we have issued our decision that they must avoid food that has been offered to idols, the taste of blood, flesh of animals that have been strangled, and sexual vice." So 26 Paul associated himself with the men next day; he had himself purified along with them and went into the temple to give notice of the time when *the days of purification* would be completed—the time, that is to say, when the sacrifice could be offered for each one of them.

The seven days were almost 27 over when the Asiatic Jews, catching sight of him in the temple, stirred up all the crowd and laid hands on him, shout- 28 ing, "To the rescue, men of Israel! Here is the man who teaches everyone everywhere against the People and the Law and this Place! And he has actually brought Greeks inside the temple and defiled this holy Place!" (They had pre- 29 viously seen Trophimus the Ephesian along with him in the city, and supposed that Paul had taken him inside the temple.)

The whole city was thrown in- 30 to turmoil. The people rushed together, seized Paul and dragged him outside the temple; whereupon the doors were immediately shut. They were at- 31 tempting to kill him, when word reached the commander of

* Omitting [δεῖ πλῆθος συνελθεῖν] and [γὰρ].

the garrison that the whole of Jerusalem was in confusion.

32 Taking some soldiers and officers, he at once rushed down to them, and when they saw the commander and the soldiers they stopped belabouring Paul.

33 Then the commander came up and seized him; he ordered him to be bound with a couple of chains, asking, "Who is he?"

34 What has he done?" Some of the crowd roared one thing, some another, and as he could not learn the facts owing to the uproar, he ordered Paul to be

35 taken to the barracks. By the time he reached the steps, he had actually to be carried by the soldiers on account of the violence of the crowd, for the whole mass of the people followed, shouting, "Away with him!"

37 Just as he was being taken inside the barracks, Paul asked the commander, "May I say a word to you?" "You know Greek!" said the commander.

38 "Then you are not the Egyptian who in days gone by raised the four thousand assassins and led

39 them out into the desert?" Paul said, "I am a Jew, a native of Tarsus in Cilicia, the citizen of a famous town. Pray let me

40 speak to the people." As he gave permission, Paul stood on the steps and motioned to the people. A great hush came over them, and he addressed them as follows in Hebrew:

22 "Brothers and fathers, listen to the defence I now make before you." When they heard him addressing them in Hebrew, they were all the more

3 quiet. So he went on. "I am a Jew, born at Tarsus in Cilicia, but brought up in this city, educated at the feet of Gamaliel in all the strictness of our an-

cestral Law, ardent for God as you all are to-day. I persecuted 4 this Way of religion to the death, chaining and imprisoning both men and women, as the high 5 priest and all the council of elders can testify. It was from them that I got letters to the brotherhood at Damascus and then journeyed thither to bind those who had gathered there and bring them back to Jerusalem for punishment.

Now as I neared Damascus on 6 my journey, suddenly about noon a brilliant light from heaven flashed round me. I 7 dropped to the earth and heard a voice saying to me, 'Saul, Saul, why do you persecute me?' 'Who are you?' I asked. He said 8 to me, 'I am Jesus the Nazarene, and you are persecuting me.' (My companions saw the light, 9 but they did not hear the voice of him who talked to me.) I 10 said, 'What am I to do?' And the Lord said to me, 'Get up and make your way into Damascus; there you shall be told about all you are destined to do.' As I could not see, owing to the 11 dazzling glare of that light, my companions took my hand and so I reached Damascus. Then a 12 certain Ananias, a devout man of the Law, who had a good reputation among all the Jewish inhabitants, came to me and 13 standing beside me said, 'Saul, my brother, regain your sight!' The same moment I regained my sight and looked up at him. Then he said, 'The God of our 14 fathers has appointed you to know his will, to see the Just One, and to hear him speak with his own lips. For you are 15 to be a witness on behalf of him before all men, a witness of what you have seen and heard. And 16

now, why delay? Get up and be baptized and wash away your sins, invoking his name.'

17 When I returned to Jerusalem, it happened that while I was praying in the temple I fell into
18 a trance and saw Him saying to me, 'Make haste, leave Jerusalem quickly, for they will not accept your evidence about
19 me.' 'But, Lord,' I said, 'they surely know it was I who imprisoned and flogged those who believed in you throughout the
20 synagogues, and that I stood and approved when the blood of your martyr Stephen was being shed, taking charge of the clothes of his murderers!' But
21 he said to me, 'Go; I will send you afar to the Gentiles——'

22 Till he said that, they had listened to him. But at that they shouted, "Away with such a creature from the earth! He
23 is not fit to live!" They yelled, threw their clothes into the air
24 and flung dust about, till the commander ordered him to be taken inside the barracks and examined under the lash, so as to find out why the people
25 shouted at him in this way. They had strapped him up, when Paul said to the officer who was standing by, "Are you allowed to scourge a Roman citizen—and to scourge him without a
26 trial?" When the officer heard this, he went to the commander and said to him, "What are you doing? This man is a Roman citizen!" So the commander
27 went to him and said, "Tell me, are you a Roman citizen?"
28 "Yes," he said. The commander replied, "I had to pay a large sum for this citizenship." "But I was born a citizen," said Paul.
29 Then those who were to have examined him left him at once

alone; even the commander was alarmed to find that Paul was a Roman citizen and that he had bound him.

Next day, as he was anxious to 30 find out the real reason why the Jews accused him, he released him, ordered the high priests and all the Sanhedrin to meet, and brought Paul down, placing him in front of them. With **23**
a steady look at the Sanhedrin Paul said, "Brothers, I have lived with a perfectly good conscience before God down to the present day." Then the high 2 priest Ananias ordered those who were standing next Paul to strike him on the mouth. At this Paul 3 said to him, "You whitewashed wall, God will strike you! You sit there to judge me by the Law, do you? And you break the Law by ordering me to be struck!" The bystanders said, 4 "What! would you rail at God's high priest?" "Brothers," said 5 Paul, "I did not know he was high priest" (for it is written, *You must not speak evil of any ruler of your people*). Then, 6 finding half the Sanhedrin were Sadducees and the other half Pharisees, Paul shouted to them, "I am a Pharisee, brothers, the son of Pharisees! It is for the hope of the resurrection from the dead that I am on trial!"

When he said this, a quarrel 7 broke out between the Pharisees and the Sadducees; the meeting was divided. For while the Sad- 8 ducees declare there is no such thing as resurrection, angels, or spirits, the Pharisees affirm them all. Thus a loud clamour broke 9 out. Some of the scribes who belonged to the Pharisaic party got up and contended, "We find nothing wrong about this man.

What if some spirit or angel has spoken to him?"

10 The quarrel then became so violent that the commander was afraid they would tear Paul in pieces; he therefore ordered the troops to march down and take him from them by force, bringing him inside the barracks.

11 On the following night the Lord stood by Paul and said, "Courage! As you have testified to me at Jerusalem, so you must testify at Rome."

12 When day broke, the Jews formed a conspiracy, taking a solemn oath neither to eat nor to drink till they had killed

13 Paul. There were more than 14 forty of them in this plot. They then went to the high priests and elders, saying, "We have taken a solemn oath to taste no food till we have killed Paul.

15 Now you and the Sanhedrin had better inform the commander that you propose to investigate this case in detail, so that he may have Paul brought down to you. We will be all ready to kill him on the way down."

16 Paul's nephew heard about their treacherous ambush; so he got admission to the barracks

17 and told Paul. Paul summoned one of the officers and said,

"Take this young man to the commander, for he has some news 18 to give him." So the officer took him to the commander, saying,

"The prisoner Paul has summoned me to ask if I would bring this young man to you, as he has something to tell you."

19 The commander then took him by the hand aside and asked him in private, "What is the

20 news you have for me?" He answered, "The Jews have agreed to ask you to bring Paul down to-morrow to the Sanhe-

drin, on the plea that they * propose to examine his case in detail. Now do not let them per- 21 suade you. More than forty of them are lying in ambush for him, and they have taken a solemn oath neither to eat nor to drink till they have murdered him. They are all ready at this moment, awaiting your consent."

Then the commander dis- 22 missed the youth, bidding him, "Tell nobody that you have in- 23 formed me of this." He sum-

moned two of the officers and said, "Get ready by nine o'clock to-night two hundred infantry to march as far as Cæsarea, also seventy troopers, and two hundred spearmen." Horses were 24

also to be provided, on which they were to mount Paul and carry him safe to Felix the gov-

ernor. He then wrote a letter in 25 the following terms: "Claudius

Lysias, to his excellency the gov- 26 ernor Felix: greeting. This man

27 had been seized by the Jews and was on the point of being murdered by them, when I came on them with the troops and rescued him, as I had ascertained that he was a Roman citizen. Anxious to 28

find out why they accused him, I took him down to their San- 29 hedrin, where I found he was ac-

cused of matters relating to their Law but not impeached for any crime that deserved death or im-

prisonment. I am informed that 30 a plot is to be laid against him,

so I am sending him to you at once,† telling his accusers that they must impeach him before

you. Farewell."

The soldiers, according to their 31 instructions, took Paul and

* Reading either μέλλοντες or μελλόντων.

† Reading ἐξ αὐτῆς instead of ἐξ αὐτῶν.

brought him by night to Antipatris. Next day the infantry returned to their barracks, leaving the troopers to ride on with him; they reached Cæsarea, presented the letter to the governor, and also handed Paul over to him. On reading the letter he asked what province he belonged to, and finding it was Cilicia he said, "I will go into your case whenever your accusers arrive," giving orders that he was to be kept in the prætorium of Herod.

24 Five days later down came the high priest Ananias with some elders and a barrister called Tertullus. They laid information before the governor against Paul. So Paul was summoned, and then Tertullus proceeded to accuse him. "Your excellency," he said to Felix, "as it is owing to you that we enjoy unbroken peace, and as it is owing to your wise care that the state of this nation has been improved in every way and everywhere, we acknowledge all this with profound gratitude. I have no wish to weary you, but I beg of you to grant us in your courtesy a brief hearing. The fact is, we have found this man a perfect pest; he stirs up sedition among the Jews all over the world, he is a ringleader of the Nazarene sect. He actually tried to desecrate the temple, but we got hold of him. Examine him for yourself and you will be able to find out about all these charges of ours against him." The Jews joined in the attack, declaring that such were the facts of the case.

Then at a nod from the governor Paul replied. "As I know you have administered justice in this nation for a number of years," he said, "I feel en-

couraged to make my defence, because it is not more than twelve days, as you can easily ascertain, since I went up to worship at Jerusalem. They never found me arguing with anyone in the temple or causing a riot either in the synagogue or in the city; they cannot furnish you with any proof of their present charges against me. I certainly admit to you that I worship our fathers' God according to the methods of what they call a 'sect'; but I believe all that is written in the Law and in the prophets, and I cherish the same hope in God as they accept, namely that there is to be a resurrection of the just and the unjust. Hence I too endeavour to have a clear conscience before God and men all the time.

After a lapse of several years I came up with alms and offerings for my nation,* and it was in presenting these that I was found within the temple. I was ceremonially pure, I was not mixed up in any mob or riot; no, the trouble was caused by some Jews from Asia, who ought to have been here before you with any charge they may have against me. Failing them, let these men yonder tell what fault they found with my appearance before the Sanhedrin!—unless it was with the single sentence I uttered, when I stood and said, 'It is for the resurrection of the dead that I am on my trial to-day before you.'"

As Felix had a rather accurate knowledge of the Way, he remanded Paul, telling the Jews, "When Lysias the commander

* It is hardly possible to make sense of the following Greek text, and none of the various readings or of the emendations that have been proposed is entirely satisfactory. All one can do is to reproduce the general drift of the passage.

comes down, I will decide your
 23 case." He gave orders to the officer to have Paul kept in custody but to allow him some freedom and not to prevent any of his own people from rendering him any service.

24 Some days later Felix arrived with his wife Drusilla, who was a Jewess. He sent for Paul and heard what he had to say about
 25 faith in Christ Jesus; but when he argued about morality, self-mastery, and the future judgment, Felix grew uneasy. "You may go for the present," he said; "when I can find a moment, I
 26 will send for you" (though at the same time he hoped Paul would give him a bribe). He did send for him pretty frequently and
 27 conversed with him. But when two years elapsed, Felix was succeeded by Porcius Festus, and as Felix wanted to ingratiate himself with the Jews he left Paul still in custody.

25 Three days after Festus entered his province, he went up from Cæsarea to Jerusalem. The high priests and the Jewish leaders laid information before him against Paul,
 3 and begged him, as a special favour, to send for him to Jerusalem, meaning to lay an ambush for him and murder him on
 4 the road. Festus replied that Paul would be kept in custody at Cæsarea, but that he himself meant to leave for Cæsarea before long—"when," he added,
 5 "your competent authorities can come along with me and charge the man with whatever crime he
 6 has committed." After staying not more than eight or ten days with them, he went down to Cæsarea.

Next day he took his seat on the tribunal and ordered Paul

to be brought before him. When 7 he arrived, the Jews who had come down from Jerusalem surrounded him and brought a number of serious charges against him, none of which they were able to prove. Paul's defence 8 was, "I have committed no offence against the Law of the Jews, against the temple, or against Cæsar." As Festus 9 wanted to ingratiate himself with the Jews, he asked Paul, "Will you go up to Jerusalem and be tried there by me upon these charges?" Paul said, "I 10 am standing before Cæsar's tribunal; that is where I ought to be tried. I have done no wrong whatever to the Jews—you know that perfectly well. If I am a 11 criminal, if I have done anything that deserves death, I do not object to die; but if there is nothing in any of their charges against me, then no one can give me up to them. I appeal to Cæsar!" Then, after conferring 12 with the Council, Festus answered, "You have appealed to Cæsar? Very well, you must go to Cæsar!"

Some days had passed, when 13 king Agrippa and Bernicê came to Cæsarea to pay their respects to Festus. As they were spending several days there, Festus laid Paul's case before the king. "There is a man," he said, "who was left in prison by Felix. When I was at Jerusalem, the 15 high priests and elders of the Jews informed me about him and demanded his condemnation. I 16 told them that Romans were not in the habit of giving up any man until the accused met the accusers face to face and had a chance of defending himself against the impeachment. Well, the day after they came 17

here along with me, I took my seat on the tribunal without any loss of time; I ordered
 18 the man to be brought in, but when his accusers stood up they did not charge him with any of the crimes that I had expected.
 19 The questions at issue referred to their own religion and to a certain Jesus who had died.
 20 Paul said he was alive. As I felt at a loss about the method of inquiry into such topics, I asked if he would go to Jerusalem and be tried there on these charges.
 21 But Paul entered an appeal for his case to be reserved for the decision of the emperor; so I ordered him to be detained till I could remit him to Cæsar.”
 22 “I should like to hear the man myself,” said Agrippa to Festus. “You shall hear him to-morrow,” said Festus.
 23 So next day Agrippa and Bernicê proceeded with great pomp to the hall of audience, accompanied by the military commanders and the prominent civilians of the town. Festus then ordered Paul to be brought
 24 in. “King Agrippa and all here present,” said Festus, “you see before you a man of whom the entire body of the Jews at Jerusalem and also here have complained to me. They loudly insist that he ought not to live
 25 any longer. I could not find he had done anything that deserved death, so I decided to send him, on his own appeal, to the emperor. Only, I have nothing definite to write to the sovereign about him. So I have now brought him up before you all, and especially before you, O king Agrippa, in order that I may have something to write as the result of your cross-examination. For it seems to me ab-

surd to forward a prisoner without notifying the particulars of his charge.” Then Agrippa
 said to Paul, “You have
 our permission to speak upon your own behalf.” At this Paul stretched out his hand and began his defence.

“I consider myself fortunate, 2
 king Agrippa, in being able to defend myself before you to-day against all that the Jews charge me with; for you are well ac- 3
 quainted with all Jewish customs and questions. Pray listen to me then with patience. How 4
 I lived from my youth up among my own nation and at Jerusalem, all that early career of mine, is known to all the Jews. They 5
 know me of old. They know, if they chose to admit it, that as a Pharisee I lived by the principles of the strictest party in our religion. To-day I am 6
 standing my trial for hoping in the promise made by God to our fathers, a promise which our 7
 twelve tribes hope to gain by serving God earnestly both night and day. And I am actually impeached by Jews for this hope, O king! Once I did believe 9
 it my duty actively to oppose the name of Jesus the Nazarene. I did so in Jerusalem. I shut up 10
 many of the saints in prison, armed with authority from the high priests; when they were put to death, I voted against them; there was not a synagogue where 11
 I did not often punish them and force them to blaspheme; and in my frantic fury I persecuted them even to foreign towns. I was travelling to Damascus 12
 on this business, with authority and a commission from the high priest, when at mid-day on the 13
 road, O king, I saw a light from heaven, more dazzling than the

sun, flash round me and my fellow-travellers. We all fell to the ground, and I heard a voice saying to me in Hebrew, 'Saul, Saul, why do you persecute me? You hurt yourself by kicking at the goad.' 'Who are you?' I asked. And the Lord said, 'I am Jesus, and you are persecuting me. Now get up and *stand on your feet*, for I have appeared to you in order to appoint you to my service as a witness to what you have seen and to the visions you shall have of me. *I will rescue you from the People and also from the Gentiles—to whom I send you, that their eyes may be opened and that they may turn from darkness to light, from the power of Satan to God, to get remission of their sins and an inheritance among those who are consecrated by faith in me.*' Upon this, O King Agrippa, I did not disobey the heavenly vision; I announced to those at Damascus and at Jerusalem in the first instance, then all over the land of Judæa, and also to the Gentiles, that they were to repent and turn to God by acting up to their repentance. This is why the Jews seized me in the temple and tried to assassinate me. To this day I have had the help of God in standing, as I now do, to testify alike to low and high, never uttering a single syllable beyond what the prophets and Moses predicted was to take place. Why should you consider it incredible that God raises the dead,* that the Christ is capable of suffering, and that he should be the first to rise from the dead and bring the message of light to the People and to the Gentiles?"

*Restoring ver. 8 to its original position at the beginning of ver. 23.

When he brought this forward in his defence, Festus called out, "Paul, you are quite mad! Your great learning is driving you insane!" "Your excellency," said Paul to Festus, "I am not mad, I am telling the sober truth. Why, the king is well aware of this! To the king I can speak without the slightest hesitation; I do not believe any of it has escaped his notice, for this was not done in a corner. King Agrippa, you believe the prophets? I know you do." "At this rate," Agrippa remarked, "it won't be long before you believe you have made a Christian of me!" "Long or short," said Paul, "I would to God that not only you but all my hearers to-day could be what I am—barring these chains!"

Then the king rose, with the governor and Bernicê and those who had been seated beside them; they retired to discuss the affair, and agreed that "this man has done nothing to deserve death or imprisonment." "He might have been released," said Agrippa to Festus, "if he had not appealed to Cæsar."

When it was decided that we were to sail for Italy, Paul and some other prisoners were handed over to an officer of the Imperial regiment called Julius. Embarking in an Adramyttian ship which was bound for the Asiatic seaports, we set sail, accompanied by a Macedonian from Thessalonica called Aristarchus. Next day we put in at Sidon, where Julius very kindly allowed Paul to visit his friends and be looked after. Putting to sea from there, we had to sail under the lee of Cyprus, as the wind was against us; then, sailing over the Cilician

and Pamphylian waters, we
 6 came to Myra in Lycia. There
 the officer found an Alexandrian
 ship bound for Italy, and put us
 7 on board of her. For a num-
 ber of days we made a slow pas-
 sage and had great difficulty in
 arriving off Cnidus; then, as the
 wind checked our progress, we
 sailed under the lee of Crete off
 8 Cape Salmonê, and coasting
 along it with great difficulty we
 reached a place called Fair
 Havens, not far from the town
 of Lasea.

9 By this time it was far on in
 the season and sailing had be-
 come dangerous (for the autumn
 Fast was past), so Paul warned
 10 them thus: "Men," said he, "I
 see this voyage is going to be
 attended with hardship and
 serious loss not only to the cargo
 and the ship but also to our
 11 own lives." However the officer
 let himself be persuaded by the
 captain and the owner rather
 than by anything Paul could
 12 say, and, as the harbour was
 badly placed for wintering in,
 the majority proposed to set sail
 and try if they could reach
 Phoenix and winter there
 (Phoenix is a Cretan harbour
 13 facing S.W. and N.W.). When
 a moderate southerly breeze
 sprang up, they thought they
 had secured their object, and
 after weighing anchor they sailed
 along the coast of Crete, close
 14 inshore. Presently down rushed
 a hurricane of a wind called
 15 Euroclydon; the ship was caught
 and unable to face the wind, so
 we gave up and let her drive
 16 along. Running under the lee of
 a small island called Claudia, we
 managed with great difficulty to
 17 get the boat hauled in; once it
 was hoisted aboard, they used

ropes* to undergird the ship,
 and in fear of being stranded on
 the Syrtis they lowered the sail
 and lay to. As we were being 18
 terribly battered by the storm,
 they had to jettison the cargo
 next day, while two days later 19
 they threw the ship's gear over-
 board with their own hands; for 20
 many days neither sun nor stars
 could be seen, the storm raged
 heavily, and at last we had to
 give up all hope of being
 saved. As they had gone 21
 without food for a long time,
 Paul stood up among them and
 said, "Men, you should have
 listened to me and spared your-
 selves this hardship and loss by
 refusing to set sail from Crete.
 I now bid you cheer up. There 22
 will be no loss of life, only of the
 ship. For last night an angel of 23
 the God I belong to and serve,
 stood by me, saying, 'Have no 24
 fear, Paul; you must stand before
 Cæsar. And God has granted
 you the lives of all your fellow-
 voyagers.' Cheer up, men! I 25
 believe God, I believe it will turn
 out just as I have been told.
 However, we are to be stranded 26
 on an island."

When the fourteenth night ar- 27
 rived, we were drifting about in
 the sea of Adria, when the sailors
 about midnight suspected land
 was near. On taking soundings 28
 they found twenty fathoms, and
 a little further on, when they
 sounded again, they found
 fifteen. Then, afraid of being 29
 stranded on the rocks, they let
 go four anchors from the stern
 and longed for daylight. The 30
 sailors tried to escape from the
 ship; they had even lowered the
 boat into the sea, pretending

* Naber's conjecture *βοελαῖς* for the
βοηθelaῖς of the MSS. yields this excel-
 lent sense.

they were going to lay out anchors from the bow, when Paul said to the officer and the soldiers, "You cannot be saved unless these men stay by the ship." Then the soldiers cut away the ropes of the boat and let her fall off. Just before day-break Paul begged them all to take some food. "For fourteen days," he said, "you have been on the watch all the time, without a proper meal. Take some food then, I beg of you; it will keep you alive. You are going to be saved! Not a hair of your heads will perish." With these words he took a loaf and after thanking God, in presence of them all, broke it and began to eat. Then they all cheered up and took food for themselves (there were about * seventy-six souls of us on board, all told): and when they had eaten their fill, they lightened the ship by throwing the wheat into the sea. When day broke, they could not make out what land it was; however, they noticed a creek with a sandy beach, and resolved to see if they could run the ship ashore there. So the anchors were cut away and left in the sea, while the crew unlashed the ropes that tied the rudders, hoisted the foresail to the breeze, and headed for the beach. Striking a reef, they drove the ship aground; the prow jammed fast, but the stern began to break up under the beating of the waves. Now the soldiers were resolved to kill the prisoners, in case any of them swam off and escaped; but as the officer wanted to save Paul, he put a stop to their plan, ordering those who could swim to jump over-

board first and get to land, while the rest were to manage with planks or pieces of wreckage. In this way it turned out that the whole company got safe to land.

It was only after our **28** escape that we found out the island was called Malta. The natives showed us uncommon kindness, for they lit a fire and welcomed us all to it, as the rain had come on and it was chilly. Now Paul had gathered a bundle of sticks and laid them on the fire, when a viper crawled out with the heat and fastened on his hand. When the natives saw the creature hanging from his hand, they said to each other, "This man must be a murderer! He has escaped the sea, but Justice will not let him live." However, he shook off the creature into the fire and was not a whit the worse. The natives waited for him to swell up or drop down dead in a moment, but after waiting a long while and observing that no harm had befallen him, they changed their minds and held he was a god.

There was an estate in the neighbourhood which belonged to a man called Publius, the governor of the island; he welcomed us and entertained us hospitably for three days. His father, it so happened, was laid up with fever and dysentery, but Paul went in to see him and after prayer laid his hands on him and cured him. When this had happened, the rest of the sick folk in the island also came and got cured; they made us rich presents and furnished us, when we set sail, with all we needed.

We set sail, after three months, in an Alexandrian ship, with the Dioscuri on her figure-head,

* Reading ὧς (B and Sahidic version) for διαχόσαι.

which had wintered at the island.

12 We put in at Syracuse and
13 stayed for three days. Then
tacking round we reached Rhe-
gium; next day a south wind
sprang up which brought us in
14 a day to Puteoli, where we came
across some of the brotherhood,
who invited us to stay a week
with them.

In this way we reached Rome.

15 As the local brothers had heard
about us, they came out to meet
us as far as Appii Forum and
Tres Tabernæ, and when Paul
saw them he thanked God and
16 took courage. When we did
reach Rome, Paul got permis-
sion * to live by himself, with a
soldier to guard him.

17 Three days later, he called the
leading Jews together, and when
they met he said to them,
"Brothers, although I have done
nothing against the People or
our ancestral customs, I was
handed over to the Romans as a
18 prisoner from Jerusalem. They
meant to release me after ex-
amination, as I was innocent of
any crime that deserved death;
19 but the Jews objected, and so I
was obliged to appeal to Cæsar—
not that I had any charge to
bring against my own nation.
20 This is my reason for asking to
see you and have a word with
you. I am wearing this chain
because I share Israel's hope."
21 They replied, "We have had no
letters about you from Judæa,
and no brother has come here
with any bad report or story
22 about you. We think it only
right to let you tell your own

story; but as regards this sect,
we are well aware that objections
are taken to it on all hands."

So they fixed a day and came 23
to him at his quarters in large
numbers. From morning to
evening he explained the Reign
of God to them from personal
testimony, and tried to convince
them about Jesus from the law
of Moses and the prophets.
Some were convinced by what 24
he said, but others would not be-
lieve. As they could not agree 25
among themselves, they were
turning to go away, when Paul
added this one word: "It was an
apt saying that the holy Spirit
uttered by the prophet Isaiah to
your fathers, when he said, 26

Go and tell this people,

*'You will hear and hear but
never understand,
you will see and see but
never perceive.'*

*For the heart of this people is 27
obtuse,*

*their ears are heavy of hear-
ing,*

*their eyes they have closed,
lest they see with their
eyes and hear with their
ears,*

*lest they understand with their
heart and turn again, for
me to cure them.*

Be sure of this, then, that this 28
salvation of God has been sent
to the Gentiles; they will listen
to it."

For two full years he remained 30
in his private lodging, welcoming
anyone who came to visit him;
he preached the Reign of God 31
and taught about the Lord
Jesus Christ quite openly and
unmolested.

* Omitting [ὁ ἐκατόνταρχος παρέδωκεν
τοὺς δεσμίους τῷ στρατοπεδάρχῳ] and [δὲ].

ROMANS

1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God (which he promised of old by his prophets in the holy scriptures) concerning his Son, who was born of David's offspring by natural descent and installed as Son of God with power by the Spirit of holiness when he was raised from the dead—concerning Jesus Christ our Lord, through whom I have received the favour of my commission to promote obedience to the faith for his sake among all the Gentiles, including yourselves who are called to belong to Jesus Christ: to all in Rome who are beloved by God, called to be saints, grace and peace to you from God our Father and the Lord Jesus Christ.

8 First of all, I thank my God through Jesus Christ for you all, because the report of your faith is over all the world. God is my witness, the God whom I serve with my spirit in the gospel of his Son, how unceasingly I always mention you in my prayers, asking if I may at last be sped upon my way to you by God's will. For I do yearn to see you, that I may impart to you some spiritual gift for your strengthening—or, in other words, that I may be encouraged by meeting you, I by your faith and you by mine.

13 Brothers, I would like you to understand that I have often purposed to come to you (though up till now I have been prevented), so as to have some results among you as well as

among the rest of the Gentiles. To Greeks and to barbarians, to 14 wise and to foolish alike, I owe a duty. Hence my eagerness to 15 preach the gospel to you in Rome as well. For I am proud 16 of the gospel; it is God's saving power for everyone who has faith, for the Jew first and for the Greek as well. God's righteousness is revealed in it by faith and for faith—as it is written, *By faith shall the righteous live.*

But God's anger is revealed from heaven against all the impiety and wickedness of those who hinder the Truth by their wickedness. For whatever 19 is to be known of God is plain to them; God himself has 20 made it plain—for ever since the world was created, his invisible nature, his everlasting power and divine being, have been quite perceptible in what he has made. So they have no excuse. Though they 21 knew God, they have not glorified him as God nor given thanks to him; they have turned to futile speculations till their ignorant minds grew dark. They 22 claimed to be wise, but they have become fools; they have 23 *exchanged the glory of the immortal God for the semblance of the likeness of mortal man, of birds, of quadrupeds, and of reptiles.* So God has given 24 them up, in their hearts' lust, to sexual vice, to the dishonouring of their own bodies—since 25 they have exchanged the truth of God for an untruth, worshipping and serving the creature rather than the Creator, who is blessed for ever: Amen. That is 26

why God has given them up to vile passions; their women have exchanged the natural function of sex for what is unnatural, and in the same way the males have abandoned the natural use of women and flamed out in lust for one another, men perpetrating shameless acts with their own sex and getting in their own persons the due recompense of their perversity. Yes, as they disdained to acknowledge God any longer, God has given them up to a reprobate instinct, for the perpetration of what is improper, till they are filled with all manner of wickedness, depravity, lust, and viciousness, filled to the brim with envy, murder, quarrels, intrigues, and malignity—slanderers, defamers, loathed by God, outrageous, haughty, boastful, inventive in evil, disobedient to parents, devoid of conscience, false to their word, callous, merciless; though they know God's decree that people who practise such vice deserve death, they not only do it themselves but applaud those who practise it.

2 Therefore you are inexcusable, whoever you are, if you pose as a judge, for in judging another you condemn yourself; you, the judge, do the very same things yourself. 'We know the doom of God falls justly upon those who practise such vices.' Very well; and do you imagine you will escape God's doom, O man, you who judge those who practise such vices and do the same yourself? Or are you slighting all his wealth of kindness, forbearance, and patience? Do you not know that his kindness is meant to make you repent? In your stubbornness and impenitence of heart you are

simply storing up anger for yourself on the Day of anger, when the just doom of God is revealed. For *he will render to everyone according to what he has done*, eternal life to those who by patiently doing good aim at glory, honour, and immortality, but anger and wrath to those who are wilful, who disobey the Truth and obey wickedness—anguish and calamity for every human soul that perpetrates evil, for the Jew first and for the Greek as well, but glory, honour, and peace for everyone who does good, for the Jew first and for the Greek as well. There is no partiality about God.

All who sin outside the Law will perish outside the Law, and all who sin under the Law will be condemned by the Law.

For it is not the hearers of the Law who are just in the eyes of God, it is those who obey the Law who will be acquitted, on the day when God judges the secret things of men, as my gospel holds, by Jesus Christ. (When Gentiles who have no law obey instinctively the Law's requirements, they are a law to themselves, even though they have no law; they exhibit the effect of the Law written on their hearts, their conscience bears them witness, as their moral convictions accuse or it may be defend them.)*

If you bear the name of 'Jew,' relying on the Law, priding yourself on God, understanding his will, and with a sense of what

* Ver. 16 is the sequel to the first clause of ver. 14. The rest of ver. 14 and the whole of ver. 15 form a short paragraph which is either a marginal note or an awkward insertion. To preserve the sequence of thought I have rearranged the verses as above.

is vital in religion; if you are instructed by the Law, persuaded that you are a guide to the blind, a light to darkened souls, a tutor for the foolish, a teacher of the simple, because in the Law you have the embodiment of knowledge and truth—well then, do you ever teach yourself, you teacher of other people? You preach against stealing; do you steal? You forbid adultery; do you commit adultery? You detest idols; do you rob temples? You pride yourself on the Law; do you dishonour God by your breaches of the Law? Why, it is *owing to you that the name of God is maligned among the Gentiles*, as scripture says!

Circumcision is certainly of use, provided you keep the Law; but if you are a breaker of the Law, then your circumcision is turned into uncircumcision. (If then the uncircumcised observe the requirements of the Law, shall not their uncircumcision be reckoned equivalent to circumcision? And shall not those who are physically uncircumcised and who fulfil the Law, judge you who are a breaker of the Law for all your written code and circumcision?)

He is not a Jew who is merely a Jew outwardly, nor is circumcision something outward in the flesh; he is a Jew who is one inwardly, and circumcision is a matter of the heart, spiritual not literal—praised by God, not by man.

3 Then what is the Jew's superiority? What is the good of circumcision? Much in every way. This to begin with—Jews were entrusted with the scriptures of God. Even supposing

that some of them have proved untrustworthy, is their faithlessness to cancel the faithfulness of God? Never! Let God be true to his word, though *every man be perfidious*—as it is written,

That thou mayest be vindicated in thy pleadings, and triumph at thy trial.

But if our iniquity thus serves to bring out the justice of God, what are we to infer? That it is unfair of God to inflict his anger on us? (I speak in a merely human way.) Never! In that case, how could he judge the world? You say, "If my perfidy serves to make the truthfulness of God redound to his glory, why am I to be judged as a sinner? Why should we not do evil that good may come out of it?" (which is the calumny attributed to me—the very thing some people declare that I say). Such arguments are rightly condemned.

Well now, are we Jews in a better position? Not at all. I have already charged all, Jews as well as Greeks, with being under sin—as it is written,

None is righteous, no, not one;

no one understands, no one seeks for God.

All have swerved, one and all have gone wrong, no one does good, not a single one.

Their throat is an open grave,

they are treacherous with their tongues,

the venom of an asp lies under their lips.

Their mouth is full of cursing and bitterness,

their feet are swift for bloodshed,

their ways bring destruction and calamity,

17 *they know nothing of the way of peace;*

18 *there is no reverence for God before their eyes.*

19 Whatever the Law says, we know, it says to those who are inside the Law, that every mouth may be shut and all the world made answerable to God;

20 *for no person will be acquitted in his sight on the score of obedience to law.* What the Law imparts is a consciousness of sin.

21 But now we have a righteousness of God disclosed apart from law altogether; it is attested by the Law and the prophets, but it is a righteousness of God which comes by believing in Jesus Christ. And it is meant for all who have faith. No distinctions are drawn.

23 All have sinned, all come short of the glory of God, but they are justified for nothing by his grace through the ransom provided in Christ Jesus, whom God put forward as the means of propitiation by his blood, to be received by faith. This was to demonstrate the justice of God in view of the fact that sins previously committed during the time of God's forbearance had been passed over; it was to demonstrate his justice at the present epoch, showing that God is just himself and that he justifies man on the score of faith in Jesus.

27 Then what becomes of our boasting? It is ruled out absolutely. On what principle? On the principle of doing deeds? No, on the principle of faith.

28 We hold that a man is justified by faith, apart from deeds of the Law altogether. Or is God only the God of Jews? Is he not the God of the Gentiles as well?

30 Surely he is. Well then, there is

one God, a God who will justify the circumcised as they believe and the uncircumcised on the score of faith. Then 'by this faith' we 'cancel the Law'? Not for one moment! We uphold the Law.

But if so, what can we say about Abraham,* our fore-⁴ father by natural descent? This, ² that if 'Abraham was justified on the score of what he did,' he has something to be proud of. But not to be proud of before God. For what does scripture ³ say? *Abraham believed God and this was counted to him as righteousness.* Now a worker ⁴ has his wage counted to him as a due, not as a favour; but a man who instead of 'working' believes in Him who justifies the ungodly, has his faith counted as righteousness. Just as David ⁶ himself describes the bliss of the man who has righteousness counted to him by God, apart from what he does—

Blessed are they whose breaches of the Law are forgiven, whose sins are covered!

Blessed is the man whose sin the Lord will not count to him.

Now is this description of bliss ⁹ meant for the circumcised, or for the uncircumcised as well? *Abraham's faith, I repeat, was counted to him as righteousness.* In what way? When he was a ¹⁰ circumcised man or an uncircumcised man? Not when he was circumcised, but when he was uncircumcised. He only ¹¹ got circumcision as a sign or seal of the righteousness which belonged to his faith as an uncircumcised man. The object of this was to make him the father

* Omitting εἰσπράττειν.

of all who believe as uncircum-
 cised persons and thus have
 righteousness counted to them,
 12 as well as a father of those cir-
 cumcised persons who not only
 share circumcision but walk in
 the steps of the faith which our
 father Abraham had as an un-
 circumcised man.

13 The promise made to Abra-
 ham and his offspring that he
 should inherit the world, did not
 reach him through the Law, but
 through the righteousness of
 14 faith. For if it is adherents of
 the Law who are heirs, then
 faith is empty of all meaning
 15 and the promise is void. (What
 the Law produces is the Wrath,
 not the promise of God; where
 there is no law, there is no trans-
 16 gression either.) That is why
 all turns upon faith; it is to make
 the promise a matter of favour,
 to make it secure for all the off-
 spring, not simply for those who
 are adherents of the Law but
 also for those who share the
 faith of Abraham—of Abraham
 17 who is the father of us all (as
 it is written, *I have made you a
 father of many nations*). Such
 a faith implies the presence of
 the God in whom he believed,
 a God who makes the dead live
 and who calls into being what
 18 does not exist. For Abraham,
 when hope was gone, hoped on
 in faith, and thus became *the
 father of many nations*—even as
 he was told, *So numberless shall
 19 your offspring be*. His faith
 never quailed, even when he
 noted the utter impotence of his
 own body (for he was about a
 hundred years old) or the im-
 20 potency of Sara's womb; no un-
 belief made him waver about
 God's promise; his faith won
 strength as he gave glory to God
 21 and felt convinced that He

was able to do what He had
 promised. Hence his faith *was* 22
counted to him as righteous-
ness. And these words *counted* 23
to him have not been written for
 him alone but for our sakes as 24
 well; faith will be *counted to us*
 as we believe in Him who
 raised Jesus our Lord from the
 dead, Jesus who was *delivered* 25
up for our trespasses and raised
 that we might be justified.

As we are justified by faith, 5
 then, let us enjoy the peace **5**
 we have with God through our
 Lord Jesus Christ. Through 2
 him we have got access * to this
 grace where we have our stand-
 ing, and triumph in the hope of
 God's glory. Not only so, but we 3
 triumph even in our troubles,
 knowing that trouble produces
 endurance, endurance produces 4
 character, and character pro-
 duces hope—a *hope* which *never* 5
disappoints us, since God's love
 floods our hearts through the
 holy Spirit which has been given
 to us. For when we were still 6
 in weakness, Christ died in due
 time for the ungodly. For the
 ungodly! Why, a man will 7
 hardly die for the just—though
 one might bring oneself to die,
 if need be, for a good man. But 8
 God proves his love for us by
 this, that Christ died for us
 when we were still sinners.
 Much more then, now that we 9
 are justified by his blood, shall
 we be saved by him from Wrath;
 if we were reconciled to God by 10
 the death of his Son when we
 were enemies, much more, now
 that we are reconciled, shall we
 be saved by his life. Not only 11
 so, but we triumph in God
 through our Lord Jesus Christ,
 by whom we now enjoy our re-
 conciliation.

* Omitting *τῇ πίστει*.

12 Thus, then, sin came into the world by one man, and death came in by sin; and so death spread to all men, inasmuch as
 13 all men sinned. Sin was indeed in the world before the Law, but sin is never counted in the ab-
 14 sence of law. Nevertheless, from Adam to Moses death reigned even over those whose sins were not like Adam's transgression. Adam prefig-
 15 ured Him who was to come, but the gift is very different from the trespass. For while the rest of men died by the trespass of one man, the grace of God and the free gift which comes by the grace of the one man Jesus Christ overflowed far more rich-
 16 ly upon the rest of men. Nor is the free gift like the effect of the one man's sin; for while the sentence ensuing on a single sin resulted in doom, the free gift ensuing on many trespasses is-
 17 sues in acquittal. For if the trespass of one man allowed death to reign through that one man, much more shall those who receive the overflowing grace and free gift of righteousness reign in life through One,
 18 through Jesus Christ. Well then,

as one man's trespass issued in doom for all,
 so one man's act of redress issued in acquittal and life for all.

19 Just as one man's disobedience made all the rest sinners, so one man's obedience will make all the rest right-
 20 eous.

20 Law slipped in to aggravate the trespass; sin increased, but grace
 21 surpassed it far, so that, while sin had reigned the reign of death, grace might also reign with a righteousness that ends

in life eternal through Jesus Christ our Lord.

Now what are we to infer **6** from this? That we are to 'remain on in sin, so that there may be all the more grace'? Never! How can we live in sin ² any longer, when we died to sin? Surely you know that all of us ³ who have been baptized into Christ Jesus have been baptized into his death! Our baptism in ⁴ his death made us share his burial, so that, as Christ was raised from the dead by the glory of the Father, we too might live and move in the new sphere of Life. For if we have ⁵ grown into him by a death like his, we shall grow into him by a resurrection like his, knowing ⁶ as we do that our old self has been crucified with him in order to crush the sinful body and free us from any further slavery to sin (for once dead, a man is ab- ⁷ solved from the claims of sin). We believe that as we have died ⁸ with Christ we shall also live with him; for we know that ⁹ Christ never dies after his resurrection from the dead—death has no more hold over him; the ¹⁰ death he died was for sin, once for all, but the life he lives is for God. So you must consider ¹¹ yourselves dead to sin and alive to God in Christ Jesus our Lord. Sin is not to reign, ¹² then, over your mortal bodies, making you obey their passions; you must not let sin have your ¹³ members for the service of vice, you must dedicate yourselves to God as men who have been brought from death to life, dedicating your members to God for the service of righteousness. Sin ¹⁴ must not have any hold over you, for you live under grace, not under law.

- 15 What follows, then? Are we
 'to sin, because we live under
 grace, not under law'? Never!
- 16 Do you not know you are serv-
 ants of the master you obey, of
 the master to whom you yield
 yourselves obedient, whether it
 is Sin, whose service ends in
 death, or Obedience, whose
 service ends in righteousness?
- 17 Thank God, though you did
 serve sin, you have rendered
 whole-hearted obedience to what
 you were taught under the rule
- 18 of faith; set free from sin, you
 have passed into the service of
 19 righteousness. (I use this hu-
 man analogy to bring the truth
 home to your weak nature.) As
 you once dedicated your mem-
 bers to the service of vice and
 lawlessness,* so now dedicate
 them to the service of righteous-
 ness that means consecration.
- 20 When you served sin, you were
- 21 free of righteousness. Well,
 what did you gain then by it
 all? Nothing but what you are
 now ashamed of! The end of all
- 22 that is death; but now that you
 are set free from sin, now that
 you have passed into the service
 of God, your gain is consecra-
 tion, and the end of that is life
- 23 eternal. Sin's wage is death, but
 God's gift is life eternal in
 Christ Jesus our Lord.

- 7 Surely you know, my broth-
 ers—for I am speaking to
 men who know what law means
 —that the law has hold over a
 person only during his lifetime!
- 2 Thus a married woman is bound
 by law to her husband while he
 is alive; but if the husband dies,
 she is done with the law of 'the
- 3 husband.' Accordingly, she will
 be termed an adulteress if she

becomes another man's while
 her husband is alive; but if her
 husband dies, she is freed from
 the law of 'the husband,' so that
 she is no adulteress if she be-
 comes another man's. It is the 4
 same in your case, my brothers.
 The crucified body of Christ
 made you dead to the Law, so
 that you might belong to an-
 other, to him who was raised
 from the dead, that we might be
 fruitful to God. For when we 5
 were unspiritual, the sinful crav-
 ings excited by the Law were
 active in our members and they
 made us fruitful to Death; but 6
 now we are done with the Law,
 we have died to what once held
 us, so that we can serve in a new
 way, not under the written code
 as of old but in the Spirit.

What follows, then? That 'the 7
 Law is equivalent to sin'?
 Never! Why, had it not been
 for the Law, I would never
 have known what sin meant!
 Thus I would never have known
 what it is to covet, unless the
 Law had said, *You must not*
covet. The command gave an 8
 impulse to sin, and sin resulted
 for me in all manner of covet-
 ous desire—for sin, apart from
 law, is lifeless. I lived at one 9
 time without law myself, but
 when the command came home
 to me, sin sprang to life and I
 died; the command that meant 10
 life proved death for me. The 11
 command gave an impulse to
 sin, sin beguiled me and used the
 command to kill me. So the 12
 Law at any rate is holy, the
 command is holy, just, and for
 our good.

Then did what was meant for 13
 my good prove fatal to me?
 Never! It was sin; sin resulted in
 death for me by making use of
 this good thing. This was how

* Omitting *εἰς τὴν ἀνομίαν*, which
 Hort brackets, as a gloss introduced to
 complete the parallel of *εἰς ἀγίασμόν*.

sin was to be revealed in its true nature; it was to use the command to become sinful in the extreme. The Law is spiritual; we know that. But then I am a creature of the flesh, in the thralldom of sin. I cannot understand my own actions; I do not act as I desire to act; on the contrary, I do what I detest. Now, when I act against my wishes, this means I agree that the Law is right. That being so, it is not I who do the deed but sin that dwells within me. For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right. I cannot be good as I desire to be, and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the deed but sin that dwells within me. So this is my experience of the Law: I desire to do what is right, but wrong is all that I can manage; I cordially agree with God's law, so far as my inner self is concerned, but then I find another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members. (Thus, left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.)* Miserable wretch that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!

8 Thus there is no doom now for those who are in Christ Jesus; the law of the Spirit brings the life which is in Christ Jesus, and that law has

set me free from the law of sin and death. For God has done 3 what the Law, weakened here by the flesh, could not do; by sending his own Son in the guise of sinful flesh, to deal with sin, he condemned sin in the flesh, in order to secure the fulfilment of the Law's requirements in our lives, as we live and move, not by the flesh but by the Spirit.

For those who follow the flesh 5 have their interests in the flesh,

and those who follow the Spirit have their interests in the Spirit.

The interests of the flesh mean 6 death,

the interests of the Spirit mean life and peace.

For the interests of the flesh are 7 hostile to God; they do not yield to the law of God (indeed they cannot). Those who are in the 8 flesh cannot satisfy God. But 9 you are not in the flesh, you are in the Spirit, since the Spirit of God dwells within you. Anyone who does not possess the Spirit of Christ does not belong to Him. On the other hand, if 10 Christ is within you, though the body is a dead thing owing to Adam's sin, the spirit is living as the result of righteousness. And 11 if the Spirit of Him who raised Jesus from the dead dwells within you, then He who raised Christ from the dead will also make your mortal bodies live by his indwelling Spirit in your lives.

Well then, my brothers, we 12 owe a duty—but it is not to the flesh! It is not to live by the flesh! If you live by the flesh, 13 you are on the road to death; but if by the Spirit you put the actions of the body to death, you will live. For the sons of 14

* Restoring the second part of ver. 25 to its original and logical position before the climax of ver. 24.

God are those who are guided
 15 by the Spirit of God. You have
 received no slavish spirit that
 would make you relapse into
 fear; you have received the
 Spirit of sonship. And when we
 16 cry, "Abba! Father!", it is this
 Spirit testifying along with our
 own spirit that we are children
 17 of God; and if children, heirs
 as well, heirs of God, heirs along
 with Christ—for we share his
 sufferings in order to share his
 glory.

18 Present suffering, I hold, is a
 mere nothing compared to the
 glory that we are to have re-
 19 vealed. Even the creation waits
 with eager longing for the sons
 20 of God to be revealed. For
 creation was not rendered futile
 by its own choice, but by the
 will of Him who thus made it
 21 subject, the hope being that
 creation as well as man would
 one day be freed from its
 thralldom to decay and gain the
 glorious freedom of God's chil-
 22 dren. To this day, we know,
 the entire creation sighs and
 23 throbs with pain; and not only
 so, but even we ourselves, who
 have the Spirit as a foretaste of
 the future, even we sigh deeply
 to ourselves as we wait for the
 redemption of the body that
 24 means our full sonship. We were
 saved with this hope ahead.
 Now when an object of hope is
 seen, there is no further need to
 hope. Who ever hopes for what
 25 he sees already? But if we hope
 for something that we do not
 see, we wait for it patiently.

26 So too the Spirit assists us in
 our weakness; for we do not
 know how to pray aright, but
 the Spirit pleads for us with
 sighs that are beyond words,
 27 and He who searches the hu-
 man heart knows what is in

the mind of the Spirit, since the
 Spirit pleads before God for the
 saints.

We know also that those who 28
 love God, those who have been
 called in terms of his purpose,
 have his aid and interest in
 everything. For he decreed of 29
 old that those whom he pre-
 destined should share the like-
 ness of his Son—that he might
 be the first-born of a great brother-
 hood. Then he calls those 30
 whom he has thus decreed; then
 he justifies those whom he has
 called; then he glorifies those
 whom he has justified.

Now what follows from all 31
 this? If God is for us, who can
 be against us? The God who 32
 did not spare his own Son but
 gave him up for us all, surely He
 will give us everything besides!
 Who is to accuse the elect of 33
 God? When God *acquits*, who 34
shall condemn? Will Christ?—
 the Christ who died, yes and
 rose from the dead! the Christ
 who is at God's right hand,
 who actually pleads for us!
 What can ever part us from 35
 Christ's love? Can anguish or
 calamity or persecution or
 famine or nakedness or danger
 or the sword? (*Because as it is* 36
written,

*For thy sake we are being
 killed all the day long,
 we are counted as sheep to be
 slaughtered.)*

No, in all this we are more than 37
 conquerors through him who
 loved us. For I am certain that 38
 neither death nor life, neither
 angels nor principalities, neither
 the present nor the future, no 39
 powers of the Height or of the
 Depth, nor anything else in all
 creation, will be able to part us
 from God's love in Christ Jesus
 our Lord.

9 I am telling the truth in Christ—it is no lie, my conscience bears me out in the
 2 holy Spirit, when I say that I am in sore pain; I suffer endless
 3 anguish of heart. I could have wished myself accursed and banished from Christ for the sake of my brothers, my natural
 4 kinsmen; for they are Israelites, theirs is the Sonship, the Glory, the covenants, the divine legislation, the Worship, and the
 5 promises; the patriarchs are theirs, and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen.)
 6 It is not, of course, as if God's word had failed! Far from it! 'Israel' does not mean every-
 7 one who belongs to Israel; they are not all children of Abraham because they are descended from Abraham. No, *it is through Isaac that your offspring shall*
 8 *be reckoned*—meaning that, instead of God's children being the children born to him by natural descent, it is the children of the Promise who are reckoned
 9 as his true offspring. For when God said, *I will come about this time and Sara shall have a son,*
 10 that was a word of promise. And further, when Rebecca became pregnant by our father, Isaac, though one man was the father
 11 of both children, and though the children were still unborn and had done nothing either good or bad (to confirm the divine purpose in election, which depends upon the call of God,
 12 not on anything man does), she was told that *the elder will serve*
 13 *the younger*. As it is written, *Jacob I loved but Esau I hated*.
 14 Then are we to infer that there is injustice in God? Never!
 15 God says to Moses,

*I will have mercy on whom I choose to have mercy,
 I will have compassion on whom I choose to have compassion.*

You see, it is not a question of 16 human will or effort but of the divine mercy. Why, scrip- 17 ture says to Pharaoh,

*It was for this that I raised you up,
 to display my power in you,
 and to spread news of my name over all the earth.*

Thus God has mercy on anyone 18 just as he pleases, and he makes anyone stub- born just as he pleases.

"Then," you will retort, "why 19 does he go on finding fault? Who can oppose his will?" But 20 who are you, my man, to speak back to God? *Is something a man has moulded to ask him who has moulded it,* "Why did you make me like this?" What! 21 *has the potter no right over the clay?* Has he no right to make out of the same lump one vessel for a noble purpose, another for a menial? What if God, though 22 desirous to display his anger and show his might, has tolerated most patiently the objects of his anger, ripe and ready to be destroyed? What if he means to 23 show the wealth that lies in his glory for the objects of his mercy, whom he has made ready beforehand to receive glory—that is, for us whom he has 24 called from among the Gentiles as well as the Jews? As indeed 25 he says in Hosea,

Those who were no people of mine, I will call 'my People,'

and her 'beloved' who was not beloved;

on the very spot where they 26

were told, 'You are no people of mine,'
there shall they be called
'sons of the living God.'

27 And Isaiah exclaims, with regard to Israel, *Though the number of the sons of Israel be like the sand of the sea, only a remnant of them shall be saved;*
28 *for the Lord will carry out his sentence on earth with rigour and despatch.* Indeed, as Isaiah foretold,

*Had not the Lord of hosts left us with some descendants,
we would have fared like Sodom,
we would have been like Gomorra.*

30 What are we to conclude, then? That Gentiles who never aimed at righteousness have attained righteousness, that is, 31 righteousness by faith; whereas Israel who did aim at the law of righteousness have failed to reach that law. And why? 32 Simply because Israel has relied not on faith but on what they could do. They have stumbled over the stone that makes men 33 stumble—as it is written,

*Here I lay a stone in Sion that will make men stumble,
even a rock to trip them up;
but he who believes in Him will never be disappointed.*

10 Oh for their salvation, brothers! That is my heart's desire and prayer to God! 2 I can vouch for their zeal for God; only, it is not zeal with 3 knowledge. They would not surrender to the righteousness of God, because they were ignorant of his righteousness and therefore essayed to set up a 4 righteousness of their own. Now Christ is an end to law, so as

to let every believer have righteousness. Moses writes of 5 law-righteousness, *Anyone who can perform it, shall live by it.* But here is what faith-right- 6 eousness says:—*Say not in your heart, 'Who will go up to heaven?' (that is, to bring Christ down). Or, 'who will go down to 7 the abyss?' (that is, to bring Christ from the dead).* No, 8 what it does say is this:—*The word is close to you, in your very mouth and in your heart (that is, the word of faith which we preach). Confess with 9 your mouth that 'Jesus is Lord,' believe in your heart that God raised him from the dead, and you will be saved; for* 10 *with his heart man believes and is justified, with his mouth he confesses and is saved.*

No one who believes in him, the 11 *scripture says, will ever be disappointed. No one—for there* 12 *is no distinction of Jew and Greek, the same Lord is Lord of them all, with ample for all who invoke him. Everyone who* 13 *invokes the name of the Lord shall be saved.* But how are they 14 to invoke One in whom they do not believe? And how are they to believe in One of whom they have never heard? And how are they ever to hear, without a preacher? And how can men 15 preach unless they are sent?—as it is written, *How pleasant is the coming of men with glad, good news!*

But they have not all given in 16 to the gospel of glad news? No, Isaiah says, *Lord, who has believed what they have heard from us?* (You see, faith must 17 come from what is heard, and what is heard comes from word of Christ.) But, I ask, "Have 18

they never heard?" Indeed they have.

*Their voice carried over all the earth,
and their words to the end of the world.*

19 Then, I ask, "Did Israel not understand?" Why, first of all Moses declares,

*I will make you jealous of a nation that is no nation,
I will provoke you to anger over a nation devoid of understanding.*

20 And then Isaiah dares to say,
*I have been found by those who never sought me,
I have shown myself to those who never inquired of me.*

21 He also says of Israel, *All the day long I have held out my hands to a disobedient and contrary people.*

II Then, I ask, *has God repudiated his People?* Never! Why, I am an Israelite myself, a descendant of Abraham, a member of the tribe
2 of Benjamin! *God has not repudiated his People, his predestined People!* Surely you know what scripture says in the passage called 'Elijah'? You know how he pleads with God
3 against Israel: *Lord, they have killed thy prophets, they have demolished thine altars; I alone am left, and they seek my life.*

4 Yet what is the divine answer? *I have left myself seven thousand men who have not knelt*
5 *to Baal.* Well, at the present day there is also a remnant,
6 selected by grace. Selected by grace, and therefore not for anything they have done; otherwise grace would cease to be grace.*

Now what are we to infer from 7 this? That Israel has failed to secure the object of its quest; the elect have secured it, and the rest of men have been rendered insensible to it—as it is 8 written,

*God has given them a spirit of torpor,
eyes that see not, ears that hear not—*

down to this very day, And 9 David says,

*Let their table prove a snare and a trap,
a pitfall and a retribution for them;*

*let their eyes be darkened, 10
that they cannot see,
bow down their backs for ever.*

Then, I ask, have they stum- 11 bled to their ruin? Never! The truth is, that by their lapse salvation has passed to the Gentiles, so as to make them jealous. Well, if their lapse has 12 enriched the world, if their defection is the gain of the Gentiles, what will it mean when they all come in? I tell you this, you 13 Gentiles, that as an apostle to the Gentiles I lay great stress on my office, in the hope some- 14 how of making my fellow-Jews jealous and managing thus to save some of them. For if their 15 exclusion means that the world is reconciled to God, what will their admission mean? Why, it will be life from the dead!

If the first handful of dough 16 is consecrated, so is the rest of the lump;

if the root is consecrated, so are the branches.

Supposing some of the 17 branches have been broken off, while you have been grafted in, like a shoot of wild olive to share the rich growth of the olive-stem,

* Omitting [ἐλ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον].

18 do not pride yourself at the expense of these branches. Remember, in your pride, the stem supports you, not you the stem.
 19 You will say, "But branches were broken off, to let me be grafted in!" Granted. They were broken off—for their lack of faith. And you owe your position to your faith. You should feel awed instead of
 21 being uplifted. For if God did not spare the natural branches, he will not spare you either.
 22 Consider both the kindness and the severity of God; those who fall come under his severity, but you come under the divine kindness, provided you adhere to that kindness. Otherwise, you
 23 will be cut away too. And even the others will be grafted in, if they do not adhere to their unbelief; God can graft them in
 24 again. For if you have been cut from an olive which is naturally wild, and grafted, contrary to nature, upon a garden olive, how much more will the natural branches be grafted into their proper olive?

25 To prevent you from being self-conceited, brothers, I would like you to understand this secret: it is only a partial insensibility that has come over Israel, until the full number of
 26 the Gentiles come in. This done, all Israel will be saved—as it is written,

*The deliverer will come from Sion,
 he will banish all godlessness from Jacob:*

27 *this is my covenant with them,
 when I take their sins away.*

28 So far as the gospel goes, they are enemies of God—which is to your advantage; but so far as election goes, they are be-

loved for their fathers' sake. For God never goes back upon 29 his gifts and call.

Once you disobeyed God, 30 and now you enjoy his mercy, thanks to their disobedience;

in the same way they at present are disobedient, so that they in turn may en- 31 joy the same mercy as yourselves.

For God has consigned all 32 men to disobedience, that he may have mercy upon all.

What a fathomless wealth lies 33 in the wisdom and knowledge of God! How inscrutable his judgments! How mysterious his methods!

Who ever understood the 34 thoughts of the Lord?

Who has ever been his counsellor?

Who has first given to him and 35 has to be repaid? All comes 36 from him, all lives by him, all ends in him. Glory to him for ever, Amen!

Well then, my brothers, **12** I appeal to you, by all the mercy of God, to dedicate your bodies as a living sacrifice, consecrated and acceptable to God; that is your cult, a spiritual rite. Instead of being moulded to this 2 world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is, namely, what is good and acceptable to him and perfect.

In virtue of my office, I tell 3 every one of your number who is self-important,* that he is not to think more of himself than he ought to think; he must take a

* I accept the ingenious conjecture that τὸ has fallen out after δὲ τὸ.

sane view of himself, corresponding to the degree of faith which God has assigned to each.

- 4 In our one body we have a number of members, and the members have not all the same
5 function; so too, for all our numbers, we form one Body in Christ and we are severally
6 members one of another. Our talents differ with the grace that is given us; if the talent is that of prophecy, let us employ it in
7 proportion to our faith; if it is practical service, let us mind our service; the teacher must mind
8 his teaching, the speaker his words of counsel; the contributor must be liberal, the superintendent must be in earnest, the sick visitor must be cheerful.
9 Let your love be a real thing, with a loathing for evil and a bent for what is good.
10 Put affection into your love for the brotherhood; be forward to
11 honour one another; never let your zeal flag; maintain the spiritual glow; serve the Lord;
12 let your hope be a joy to you; be steadfast in trouble, attend to
13 prayer, contribute to needy saints, make a practice of hospitality. Bless those who make
14 a practice of persecuting you; bless them instead of cursing
15 them. Rejoice with those who rejoice, and weep with those
16 who weep. Keep in harmony with one another; instead of being ambitious, associate with humble folk; *never be self-con-*
17 *ceited.* Never pay back evil for evil to anyone; *aim to be above*
18 *reproach in the eyes of all;* be at peace with all men, if possible, so far as that depends on
19 you. Never revenge yourselves, beloved, but let the Wrath of God have its way; for it is written, *Vengeance is mine, I will*

exact a requital—the Lord has said it. No,

if your enemy is hungry, feed him,
if he is thirsty, give him drink;
for in this way you will make him
feel a burning sense of shame.

Never let evil get the better of you; get the better of evil by doing good.

Every subject must obey the government **13** authorities, for no authority exists apart from God; the existing authorities have been constituted by God. Hence anyone who resists authority is opposing the divine order, and the opposition will bring judgment on themselves. Magistrates are no terror to an honest man,* though they are to a bad man. If you would avoid being alarmed at the government authorities, lead an honest life and you will be commended for it; the magistrate is God's servant for your benefit. But if you do wrong, you may well be alarmed; a magistrate does not wield the power of the sword for nothing, he is God's servant for the infliction of divine vengeance upon evildoers. You must be obedient, therefore, not only to avoid the divine vengeance but as a matter of conscience, for the same reason as you pay taxes—since magistrates are God's officers, bent upon the maintenance of order and authority. Pay them all their respective dues, tribute to

* Reading ἀγαθοεργῶ, Patrick Young's attractive conjecture (confirmed by the Ethiopic version). As Hort points out, "the apparent antithesis to τῷ κακῷ could hardly fail to introduce τῷ ἀγαθῷ."

one, taxes to another, respect to this man, honour to that,

8 Be in debt to no man—apart from the debt of love one to another. He who loves his fellow-man has fulfilled the law.
9 *You must not commit adultery, you must not kill, you must not steal, you must not covet—* these and any other command are summed up in a single word, *You must love your neighbour as yourself.* Love never wrongs a neighbour; that is why love is the fulfilment of the law.

11 And then you know what this Crisis means, you know it is high time to waken up; for Salvation is nearer to us now than when we first believed.
12 It is far on in the night, the day is almost here; so let us drop the deeds of darkness and put on the armour of the light;
13 let us live decorously as in the open light of day—no revelry or bouts of drinking, no debauchery or sensuality, no quarrelling or jealousy. No, put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh.

14 Welcome a man of weak faith, but not to pass judgment upon his scruples. While one man has enough confidence to eat any food, the man of weak faith eats only vegetables.
3 Well, the eater must not look down upon the non-eater, and the non-eater must not criticize the eater, for God has welcomed him. Who are you to criticize the servant of Another? It is for his Master to say whether he stands or falls; and stand he will, for the Master has
5 power to make him stand. Then again, this man rates one day above another, while that man

rates all days alike. Well, everyone must be convinced in his own mind; the man who values a particular day does so to the Lord.*

The eater eats to the Lord, since he thanks God for his food;
the non-eater abstains to the Lord, and he too thanks God.

For none of us lives to himself, 7 and none of us dies to himself;

if we live, we live to the Lord, 8 and if we die, we die to the Lord.

Thus we are the Lord's whether we live or die; it was for this 9 that Christ died and rose and came to life, to be Lord both of the dead and of the living. So why do you criticize your 10 brother? And you, why do you look down upon your brother? All of us will have to stand before the tribunal of God—for it 11 is written,

As I live, saith the Lord, every knee shall bend before me, every tongue shall offer praise to God.

Each of us then will have to answer for himself to God. 12

So let us stop criticizing one 13 another; rather make up your mind never to put any stumbling-block or hindrance in your brother's way. I know, I am 14 certain in the Lord Jesus, that nothing is in itself unclean; only, anything is unclean for a man who considers it unclean. If 15 your brother is being injured because you eat a certain food, then you are no longer living by the rule of love. Do not let that food of yours ruin the man for whom Christ died. Your rights 16

* Omitting [καὶ ὁ δὲ μὴ φρονῶν τῇ ἡμέρᾳ κυριεῖ οὐ φρονεῖ].

17 must not get a bad name. The Reign of God is not a matter of eating and drinking, it means righteousness, peace, and joy in
 18 the holy Spirit; he who serves Christ on these lines, is acceptable to God and esteemed by
 19 men. Peace, then, and the building up of each other, these are what we should aim at.
 20 You must not break down God's work for the mere sake of food! Everything may be clean, but it is wrong for a man to prove a stumbling-block by what he
 21 eats; the right course is to abstain from flesh or wine or indeed from anything that your brother feels to be a stumbling-
 22 block.* Certainly keep your own conviction on the matter, as between yourself and God; he is a fortunate man who has no misgivings about what he allows himself to eat. But if any-
 23 one has doubts about eating and then eats, that condemns him at once; it was not faith that induced him to eat, and any action that is not based on faith is a sin.

15 We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please
 2 ourselves; each of us must please his neighbour, doing him good by building up his faith.
 3 Christ certainly did not please himself, but, as it is written, *The reproaches of those who de-*
 4 *nounced Thee have fallen upon me.*—All such words were written of old for our instruction, that by remaining stedfast and drawing encouragement from the scriptures we may cherish
 5 hope. May the God who inspires stedfastness and en-

couragement grant you such harmony with one another, after Christ Jesus, that you may unite
 6 in a chorus of praise and glory to the God and Father of our Lord Jesus Christ!

Welcome one another, then, 7 as Christ has welcomed yourselves, for the glory of God. Christ, I mean, became a serv- 8
 ant to the circumcised in order to prove God's honesty by fulfilling His promises to the fathers, and also in order that the 9
 Gentiles should glorify God for His mercy—as it is written,

Therefore will I offer praise to Thee among the Gentiles, and sing to thy name;

or again, 10

Rejoice, O Gentiles, with his People;

or again, 11

Extol the Lord, all Gentiles, let all the peoples praise him;

or again, as Isaiah says, 12

Then shall the Scion of Jessai live,

he who rises to rule the Gen-

tiles;
on him shall the Gentiles set

their hope.
 May the God of your hope so 13
 fill you with all joy and peace in your faith, that you may be overflowing with hope, by the power of the holy Spirit!

Personally I am quite certain, 14
 my brothers, that even as it is you have ample goodness of heart, you are filled with knowledge of every kind, and you are well able to give advice to one another. Still, by way of re- 15
 freshening your memory, I have written to you with a certain freedom, in virtue of my divine commission as a priest of Christ 16
 Jesus to the Gentiles in the serv-

*Omitting [ἡ σκανδαλίζεται ἡ ἀσθενεί] as a homiletic gloss.

ice of God's gospel. My aim is to make the Gentiles an acceptable offering, consecrated by the
 17 holy Spirit. Now in Christ Jesus I can be proud of my work
 18 for God; I will not make free to speak of anything except what Christ has accomplished by me, in the way of securing the obedience of the Gentiles, by my words and by my deeds,
 19 by the force of miracles and marvels, by the power of the Spirit of God. Thus, from Jerusalem right round to Illyricum, I have been able to complete the preaching of the gospel
 20 of Christ—my ambition always being to preach it only in places where there had been no mention of Christ's name, that I might not build on foundations
 21 laid by others, but that (as it is written)

They should see who never had learned about him, and they who had never heard of him should understand.

22 This is why I have been so often prevented from visiting
 23 you. But now, as I have no further scope for work in these parts, and as for a number of years I have had a longing to
 24 visit you whenever I went to Spain, I am hoping to see you on my way there, and to be sped forward by you after I have enjoyed your company for
 25 a while. At the moment I am off to Jerusalem on an
 26 errand to the saints. For Macedonia and Achaia have decided to make a contribution for the poor among the saints at Jerusalem. Such was their decision; and yet this is a debt they owe to these people, for if the Gentiles have shared their spiritual blessings, they owe them a debt of aid in material

blessings. Well, once I finish 28 this business by putting the proceeds of the collection safely in their hands, I will start for Spain and take you on the way. When I do come to you, I know 29 that I will bring a full blessing from Christ.

Brothers, I beg of you, by our 30 Lord Jesus Christ and by the love that the Spirit inspires, rally round me by praying to God for me; pray that I may be 31 delivered from unbelievers in Judæa, and also that my mission to Jerusalem may prove acceptable to the saints. Then, by 32 God's will, I shall gladly come to you and have a rest beside you.

The God of peace be with 33 you all! Amen.

Let me introduce our 16 sister Phœbe, a deaconess of the church at Cenchreæ; receive her in the Lord as saints should receive one another, and give her any help she may require. She has been a help herself to many people, including myself.

Salute Prisca and Aquila, my 3 fellow-workers in Christ Jesus, who have risked their lives for 4 me; I thank them, and not only I but all the Gentile churches as well. Also, salute the church 5 that meets in their house. Salute my beloved Epænetus, the first in Asia to be reaped for Christ. Salute Mary, who has 6 worked hard for you. Salute Andronicus and Junias, fellow-countrymen and fellow-prisoners of mine; they are men of note among the apostles, and they have been in Christ longer than I have. Salute 8 Amplias, my beloved in the Lord. Salute Urbanus, our 9 fellow-worker in Christ, and my

10 beloved Stachys. Salute that
 tried Christian, Apelles. Sa-
 lute those who belong to the
 11 household of Aristobulus. Sa-
 lute my fellow-countryman He-
 rodion. Salute such members of
 the household of Narcissus as
 12 are in the Lord. Salute Try-
 phæna and Tryphosa, who work
 hard in the Lord. Salute the
 beloved Persis; she has worked
 13 very hard in the Lord. Salute
 that choice Christian, Rufus;
 also his mother, who has been
 14 a mother to me. Salute Asyn-
 critus, Phlegon, Hermes, Pa-
 trobas, Hermas, and the broth-
 15 ers of their company. Salute
 Philologus and Julia, Nereus
 and his sister, Olympus too, and
 all the saints in their company.
 16 Salute one another with a holy
 kiss. All the churches of Christ
 salute you.
 17 Brothers, I beg of you to keep
 your eye on those who stir up
 dissensions and put hindrances
 in your way, contrary to the
 doctrine which you have been
 18 taught. Avoid them. Such
 creatures are no servants of
 Christ our Lord, they are slaves
 of their own base desires; with
 their plausible and pious talk
 they beguile the hearts of un-

suspecting people. But surely
 not of you! Everyone has heard 19
 of your loyalty to the gospel;
 it makes me rejoice over you.
 Still, I want you to be experts
 in good and innocents in evil.
 The God of peace will soon 20
 crush Satan under your feet!

The grace of our Lord Jesus
 Christ be with you.

Timotheus my fellow-worker 21
 salutes you; so do my fellow-
 countrymen Lucius, Jason, and
 Sosipater.

(I Tertius, who write the let- 22
 ter, salute you in the Lord.)

Gaius, my host and the host 23
 of the church at large, salutes
 you. Erastus the city-treasurer
 salutes you; so does brother
 Quartus.

Now to Him who can 25
 strengthen you by my gospel, by
 the preaching of Jesus Christ, by
 revealing the secret purpose
 which after the silence of long
 ages has now been disclosed 26
 and made known on the basis of
 the prophetic scriptures (by
 command of the eternal God) to
 all the Gentiles, for their obedi-
 ence to the faith—to the only 27
 wise God be glory through Jesus
 Christ for ever and ever:
 Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

1 Paul, called to be an apostle
of Jesus Christ by the will
of God, with brother Sosthenes,
2 to the church of God at Corinth,
to those who are consecrated in
Christ Jesus, called to be saints,
with all who, wherever they may
be, invoke the name of our Lord
Jesus Christ, their Lord no less
3 than ours: grace and peace to
you from God our Father and
the Lord Jesus Christ.
4 I always thank my God for
the grace of God that has been
bestowed on you in Christ Jesus;
5 in him you have received a
wealth of all blessing, full power
to speak of your faith and full
6 insight into its meaning, all of
which verifies the testimony we
bore to Christ when we were
7 with you. Thus you lack no
spiritual endowment during these
days of waiting till our Lord
8 Jesus Christ is revealed; and to
the very end he will guarantee
that you are vindicated on the
day of our Lord Jesus Christ.
9 Faithful is the God who called
you to participate in his Son
Jesus Christ our Lord.
10 Brothers, for the sake of our
Lord Jesus Christ I beg of you
all to drop these party-cries.
There must be no cliques among
you; you must regain your com-
mon temper and attitude. For
11 Chloe's people inform me, my
brothers, that you are quarrel-
ling. By 'quarrelling' I mean
that each of you has his party-
cry, "I belong to Paul," "And I
to Apollos," "And I to Cephas,"
12 "And I to Christ." Has Christ
been parcelled out? Was it Paul
who was crucified for you? Was

it in Paul's name that you were
baptized? I am thankful now 14
that I baptized none of you, ex-
cept Crispus and Gaius, so that 15
no one can say you were bap-
tized in my name. (Well, I did 16
baptize the household of Stepha-
nas, but no one else, as far as I
remember.) Christ did not send 17
me to baptize but to preach the
gospel.

And to preach it with no fine
rhetoric, lest the cross of Christ
should lose its power! Those 18
who are doomed to perish find
the story of the cross 'sheer
folly,' but it means the power of
God for those whom he saves.
It is written, 19

*I will destroy the wisdom of
the sages,*

I will confound the insight of 20
the wise. Sage, scribe, critic
of this world, *where are they all?*
Has not God stultified the wis-
dom of the world? For when the 21
world with all its wisdom failed
to know God in his wisdom, God
resolved to save believers by the
'sheer folly' of the Christian mes-
sage. Jews demand miracles and 22
Greeks want wisdom, but our 23
message is Christ the crucified—
a stumbling-block to Jews, 'sheer
folly' to Gentiles, but for those 24
who are called, whether Jews or
Greeks, a Christ who is the power
of God and the wisdom of God.

For the 'foolishness' of God is 25
wiser than men,

and the 'weakness' of God is
stronger than men.

Why, look at your own ranks, 26
my brothers; not many wise men
(that is, judged by human stand-
ards), not many leading men,

not many of good birth, have
 27 been called! No,
 God has chosen what is foolish
 in the world
 to shame the wise;
 God has chosen what is weak
 in the world
 to shame what is strong;
 28 God has chosen what is mean
 and despised in the world—
 things which are not, to put
 down things that are;

29 that no person may boast in the
 30 sight of God. This is the God
 to whom you owe your being in
 Christ Jesus, whom God has
 made our 'Wisdom,' that is, our
 righteousness and consecration
 31 and redemption; so that, as it is
 written, *let him who boasts boast
 of the Lord.*

2 Thus when I came to you, my
 brothers, I did not come to
 proclaim to you God's secret pur-
 pose* with any elaborate words
 2 or wisdom; I determined among
 you to be ignorant of everything
 except Jesus Christ, and Jesus
 3 Christ the crucified. It was in
 weakness and fear and with great
 trembling that I visited you;
 4 what I said, what I preached,
 did not rest on any plausible
 arguments of 'wisdom' but on
 the proof supplied by the Spirit
 5 and its power, so that your faith
 might not rest on any human
 'wisdom' but on the power of
 God.

6 We do discuss 'wisdom' with
 those who are mature; only it is
 not the wisdom of this world or
 of the dethroned Powers who
 7 rule this world, it is the mysteri-
 ous Wisdom of God that we dis-
 cuss, that hidden wisdom which
 God decreed from all eternity
 8 for our glory. None of the

Powers of this world understands
 it (if they had, they would never
 have crucified the Lord of glory).
 No, as it is written, 9
*what no eye has ever seen,
 what no ear has ever heard,
 what never entered the mind
 of man,
 God has prepared all that for
 those who love him.*

And God has revealed it to us 10
 by the Spirit, for the Spirit
 fathoms everything, even the
 depths of God.

What human being can under- 11
 stand the thoughts of a
 man,
 except the man's own inner
 spirit?

So too no one understands the
 thoughts of God,
 except the Spirit of God.

Now we have received the Spirit 12
 —not the spirit of the world but
 the Spirit that comes from God,
 that we may understand what
 God bestows upon us.

And this is what we discuss, 13
 using language taught by no
 human wisdom but by the Spirit.
 We interpret what is spiritual in
 spiritual language. The un- 14
 spiritual man rejects these truths
 of the Spirit of God; to him they
 are 'sheer folly,' he cannot un-
 derstand them. And the reason
 is, that they must be read with
 the spiritual eye. The spiritual 15
 man, again, can read the mean-
 ing of everything; and yet no one
 can read what he is. For *who* 16
*ever understood the thoughts of
 the Lord, so as to give him in-
 struction?* No one. Well, our
 thoughts are Christ's thoughts.

But I could not discuss **3**
 things with you, my brothers,
 as spiritual persons; I had to ad-
 dress you as worldlings, as mere
 babes in Christ. I fed you with 2
 milk, not with solid food. You

* The textual evidence for μαρτύριον
 is slightly stronger, but I regard it as a
 secondary reading, due to i. 6, and adopt
 μυστήριον.

were not able for solid food, and

3 you are not able even now; you are still worldly. For with jealousy and quarrels in your midst, are you not worldly, are you not behaving like ordinary men?

4 When one cries, "I belong to Paul," and another, "I belong to Apollos," what are you but men of the world? Who is Apollos? Who is Paul? They are simply used by God to give you faith, each as the Lord assigns his task.

6 I did the planting, Apollos did the watering, but it was God who made the seed grow.

7 So neither planter nor waterer counts, but God alone who makes the seed grow.

8 (Still, though planter and waterer are on the same level, each will get his own wage for the special work that he has done.)

9 We work together in God's service; you are God's field to be planted, God's house to be built.

10 In virtue of my commission from God, I laid the foundation of the house like an expert master-builder; it remains for another to build on this foundation. Whoever he is, let him be careful how he builds. The foundation is laid, namely Jesus Christ, and no one can lay any other. On that foundation anyone may build gold, silver, precious stones, wood, hay, or straw, but in every case the nature of his work will come out; the Day will show what it is, for the Day breaks in fire, and the fire will test the work of each, no matter what that work may be.

14 If the structure raised by any man survives, he will be rewarded;

15 if a man's work is burnt up, he will be a loser—

and though he will be saved himself, he will be snatched from the very flames.

Do you not know you are 16 God's temple and that God's Spirit dwells within you? God 17 will destroy anyone who would destroy God's temple, for God's temple is sacred—and that is what you are.

Let no one deceive himself 18 about this; whoever of you imagines that he is wise with this world's wisdom must become a 'fool,' if he is really to be wise. For God ranks this world's wisdom as 'sheer folly.' It is written, *He seizes the wise in their craftiness*, and again, *The Lord 20 knows that the reasoning of the wise is futile.*

So you must not boast about 21 men. For all belongs to you; Paul, Apollos, Cephas, the world, 22 life, death, the present and the future—all belongs to you; and 23 you belong to Christ, and Christ to God.

This is how you are to look 4 upon us, as servants of Christ and stewards of God's secret truths. Now in this matter of 2 stewards your first requirement is that they must be trustworthy. It matters very little 3 to me that you or any human court should cross-question me on this point. I do not even cross- 4 question myself; for, although I am not conscious of having anything against me, that does not clear me. It is the Lord who cross-questions me on the matter. So do not criticize at 5 all; the hour of reckoning has still to come, when the Lord will come to bring dark secrets to the light and to reveal life's inner aims and motives. Then each of us will get his meed of praise from God.

6 Now I have applied what has been said above to myself and Apollos, to teach you . . . * that you are not to be puffed up with rivalry over one teacher
 7 as against another. Who singles you out, my brother? What do you possess that has not been given you? And if it was given you, why do you boast as if it had been gained, not given?
 8 You Corinthians have your heart's desire already, have you? You have heaven's rich bliss already! You have come into your kingdom without us! I wish indeed you had come into your kingdom, so that we could share
 9 it with you! For it seems to me that God means us apostles to come in at the very end, like doomed gladiators in the arena! We are made a spectacle to the world, to angels and to men!
 10 We, for Christ's sake, are 'fools'; you in Christ are sensible. We are weak, you are strong; you are honoured, we are in disrepute.
 11 To this very hour we hunger and thirst, we are ill-clad and knocked about, we are
 12 waifs, we work hard for our living; when reviled, we bless; when persecuted, we put up with
 13 it; when defamed, we try to conciliate. To this hour we are treated as scum of the earth, the very refuse of the world!
 14 I do not write this to make you feel ashamed, but to instruct you as beloved children of mine.
 15 You may have thousands to supervise you in Christ, but you have not more than one father. It was I who in Christ Jesus became your father by means of
 16 the gospel. Then imitate me, I beg of you.

To ensure this, I am sending 17 you Timotheus, my beloved and trustworthy son in the Lord; he will remind you of those methods in Christ Jesus which I teach every- 18 where in every church. Certain individuals have got puffed up, have they, as if I were not coming myself? I will come 19 to you before long, if the Lord wills, and then I will find out from these puffed up creatures not what their talk but what their power amounts to. For 20 God's Reign does not show itself in talk but in power. Which is 21 it to be? Am I to come to you with a rod of discipline or with love and a spirit of gentleness?

It is actually reported that 5 there is immorality among you, and immorality such as is unknown even among pagans—that a man has taken his father's wife! And yet you are puffed 2 up! You ought much rather to be mourning the loss of a member! Expel the perpetrator of such a crime. For my part, 3 present with you in spirit though absent in body, I have already, as in your presence, passed sentence on such an offender as this, by authority of our Lord Jesus 4 Christ; I have met with you in spirit, and by the power of our Lord Jesus I have consigned that 5 individual to Satan for the destruction of his flesh, in order that his spirit may be saved on the Day of the Lord Jesus. Your boasting is no credit to 6 you. Do you not know that a morsel of dough will leaven the whole lump? Clean out the old 7 dough that you may be a fresh lump. For you are free from the old leaven; *Christ our paschal lamb has been sacrificed*. So let 8 us celebrate our festival, not with any old leaven, not with

*The text and the meaning of the phrase between μάθητε and ἵνα μὴ are beyond recovery.

vice and evil, but with the unleavened bread of innocence and integrity.

9 In my letter I wrote that you were not to associate with the
10 immoral. I did not mean you were literally to avoid contact with the immoral in this world, with the lustful and the thievish, or with idolaters; in that case you would have to leave the
11 world altogether. What I now write is that you are not to associate with any so-called brother who is immoral or lustful or idolatrous or given to abuse or drink or robbery. Associate with him? Do not even
12 eat with him. Outsiders it is no business of mine to judge. No, you must judge those who are inside the church, for yourselves; as for outsiders, God will judge them. *Expel the wicked from your company.*

6 When any of you has a grievance against his neighbour, do you dare to go to law in a sinful pagan court, instead of laying the case before the saints?
2 Do you not know that the saints are to manage the world? If the world is to come under your jurisdiction, are you incompetent
3 to adjudicate upon trifles? Do you not know that we are to manage angels, let alone mundane issues? And yet, when you have mundane issues to settle, you refer them to the judgment of men who from the point of view of the church are of no account! I say this to put you to shame. Has it come to this, that there is not a single wise man among you who could decide a dispute between members
6 of the brotherhood, instead of one brother going to law with another—and before unbelievers
7 too! Even to have law-suits

with one another at all, is in itself evidence of defeat. Why not rather let yourselves be wronged? Why not rather let yourselves be defrauded? But 8 instead of that you inflict wrong and practise frauds—and that on members of the brotherhood!

What! do you not know that 9 the wicked will not inherit the Realm of God? Make no mistake about it; neither the immoral nor idolaters nor adulterers nor catamites nor sodomites nor thieves nor the lustful nor 10 the drunken nor the abusive nor robbers will inherit the Realm of God. Some of you were once 11 like that; but you washed yourselves clean, you were consecrated, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.

'All things are lawful for me?' 12

Yes, but not all are good for me.

'All things are lawful for me?'

Yes, but I am not going to let anything master me.

'Food is meant for the stomach, and the stomach for food?' 13

Yes, and God will do away with the one and the other.

The body is not meant for immorality but for the Lord, and the Lord is for the body; and the 14 God who raised the Lord will also raise us by his power. Do 15 you not know that your bodies are members of Christ? Am I to take Christ's members and devote them to a harlot? Never! Do you not know that 16

he who joins himself to a harlot is one with her in body

(for *the pair*, it is said, *shall become one flesh*),

while he who joins himself to the Lord

is one with him in spirit.

18 Shun immorality! Any other sin that a man commits is outside the body, but the immoral
 19 man sins against his body. Do you not know that your body is the temple of the holy Spirit within you—the Spirit you have received from God? You are not
 20 your own, you were bought for a price; then glorify God with your body.

7 Now for the questions in your letter.

It is indeed 'an excellent thing for a man to have no intercourse with a woman'; but there is so much immorality, that every man had better have a wife of his own and every woman a husband of her own.

3 The husband must give the wife her conjugal dues, and the wife in the same way must give her husband his;

4 a wife cannot do as she pleases with her body—her husband has power, and in the same way a husband cannot do as he pleases with his body—his wife has power.

5 Do not withhold sexual intercourse from one another, unless you agree to do so for a time, in order to devote yourselves to prayer. Then come together again. You must not let Satan tempt you through incontinence. (But what I have just said is by way of concession, not
 6 command. I would like all men to be as I am. However, every-
 7 one is endowed by God in his own way; he has a gift for the one life or the other.)

8 To the unmarried and to widows I would say this: it is an excellent thing if like me they

remain as they are. Still if they 9 cannot restrain themselves, let them marry. Better marry than be aflame with passion!

For married people these are 10 my instructions (and they are the Lord's, not mine). A wife is not to separate from her husband— if she has separated, she must 11 either remain single or be reconciled to him—and a husband must not put away his wife.

To other people I would say 12 (not the Lord):—

if any brother has a wife who is not a believer, and if she consents to live with him,

he must not put her away; and if any wife has a husband 13 who is not a believer, and if he consents to live with her,

she must not put her husband away.

For the unbelieving husband 14 is consecrated in the person of his wife, and the unbelieving wife is consecrated in the person of the Christian brother she has married;

otherwise, of course, your children would be unholy instead of being consecrated to God. (Should the unbelieving partner 15 be determined to separate, however, separation let it be; in such cases the Christian brother or sister is not tied to marriage.) It is to a life of peace that God has called you. O wife, how do 16 you know you may not save your husband? O husband, how do you know you may not save your wife?

Only, everyone must lead the 17 lot assigned him by the Lord; he must go on living the life in which God's call came to him.

(Such is the rule I lay down for all the churches.)

18 Was a man circumcised at the time he was called?

Then he is not to efface the marks of it.

Has any man been called when he was uncircumcised?

Then he is not to get circumcised.

19 Circumcision counts for nothing, uncircumcision counts for nothing; obedience to God's commands is everything. Every-

20 one must remain in the condition of life where he was called. You

21 were a slave when you were called? Never mind. Of course,

if you do find it possible to get free, you had better avail your-

22 self of the opportunity. But a slave who is called to be in the

Lord is a freedman of the Lord. Just as a free man who is called

23 is a slave of Christ (for you were bought for a price; you

must not turn slaves to any

24 man). Brothers, every one must remain with God in the condition of life where he was called.

25 I have no orders from the Lord for unmarried women, but I will

give you the opinion of one whom you can trust, after all the

26 Lord's mercy to him. Well, what I think is this: that, considering

the imminent distress in these days, it would be an excellent

plan for you to remain as you are.

27 Are you tied to a wife? Never try to untie the knot.

Are you free? Never try to get married.

28 Of course if you are actually married, there is no sin

in that;

and if a maid marries there is no sin in that.

(At the same time those who marry will have outward trouble

—and I would spare you that.)

I mean, brothers,— 29

the interval has been shortened;

so let those who have wives live as if they had none,

let mourners live as if they 30 were not mourning,

let the joyful live as if they had no joy,

let buyers live as if they had no hold on their goods,

let those who mix in the world 31 live as if they were not engrossed in it,

for the present phase of things is passing away.

I want you to be free from all 32 anxieties.

The unmarried man is anxious about the Lord's affairs,

how best to satisfy the Lord;

the married man is anxious 33 about worldly affairs,

how best to satisfy his wife 34 —so he is torn in two directions.

The unmarried woman or the maid * is also anxious

about the Lord's affairs,

how to be consecrated, body and spirit;

once married, she is anxious about worldly affairs,

how best to satisfy her husband.

I am saying this in your own 35 interests. Not that I want to restrict your freedom; it is only

to secure decorum and concentration upon a life of devotion to the Lord.

At the same time if any man 36 considers that he is not behaving properly to the maid who is his spiritual bride, if his passions are strong and if it must be so, then

let him do what he wants—let them be married; it is no sin for

* Reading ἡ γυνὴ ἡ ἀγαμος καὶ ἡ παρθένος with p¹⁵ B P, the Vulgate, etc.

37 him. But the man of firm purpose who has made up his mind, who, instead of being forced against his will, has determined to himself to keep his maid a spiritual bride—that man will
38 be doing the right thing. Thus both are right, alike in marrying and in refraining from marriage, but he who does not marry will be found to have done better.

39 A woman is bound to her husband during his lifetime; but if he dies she is free to marry anyone she pleases—only, it must
40 be a Christian. However, she is happier if she remains as she is; that is my opinion—and I suppose I have the Spirit of God as well as other people!

8 With regard to food that has been offered to idols. Here, of course, 'we all possess knowledge'! Knowledge puffs up, love
2 builds up. Whoever imagines he has attained to some degree of knowledge, does not possess
3 the true knowledge yet; but if anyone loves God, he is known
4 by Him. Now, with regard to food that has been offered to idols, I am well aware that 'there is no such thing as an idol in the world,' and that 'there is only
5 the one God.' (So-called gods there may be, in heaven or on earth—as indeed there are plenty of them, both gods and
6 'lords'—but for us

there is one God, the Father,
from whom all comes,
and for whom we exist;
one Lord, Jesus Christ,
by whom all exists,
and by whom we exist.)

7 But remember, it is not everyone who has this 'knowledge.' Some who have hitherto been accustomed to idols eat the food as food which has been

really offered to an idol, and so their weaker conscience is contaminated. Now mere food will
8 not bring us any nearer to God;

if we abstain we do not lose anything,

and if we eat we do not gain anything.

But see that the exercise of your
9 right does not prove any stumbling-block to the weak. Suppose anyone sees you, a person of enlightened mind, reclining at meat inside an idol's temple; will that really 'fortify his weak conscience'? Will it not embolden him to violate his scruples of conscience by eating food that has been offered to idols? He is
11 ruined, this weak man, ruined by your 'enlightened mind,' this brother for whose sake Christ died! By sinning in this way
12 against the brotherhood and wounding their weaker consciences, you are sinning against Christ. Therefore if food is any
13 hindrance to my brother's welfare, sooner than injure him I will never eat flesh as long as I live, never!

Am I not free? Am I not
9 an apostle? Have I not seen Jesus our Lord? Are you not the work I have accomplished in the Lord? To other people I
2 may be no apostle, but to you I am, for you are the seal set upon my apostleship in the Lord. Here is my reply to my inquisi-
3 tors. Have we no right to eat and drink at the expense of the churches? Have we no right to
5 travel with a Christian wife, like the rest of the apostles, like the brothers of the Lord, like Cephas himself? What! are we the only
6 ones, myself and Barnabas, who are denied the right of abstaining from work for our living? Does
7 a soldier provide his own sup-

plies? Does a man plant a vine-
yard without eating its produce?
Does a shepherd get no drink
8 from the milk of the flock? Hu-
man arguments, you say? But
does not Scripture urge the very
9 same? It is written in the law
of Moses, *You must not muzzle*
an ox when he is treading the
grain. Is God thinking here
10 about cattle? Or is he speaking
purely for our sakes? Assuredly
for our sakes. This word was
written for us, because the
ploughman needs to plough in
hope, and the thresher to thresh
in the hope of getting a share in
11 the crop. If we sowed you the
seeds of spiritual good, is it a
great matter if we reap your
12 worldly goods? If others share
this right over you, why not we
all the more?

We did not avail ourselves of
it, you say? No, we do not mind
any privations if we can only
avoid putting any obstacle in the
13 way of the gospel of Christ. Do
you not know that as men who
perform temple-rites get their
food from the temple, and as at-
tendants at the altar get their
14 share of the sacrifices, so the
Lord's instructions were that
those who proclaim the gospel
are to get their living by the
gospel?

15 Only, I have not availed my-
self of any of these rights, and
I am not writing in order to
secure any such provision for
myself. I would die sooner than
let anyone deprive me of this,
16 my source of pride. What I am
proud of is not the mere preach-
ing of the gospel; that I am
constrained to do. Woe to me
if I do not preach the gospel!
17 I get a reward if I do it of my
own accord, whereas to do it
otherwise is no more than for a

steward to discharge his trust.
And my reward? This, that I 18
can preach the gospel free of
charge, that I can refrain from
insisting on all my rights as a
preacher of the gospel. Why, 19
free as I am from all, I have
made myself the slave of
all,
to win over as many as I
could.

To Jews I have become like a 20
Jew,

to win over Jews;
to those under the Law I have
become as one of them-
selves—

though I am not under the
Law myself—

to win over those under
the Law;

to those outside the Law I 21
have become like one of
themselves—

though I am under Christ's
law, not outside God's
Law—

to win over those outside
the Law;

to the weak I have become as 22
weak myself,

to win over the weak.

To all men I have become all
things,

to save some by all and
every means.

And I do it all for the sake of 23
the gospel, to secure my own
share in it. Do you not know 24
that in a race, though all run,
only one man gains the prize?
Run so as to win the prize.
Every athlete practises self- 25
restraint all round; but while
they do it to win a fading
wreath, we do it for an unfading.
Well, I run without swerving; I 26
do not plant my blows upon the
empty air—no, I maul and mas- 27
ter my body, lest, after preach-

ing to other people, I am disqualified myself.

10 For I would have you know this, my brothers, that while our fathers all lived under the cloud, all crossed **2** through the sea, all were baptized into Moses by the cloud **3** and by the sea, all ate the same supernatural food, and all drank the same supernatural drink **4** (drinking from the supernatural Rock which accompanied them—and that Rock was Christ), **5** still with most of them God was displeased; *they were laid low in the desert.*

6 Now this took place as a warning for us, to keep us from *craving* for evil as *they craved*. **7** You must not be idolaters like some of them; as it is written, *the people sat down to eat and drink, and they rose up to make sport.*

8 Nor must we commit immorality, as some of them did—and in a single day twenty-three thousand of them fell. Nor must we presume upon the Lord as some of them did—only to be destroyed **10** by serpents. And you must not murmur, as some of them did—only to be destroyed **11** by the Destroying angel. It all happened to them by way of warning for others, and it was written down for the purpose of instructing us whose lot has been cast in the closing hours of the **12** world. So let anyone who thinks he stands secure, take **13** care in case he falls. No temptation has waylaid you that is beyond man's power; trust God, he will never let you be tempted beyond what you can stand, but, when temptation comes, he will provide the way out of it, so that you can bear up under it.

Shun idolatry, then, my beloved. I am speaking to sensible **15** people; weigh my words for yourselves.

The cup of blessing, which we **16** bless,

is that not participating in the blood of Christ?

The bread we break,

is that not participating in the body of Christ?

(for, many as we are, we are one **17** Bread, one Body, since we all partake of the one Bread). Look **18** at the rites of Israel. Do not those who eat the sacrifices participate in the altar? Do I **19** imply, you ask, that 'food offered to an idol has any meaning, or that an idol itself means anything'? No, what I imply is that **20** anything pagans offer in sacrifice *is sacrificed to demons, not to God*. And I do not want you to participate in demons! You cannot **21** drink the cup of the Lord and also the cup of demons; you cannot partake of the table of the Lord and also of the table of **22** demons. *What! do we intend to rouse the Lord's jealousy?* Are we stronger than he is?

'All things are lawful?' **23**

Yes, but not all are good for us.

'All things are lawful?'

Yes, but not all are edifying. Each of us must consult his **24** neighbour's interests, not his own. Eat any food that has **25** been sold in the market, instead of letting scruples of conscience induce you to ask questions about it; *the earth and all its* **26** *contents belong to the Lord*.

When an unbeliever invites **27** you to dinner and you agree to go, eat whatever is put before you, instead of letting scruples of conscience induce you to ask

28 questions about it. But if some-
 one tells you, 'This was sacrifici-
 cal meat,' then do not eat it; you must consider the man who
 told you, and also take con-
 29 science into account—his con-
 science I mean, not your own; for why should one's own free-
 dom be called in question by
 30 someone else's conscience? If
 one partakes of food after say-
 ing a blessing over it, why should
 one be denounced for eating
 what one has given thanks to
 31 God for? So whether you eat or
 drink, or whatever you do, let it
 be all done for the glory of God.
 32 Put no stumbling-block in the
 way of Jews or Greeks or the
 33 church of God. Such is my own
 rule, to satisfy all men in all
 points, aiming not at my own
 advantage but at the advantage
 of the greater number—at their
 salvation. Copy me, as

2 **11** I copy Christ. I com-
 mend you for always bearing me
 in mind and for maintaining the
 traditions I passed on to you.

3 But I would like you to under-
 stand this: Christ is the head of
 every man, man is the head of
 woman, and God is the head of
 4 Christ. Any man who prays or
 prophesies with a veil on his
 5 head dishonours his head, while
 any woman who prays or proph-
 esies without a veil on her head
 dishonours her head; she is no
 better than a shaven woman.

6 If a woman will not veil herself,
 she should cut off her hair as
 well. But she ought to veil her-
 self; for it is disgraceful that a
 woman should have her hair cut
 7 off or be shaven. Man does not
 require to have a veil on his
 head, for he represents *the like-
 ness and supremacy of God*; but
 woman represents the suprem-
 8 acy of man. (Man was not made

from woman, woman was made
 from man; and man was not 9
 created for woman, but woman
 for man.) Therefore, in view of 10
 the angels, woman has to wear a
 symbol of subjection on her
 head. (Of course, in the Lord, 11
 woman does not exist apart from
 man, any more than man apart
 from woman; for as woman was 12
 made from man, so man is now
 made from woman, while both,
 like all things, come from God.)
 Judge for yourselves; is it proper 13
 for an unveiled woman to pray
 to God? Surely nature herself 14
 teaches you that, while long hair
 is disgraceful for a man, for a
 woman long hair is a glory? Her 15
 hair is given her as a covering.

If anyone presumes to raise 16
 objections on this point—
 well, I acknowledge no other
 mode of worship, and neither do
 the churches of God.

But in giving you the follow- 17
 ing injunction I cannot com-
 mend you; for you are the worse,
 not the better, for assembling to-
 gether.

First of all, in your church- 18
 meetings I am told that cliques
 prevail. And I partly believe it;
 there must be parties among 19
 you, if genuine Christians are
 to be recognized. But this 20
 makes it impossible for you to
 eat the 'Lord's' supper when you
 hold your gatherings. As you 21
 eat, everyone takes his own sup-
 per; one goes hungry while an-
 other gets drunk. What! have 22
 you no houses to eat and drink
 in? Do you think you can show
 disrespect to the church of God
 and put the poor to shame?
 What can I say to you? Com-
 mend you? Not for this. I 23
 passed on to you what I received
 from the Lord himself, namely,
 that on the night he was be-

trayed the Lord Jesus took a
 24 loaf, and after thanking God he
 broke it, saying, 'This means my
 body broken * for you; do this
 25 in memory of me.' In the same
 way he took the cup after sup-
 per, saying, 'This cup means the
 new *covenant* ratified by my
blood; as often as you drink it,
 26 do it in memory of me.' For as
 often as you eat this loaf and
 drink this cup, you proclaim the
 Lord's death until he comes.
 27 Hence anyone who eats the loaf
 or drinks the cup of the Lord
 carelessly, will have to answer
 for a sin against the body and
 28 the blood of the Lord. Let a
 man test himself; then he can
 eat from the loaf and drink from
 29 the cup. For he who eats and
 drinks without a proper sense of
 the Body, eats and drinks to his
 30 own condemnation. That is why
 many of you are ill and infirm,
 31 and a number even dead. If we
 only judged our own lives truly,
 we would not come under the
 32 Lord's judgment. As it is, we
 are chastened when we are
 judged by him, so that we may
 not be condemned along with
 the world.

33 Well then, my brothers, when
 you gather for a meal, wait for
 34 one another; and if anyone is
 hungry, let him eat at home.
 You must not gather, only to in-
 cur condemnation.

I will give you instructions
 upon the other matters when I
 come.

12 But I want you to under-
 stand about spiritual gifts,
 2 my brothers. (You know, when
 you were pagans, how your im-
 pulses led you to dumb idols;
 3 so I tell you now, that no one is

speaking in the Spirit of God
 when he cries, 'Cursed be Jesus,'
 and that no one can say, 'Jesus is
 Lord,' except in the holy Spirit.)

There are varieties of talents, 4
 but the same Spirit;
 varieties of service, 5
 but the same Lord;
 varieties of effects, 6
 but the same God who ef-
 fects everything in every-
 one.

Each receives his manifestation 7
 of the Spirit for the common
 good. One man is granted 8
 words of wisdom by the Spirit,
 another words of knowledge by
 the same Spirit; one man in the 9
 same Spirit has the gift of faith,
 another in the one Spirit has
 gifts of healing; one has miracu- 10
 lous powers, another prophecy,
 another the gift of distinguish-
 ing spirits, another the gift of
 'tongues' in their variety, an-
 other the gift of interpreting
 'tongues.' But all these effects 11
 are produced by one and the
 same Spirit, apportioning them
 severally to each individual as he
 pleases.

As the human body is one and 12
 has many members, all the mem-
 bers of the body forming one
 body for all their number, so is it
 with Christ. For by one Spirit 13
 we have all been baptized into
 one Body, Jews or Greeks, slaves
 or freemen; we have all been im-
 bued with one Spirit. Why, even 14
 the body consists not of one
 member but of many. If the 15
 foot were to say, 'Because I am
 not the hand, I do not belong to
 the body,' that does not make it
 no part of the body. If the ear 16
 were to say, 'Because I am not
 the eye, I do not belong to the
 body,' that does not make it no
 part of the body. If the body 17

* Von Soden brackets κλώμενον, but
 if it is a gloss, it is a correct one, unless
 the Lucan διδόμενον be preferred.

were all eye, where would hearing be? If the body were all ear, where would smell be? As it is, God has set the members in the body, each as it pleased him. If they all made up one member, what would become of the body? As it is, there are many members and one body. The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' Quite the contrary. We cannot do without those very members of the body which are considered rather delicate, just as the parts we consider rather dishonourable are the very parts we invest with special honour; our indecorous parts get a special care and attention which does not need to be paid to our more decorous parts. Yes, God has tempered the body together, with a special dignity for the inferior parts, so that there may be no disunion in the body, but that the various members should have a common concern for one another. Thus

if one member suffers,
all the members share its suffering;
if one member is honoured,
all the members share its honour.

Now you are Christ's Body, and severally members of it. That is, God has set people within the church to be first of all apostles, secondly prophets, thirdly teachers, then workers of miracles, then healers, helpers, administrators, and speakers in 'tongues' of various kinds. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Are all endowed with the gifts of healing? Are all able to speak in

'tongues'? Are all able to interpret?

Set your heart on the higher talents. And yet I will go on to show you a still higher path. Thus

I may speak with the
tongues of men and
of angels,

but if I have no love,

I am a noisy gong or
a clanging cymbal;

I may prophesy, fathom all
mysteries and secret
lore,

I may have such absolute
faith that I can move
hills from their place,

but if I have no love,

I count for nothing;

I may distribute all I possess
in charity,

I may give up my body to be
burnt,

but if I have no love,

I make nothing of it.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful*; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues,' they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

At present we only see the baf-

- fling reflections in a mirror,
but then it will be face to
face;
at present I am learning bit
by bit,
but then I shall understand,
as all along I have myself
been understood.
- 13 Thus 'faith and hope and love
last on, these three,' but the
greatest of all is love. Make
14 love your aim, and then set
your heart on spiritual
gifts.
- 2 Especially on prophecy. For
he who speaks in a 'tongue' ad-
dresses God, not men; no one
understands him; he is talking
of divine secrets in the Spirit.
- 3 On the other hand he who
prophesies addresses men in
words that edify, encourage, and
4 console them. He who speaks
in a 'tongue' edifies himself,
whereas he who prophesies edi-
5 fies the church. Now I would
like you all to speak with
'tongues,' but I would prefer you
to prophesy. The man who
prophesies is higher than the
man who speaks with 'tongues'
—unless indeed the latter inter-
prets, so that the church may
get edification.
- 6 Suppose now I were to come
to you speaking with 'tongues,'
my brothers; what good could I
do you, unless I had some reve-
lation or knowledge or prophecy
or teaching to lay before you?
- 7 Inanimate instruments, such as
the flute or the harp, may give
a sound, but if no intervals occur
in their music, how can one make
out the air that is being played
8 either on flute or on harp? If
the trumpet sounds indistinct,
who will get ready for the fray?
- 9 Well, it is the same with your-
selves. Unless your tongue ut-
ters language that is readily

understood, how can people
make out what you say? You
will be pouring words into the
empty air! For example, there 10
are ever so many kinds of lan-
guage in the world, every one of
them meaning something. Well, 11
unless I understand the meaning
of what is said to me, I shall ap-
pear to the speaker to be talking
gibberish, and to my mind he will
be talking gibberish himself.
So with yourselves; since your 12
heart is set upon possessing
'spirits,' make the edification of
the church your aim in this de-
sire to excel. Thus a man who 13
speaks in a 'tongue' must pray
for the gift of interpreting it.
For if I pray with a 'tongue,' my 14
spirit prays, no doubt, but my
mind is no use to anyone. Very 15
well then, I will pray in the
Spirit, but I will also pray with
my mind; I will sing praise in the
Spirit, but I will also sing praise
with my mind. Otherwise, sup- 16
pose you are blessing God in the
Spirit, how is the outsider to say
'Amen' to your thanksgiving?
The man does not understand
what you are saying! Your 17
thanksgiving may be all right,
but then—the other man is not
edified! Thank God, I speak in 18
'tongues' more than any of you;
but in church I would rather say 19
five words with my own mind for
the instruction of other people
than ten thousand words in a
'tongue.'

Brothers, do not be children 20
in the sphere of intelligence; in
evil be mere infants, but be ma-
ture in your intelligence. It is 21
written in the Law, *By men of
alien tongues and by the lips of
aliens I will speak to this People;*
but even so, they will not listen
to me, saith the Lord. Thus 22
'tongues' are intended as a sign,

not for believers but for unbelievers; whereas prophesying is meant for believers, not for unbelievers. Hence if at a gathering of the whole church everybody speaks with 'tongues,' and if outsiders or unbelievers come in, will they not declare you are insane? Whereas, if everybody prophesies, and some unbeliever or outsider comes in, he is exposed by all, brought to book by all; the secrets of his heart are brought to light, and so, falling on his face, *he will worship God, declaring, 'God is really among you.'*

Very well then, my brothers; when you meet together, each contributes something—a song of praise, a lesson, a revelation, a 'tongue,' an interpretation? Good, but let everything be for edification. As for speaking in a 'tongue,' let only two or at most three speak at one meeting, and that in turn. Also, let someone interpret; if there is no interpreter, let the speaker keep quiet in church and address himself and God. Let only two or three prophets speak, while the rest exercise their judgment upon what is said. Should a revelation come to one who is seated, the first speaker must be quiet. You can all prophesy quite well, one after another, so as to let all learn and all be encouraged. Prophets can control their own prophetic spirits, for God is a God not of disorder but of harmony. *

If anyone considers himself a prophet or gifted with the Spirit, let him understand that what I write to you is a command of the

Lord. Anyone who disregards this will be himself disregarded.

To sum up, my brothers. Set your heart on the prophetic gift, and do not put any check upon speaking in 'tongues'; but let everything be done decorously and in order.

As is the rule in all churches of the saints, women must keep quiet at gatherings of the church. They are not allowed to speak; they must take a subordinate place, as the Law enjoins. If they want any information, let them ask their husbands at home; it is disgraceful for a woman to speak in church. You challenge this rule? Pray, did God's word start from you? Are you the only people it has reached?

Now, brothers, I would have you know the gospel **15** I once preached to you, the gospel you received, the gospel in which you have your footing, the gospel by which you are saved—provided you adhere to my statement of it—unless indeed your faith was all hazardous.

First and foremost, I passed on to you what I had myself received, namely, that Christ died for our sins as the scriptures had said, that he was buried, that he rose on the third day as the scriptures had said, and that he was seen by Cephas, then by the twelve; after that, he was seen by over five hundred brothers all at once, the majority of whom survive to this day, though some have died; after that, he was seen by James, then by all the apostles, and finally he was seen by myself, by this so-called 'abortion' of an apostle. For I am 9

* Transposing vers. 33b-36 to the end of the chapter, in order to preserve the sequence of thought. There is some early textual evidence for reading 34-35 after 40.

the very least of the apostles, unfit to bear the name of apostle, since I persecuted the church of God. But by God's grace I am what I am. The grace he showed me did not go for nothing; no, I have done far more work than all of them—though it was not I but God's grace at my side. At any rate, whether I or they have done most, such is what we preach, such is what you believed.

Now if we preach that Christ rose from the dead, how can certain individuals among you assert that 'there is no such thing as a resurrection of the dead'? If 'there is no such thing as a resurrection from the dead,' then even Christ did not rise; and if Christ did not rise, then our preaching has gone for nothing, and your faith has gone for nothing too. Besides, we are detected bearing false witness to God by affirming of him that he raised Christ—whom he did not raise, if after all dead men never rise. For if dead men never rise, Christ did not rise either; and if Christ did not rise, your faith is futile, you are still in your sins. More than that: those who have slept the sleep of death in Christ have perished after all. Ah, if in this life we have nothing but a mere hope in Christ, we are of all men to be pitied most! But it is not so! Christ did rise from the dead, he was the first to be reaped of those who sleep in death.

For since death came by man, by man came also resurrection from the dead; as all die in Adam, so shall all be made alive in Christ.

But each in his own division:—Christ the first to be reaped;

after that, all who belong to Christ, at his arrival. Then comes the end, when he hands over his royal power to God the Father, after putting down all other rulers, all other authorities and powers. For he must reign until all his *foes are put under his feet*. (Death is the last foe to be put down.) For *God has put everything under his feet*. When it is said that *everything* has been put under him, plainly that excludes Him who put everything under him; and when everything is put under him, then the Son himself will be put under Him who put everything under him, so that God may be everything to everyone.

Otherwise, if there is no such thing as a resurrection, what is the meaning of people getting baptized on behalf of their dead? If dead men do not rise at all, why do people get baptized on their behalf? Yes, and why am I myself in danger every hour? (Not a day but I am at death's door! I swear it by my pride in you, brothers, through Christ Jesus our Lord.) What would it avail me that, humanly speaking, I 'fought with wild beasts' at Ephesus? If dead men do not rise, *let us eat and drink, for we will be dead to-morrow!*

Make no mistake about this: 'bad company is the ruin of good character.' Regain your sober senses and avoid sin, for some of you—and I say this to your shame—some of you are insensible to God.

But, someone will ask, 'how do the dead rise? What kind of body have they when they come?' Foolish man! What you sow never comes to life unless it dies. And what you sow is not the body that is to be; it is a

mere grain of wheat, for exam-
 38 ple, or some other seed. God
 gives it a body as he pleases,
 gives each kind of seed a body of
 39 its own. Flesh is not all the
 same; there is human flesh, there
 is flesh of beasts, flesh of birds,
 40 and flesh of fish. There are
 heavenly bodies and also earthly
 bodies, but the splendour of the
 heavenly is one thing and the
 splendour of the earthly is an-
 41 other; there is a splendour of
 the sun and a splendour of the
 moon and a splendour of the
 stars—for one star differs from
 42 another in splendour. So with
 the resurrection of the dead:

what is sown is mortal,
 what rises is immortal;

43 sown inglorious,
 it rises in glory;
 sown in weakness,
 it rises in power;
 44 sown an animate body,
 it rises a spiritual body.

As there is an animate body, so
 45 there is a spiritual body. Thus
 it is written,

*'The first man, Adam, be-
 came an animate being,
 the last Adam a life-giving
 Spirit';*

46 but the animate, not the spir-
 itual, comes first,
 and only then the spiritual.
 47 *Man the first is from the earth,
 material;*

Man the second is from
 heaven.

48 As Man the material is, so
 are the material;
 as Man the heavenly is, so
 are the heavenly.

49 Thus, as we have borne the
 likeness of material Man.
 so we are to bear * the like-
 ness of the heavenly Man.

* Reading φορέσωμεν, instead of the
 strongly supported φορέσμεν.

I tell you this, my brothers, 50
 flesh and blood cannot inherit
 the Realm of God, nor can the
 perishing inherit the imperish-
 able. Here is a secret truth for 51
 you: not all of us are to die, but
 all of us are to be changed—
 changed in a moment, in the 52
 twinkling of an eye, at the last
 trumpet-call. The trumpet will
 sound, the dead will rise imper-
 ishable, and we shall be changed.
 For this perishing body must be 53
 invested with the imperishable,
 and this mortal body invested
 with immortality; and when this 54
 mortal body has been invested
 with immortality,* then the say-
 ing of Scripture will be realized,

*Death is swallowed up in vic-
 tory.*

*O Death, where is your vic- 55
 tory?*

O Death, where is your sting?†
 The victory is ours, thank God! 57
 He makes it ours by our Lord
 Jesus Christ.

Well then, my beloved broth- 58
 ers, hold your ground, immova-
 ble; abound in work for the Lord
 at all times, for you may be sure
 that in the Lord your labour is
 never thrown away.

With regard to the col- **16**
 lection for the saints, you
 must carry out the same ar-
 rangements as I made for the
 churches of Galatia. On the first 2
 day of the week, let each of you
 put aside a sum from his weekly
 gains, so that the money may
 not have to be collected when I
 come. On my arrival I will fur- 3
 nish credentials for those whom

* Omitting τὸ φθαρτὸν τοῦτο ἐνδύσεται
 ἀφθαρσίαν, καί, a phrase probably in-
 serted for the sake of completing the
 parallel.

† After this verse, the words "The
 sting of death is sin, and the strength of
 sin is the Law" have been added either
 as a gloss by some editor or perhaps as a
 marginal note by Paul himself.

you select, and send them to convey your bounty to Jerusalem; if the sum makes it worth my while to go too, they shall accompany me.

5 I mean to visit you after my tour in Macedonia, for I am going to make a tour through
6 Macedonia. The chances are, I shall spend some time with you, possibly even pass the winter with you, so that you may speed me forward on any journey that
7 lies before me. I do not care about seeing you at this moment, merely in the by-going; my hope is to stay among you for some time, with the Lord's
8 permission. I am staying on for the present at Ephesus till Pentecost, for I have wide opportunities here for active service—and there are many to thwart me.

10 When Timotheus arrives, see that you make him feel quite at home with you; he carries on the
11 work of the Lord as I do. So let no one disparage him. When he leaves to rejoin me, speed him cordially on his journey, for I am expecting him along with the other brothers.

12 As for our brother Apollos, I urged him to accompany the other brothers on a visit to you; he will come as soon as he has time, but for the present it is

not the will of God that he should visit you.

Watch, stand firm in the faith, 13 play the man, be strong! Let all 14 you do be done in love.

I ask this favour of you, my 15 brothers. The household of Stephanas, you know, was the first to be reaped in Achaia, and they have laid themselves out to serve the saints. Well, I want 16 you to put yourselves under people like that, under everyone who sets his hand to the work.

I am glad that Stephanas and 17 Fortunatus and Achaicus have arrived, for they have made up for your absence. They refresh 18 my spirit, as they do your own. You should appreciate men like that.

The churches of Asia salute 19 you. Aquila and Prisca, with the church that meets in their house, salute you warmly in the Lord. All the brotherhood sa- 20 lutes you. Salute one another with a holy kiss.

I Paul write this salutation 21 with my own hand: 'If any- 22 one has no love for the Lord, God's curse be on him! Maranatha!* The grace of the Lord 23 Jesus be with you. My love be 24 with you all in Christ Jesus.' Amen.

* An Aramaic phrase, probably meaning "Lord, come" (see Rev. xxii. 20).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

- 1** Paul an apostle of Christ Jesus by the will of God, and brother Timotheus, to the church of God at Corinth together with all the saints throughout the whole of Achaia:
- 2** grace and peace to you from God our Father and the Lord Jesus Christ.
- 3** Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and
- 4** the God of all comfort, who comforts me in all my distress, so that I am able to comfort people who are in any distress by the comfort with which I myself am comforted by God.
- 5** For as the sufferings of Christ are abundant in my case, so my comfort is also abundant
- 6** through Christ. If I am in distress, it is in the interests of your comfort and salvation; if I am comforted, it is in the interests of your comfort, which is effective as it nerves you to endure the same sufferings as I suffer
- 7** myself. Hence my hope for you is well-founded, since I know that as you share the sufferings you share the comfort also.
- 8** Now I would like you to know about the distress which befell me in Asia, brothers. I was crushed, crushed far beyond what I could stand, so much so
- 9** that I despaired even of life; in fact I told myself it was the sentence of death. But this was to make me rely not on myself but on the God who raises the
- 10** dead; he rescued me from so terrible a death, he rescues still, and I rely upon him for the hope that he will continue to rescue me. Let me have your
- 11** co-operation in prayer, so that many a soul may render thanks to him on my behalf for the boon which many have been the means of his bestowing on myself.
- My proud boast is the testimony of my conscience that holiness and godly sincerity, not worldly cunning but the grace of God, have marked my conduct in the outside world and in particular my relations with you. You don't have to read between
- 13** the lines of my letters; you can understand them. Yes, I trust you will understand the full meaning of my letters as you
- 14** have partly understood the meaning of my life, namely that I am your source of pride (as you are mine) on the Day of our Lord Jesus.
- Relying on this
- 15** I meant to visit you first, to let you have a double delight; I intended to take you on my way to Macedonia, and to visit you again on my way back from Macedonia, so as to be sped by you on my journey to Judæa.
- Such was my intention. Now,
- 17** have I shown myself 'fickle'? When I propose some plan, do I propose it in a wordly way, ready to mean 'no' as well as 'yes'? By the good faith of
- 18** God, my word to you was not 'yes and no'; for the Son of God, Jesus Christ, who was proclaimed among you by us (by myself and Silvanus and Timotheus) was not 'yes and no'—the divine 'yes' has at last sounded in him, for in him is the
- 20**

'yes' that affirms all the promises of God. Hence it is through him that we affirm our 'amen' in worship, to the glory of God.

21 And it is God who confirms me along with you in Christ, who

22 consecrated me, who stamped me with his seal and gave me the Spirit as a pledge in my heart.

23 I call God to witness against my soul, it was to spare you that I refrained from revisiting

24 Corinth. (Not that we lord it over your faith—no, we co-operate for your joy: you have a standing of your own in the

2 faith.) I decided that I would not pay you another

2 painful visit. For if I pain you, then who is to give me pleasure? None but the very people

3 I am pain^{ing}! So the very reason I wrote was that I might not come only to be pained by those who ought to give me joy; I relied on you all, I felt sure that my joy would be a joy for

4 every one of you. For I wrote to you in sore distress and misery of heart, with many a tear—not to pain you but to convince you of my love, my

5 special love for you. If a certain individual has been causing pain, he has been causing pain not so much to me as to all of you—at any rate (for I am not going to overstate the

6 case) to a section of you. This censure from the majority is severe enough for the individual

7 in question, so that instead of censuring you should now forgive him and comfort him, in case the man is overwhelmed by

8 excessive remorse. So I beg you to reinstate him in your

9 love. For my aim in writing was simply to test you, to see if you were absolutely obedient.

10 If you forgive the man, I for-

give him too; anything I had to forgive him has been forgiven in the presence of Christ for your sakes, lest Satan should take advantage of our position—for well I know his manœuvres!

When I reached Troas to preach the gospel of Christ, though I had a wide opportunity in the Lord, my spirit could not rest, because I did not find my brother Titus there; so I said good-bye and went off to Macedonia. Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me. I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing, to the one a deadly fragrance that makes for death, to the other a vital fragrance that makes for life. And who is qualified for this career? I am, for I am not like most, adulterating the word of God; like a man of sincerity, like a man of God, I speak the word in Christ before the very presence of God.

Am I beginning again to 'commend' myself? Do I need, like some people, to be commended by written certificates either to you or from you? Why, you are my certificate yourselves, written on my heart, recognized and read by all men; you make it obvious that you are a letter of Christ which I have been employed to inscribe, *written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of the human heart.*

Such is the confidence I possess through Christ towards God. It is not that I am personally qualified to form any

judgment by myself; my quali-
 fications come from God, and he
 has further qualified me to be
 the minister of a new covenant—
 a covenant not of written law
 but of spirit; for the written law
 kills but the Spirit makes alive.
 Now if the administration of
 death which was engraved in
 letters of stone, was invested
 with glory—so much so, that
 the children of Israel could not
 gaze at the face of *Moses* on ac-
 count of *the dazzling glory* that
 was fading from *his face*; surely
 the administration of the Spirit
 must be invested with still
 greater glory. If there was glory
 in the administration that con-
 demned, then the administration
 that acquits abounds far more
 in glory (indeed, in view of the
 transcendent glory, *what was*
glorious has thus no glory at
 all); if what faded had its glory,
 then what lasts will be invested
 with far greater glory.
 Such being my hope then, I
 am frank and open—not like
Moses, who *used to hang a veil*
over his face to keep the chil-
 dren of Israel from gazing at the
 last rays of a fading glory. Be-
 sides, their minds were dulled,
 for to this very day, when the
 Old Testament is read aloud,
 the same veil hangs. Veiled from
 them the fact that the glory
 fades in Christ! Yes, down to
 this day, whenever *Moses* is read
 aloud, the veil rests on their
 heart; though *whenever they*
turn to the Lord, the veil is re-
moved. ('The Lord' means the
 Spirit, and wherever the Spirit
 of the Lord is, there is open
 freedom.) But we all mirror *the*
glory of the Lord with face un-
 veiled, and so we are being
 transformed into the same like-
 ness as himself, passing from

one glory to another—for this
 comes of the Lord the Spirit.
 Hence, as I hold this min-
 istry by God's mercy to
 me, I never lose heart in it;
 I disown those practices which
 very shame conceals from view;
 I do not go about it craftily; I
 do not falsify the word of God;
 I state the truth openly and so
 commend myself to every man's
 conscience before God. Even if
 my gospel is veiled, it is only
 veiled in the case of the perish-
 ing; there the god of this world
 has blinded the minds of unbe-
 lievers, to prevent their seeing
 the light thrown by the gospel
 of the glory of Christ, who is the
 likeness of God. (It is Christ
 Jesus as Lord, not myself, that I
 proclaim; I am simply a servant
 of yours for Jesus' sake.) For
 God who said, "Light shall shine
 out of darkness," has shone
 within my heart to illuminate
 men with the knowledge of
 God's glory in the face of
 Christ.

But I possess this treasure in
 a frail vessel of earth, to show
 that the transcending power
 belongs to God, not to my-
 self; on every side I am har-
 ried but not hemmed in, per-
 plexed but not despairing, per-
 secuted but not abandoned,
 struck down but not de-
 stroyed—

wherever I go, I am being
 killed in the body as
 Jesus was,
 so that the life of Jesus may
 come out in my body:
 every day of my life I am
 being given over to death
 for Jesus' sake,
 so that the life of Jesus may
 come out within my mor-
 tal flesh.

In me then death is active, in

13 you life. But since our spirit of faith is the same, therefore— as it is written *I believed and so*
 14 *I spoke*—I too believe and so I speak, sure that He who raised the Lord Jesus will raise me too with Jesus and set me at your
 15 side in his presence. It is all in your interests, so that the more grace abounds, the more thanksgiving may rise and redound to the glory of God. Hence I
 16 never lose heart; though my outward man decays, my inner man is renewed day after day.
 17 The slight trouble of the passing hour results in a solid glory
 18 past all comparison, for those of us whose eyes are on the unseen, not on the seen; for the seen is transient, the unseen eternal.

5 I know that if this earthly tent of mine is taken down, I get a home from God, made by no human hands, eternal in
 2 the heavens. It makes me sigh, indeed, this yearning to be under cover of my heavenly habitation, since I am sure that
 3 once so covered I shall not be 'naked' at the hour of death.
 4 I do sigh within this tent of mine with heavy anxiety—not that I want to be stripped, no, but to be under cover of the other, to have my mortal element
 5 absorbed by life. I am prepared for this change by God, who has given me the Spirit as its
 6 pledge and instalment. Come what may, then, I am confident; I know that while I reside in the body I am away from the
 7 Lord (for I have to lead my life in faith, without seeing him):
 8 and in this confidence fain would I get away from the body
 9 and reside with the Lord. Hence also I am eager to satisfy him, whether in the body or away
 10 from it; for we have all to ap-

pear without disguise before the tribunal of Christ, each to be required for what he has done with his body, well or ill.

If I 'appeal to the interests of 11 men,' then, it is with the fear of the Lord before my mind. What I am is plain to God without disguise, plain also, I trust, to your own conscience. This is 12 not 'recommending myself to you again'; it is giving you an incentive to be proud of me, which you can use against men who are proud of externals instead of the inward reality. 'I 13 am beside myself,' am I? Well, that is between myself and God. I am 'sane,' am I? Well, that is in your interests; for I am con- 14 trolled by the love of Christ, convinced that as One has died for all, then all have died, and 15 that he died for all in order to have the living live no longer for themselves but for him who died and rose for them. Once 16 convinced of this, then, I estimate no one by what is external; even though I once estimated Christ by what is external, I no longer estimate him thus. There 17 is a new creation whenever a man comes to be in Christ; what is old is gone, the new has come. It is all the doing of the God 18 who has reconciled me to himself through Christ and has permitted me to be a minister of his reconciliation. For in Christ 19 God reconciled the world to himself instead of counting men's trespasses against them; and he has entrusted me with the message of his reconciliation.

So I am an envoy for Christ, 20 God appealing by me, as it were—be reconciled to God, I entreat you on behalf of Christ. For our sakes He made him to 21

be sin who himself knew nothing of sin, so that in him we might become the righteousness of God. I appeal to you

6 too, as a worker with God, do not receive the grace of God
2 in vain. (He saith,

*I have heard you in the time
of favour,
and helped you on the day
of salvation.*

Well, here is *the time of favour*, here is *the day of salvation*.)

3 I put no obstacle in the path of any, so that my ministry
4 may not be discredited; I prove myself at all points a true minister of God, by my great endurance, by suffering, by
5 troubles, by calamities, by lashes, by imprisonment; mobbed,
6 toiling, sleepless, starving; with innocence, insight, patience, kindness, the holy Spirit, un-
7 affected love, true words, the power of God; with the weapons of integrity for attack or for
8 defence, amid honour and dishonour, amid evil report and good report, an 'impostor' but
9 honest, 'unknown' but well-known, *dying* but here I am
10 *alive, chastened but not killed*, grieved but always glad, a 'pauper' but the means of wealth to many, without a penny but possessed of everything.

11 O Corinthians, I am keeping nothing back from you; my
12 heart is wide open for you. 'Restraint'?—that lies with you, not
13 me. A fair exchange now, as the children say! Open your hearts wide to me.

14 [Keep out of all incongruous ties with unbelievers.

What have righteousness and iniquity in common,
or how can light associate with darkness?

What harmony can there be 15 between Christ and Belial, or what business has a believer with an unbeliever?

What compact can there be 16 between God's temple and idols?

For we are the temple of the living God—as God has said,
*I will dwell and move among
them,*

*I will be their God and they
shall be my people.*

Therefore come away from 17 these,

*separate, saith the Lord,
touch not what is unclean;
then I will receive you,*

*I will be a Father to you, 18
and you shall be my sons
and daughters,
saith the Lord almighty.*

As these great promises are 7 ours, beloved, let us cleanse ourselves from everything that contaminates either flesh or spirit; let us be fully consecrated by reverence for God].* Make 2 a place for me in your hearts; I have wronged no one, ruined no one, taken advantage of no one.

I am not saying this to con- 3 demn you. Condemn you? Why, I repeat, you are in my very heart, and you will be there in death and life alike. I have 4 absolute confidence in you, I am indeed proud of you, you are a perfect comfort to me, I am overflowing with delight, for all the trouble I have had to bear. For I got no relief from 5 the strain of things, even when I reached Macedonia; it was trouble at every turn, wrangling all round me, fears in my own mind. But the God who com- 6

* This bracketed paragraph (vi. 14–vii. 1) belongs to some other part of Paul's correspondence with the Corinthian church.

forts the dejected comforted
 7 me by the arrival of Titus. Yes,
 and by more than his arrival,
 by the comfort which you had
 been to him; for he gave me
 such a report of how you longed
 for me, how sorry you were,
 and how eagerly you took my
 part, that it added to my de-
 8 light. In fact, if I did pain you
 by that letter, I do not regret it.
 I did regret it when I dis-
 covered* that my letter had
 pained you even for the time
 9 being, but I am glad now—not
 glad that you were pained but
 glad that your pain induced you
 to repent. For you were pained
 as God meant you to be pained,
 and so you got no harm from
 10 what I did; the pain God is al-
 lowed to guide ends in a saving
 repentance never to be regret-
 ted, whereas the world's pain
 11 ends in death. See what this
 pain divine has done for you,
 how serious it has made you,
 how keen to clear your-
 selves, how indignant, how
 alarmed, how eager for me, how
 determined, how relentless! You
 have shown in every way that
 you were honest in the business.
 12 So my letter was written to you,
 not on account of the offender
 nor for the sake of the injured
 party, but in order to let you
 realize before God how seriously
 13 you do care for me. That is
 what comforts me.

Over and above my personal
 comfort, I was specially de-
 lighted at the delight of Titus.
 You have all set his mind at
 14 rest. I had told him of my pride
 in you, and I have not been
 disappointed. No, just as all
 I have had to say to you has

been true, so all I said about
 you to Titus, all my pride in
 you, has also proved true.
 His own heart goes out to 15
 you all the more when he re-
 members how you all obeyed
 him, and how you received him
 with reverence and trembling.
 I am glad indeed to have full 16
 confidence in you.

Now, brothers, I have to 8
 tell you about the grace God
 has given to the churches of
 Macedonia. Amid a severe 2
 ordeal of trouble, their overflow-
 ing joy and their deep poverty
 together have poured out a flood
 of rich generosity; I can testify 3
 that up to their means, aye and
 beyond their means, they have
 given—begging me of their own 4
 accord, most urgently, for the
 favour of contributing to the
 support of the saints. They 5
 have done more than I expected;
 they gave themselves to the
 Lord, to begin with, and then
 (for so God willed it) they put
 themselves at my disposal. This 6
 has led me to ask Titus to com-
 plete the arrangements for the
 same gracious contribution
 among yourselves, as it was he
 who started it. Now then, you 7
 are to the front in everything,
 in faith, in utterance, in knowl-
 edge, in all zeal, and in love for
 us*—do come to the front in
 this gracious enterprise as well.

I am not issuing any orders, 8
 only using the zeal of others to
 prove how sterling your own
 love is. (You know how gracious 9
 our Lord Jesus Christ was; rich
 though he was, he became poor
 for the sake of you, that by his
 poverty you might be rich.) But 10
 I will tell you what I think
 about it; it is to your interest

* Reading βλέπων with the Vulgate,
 which "alone has preserved the true read-
 ing, ὦ being read as ω" (Hort).

* Reading εἰς ὑμῶν ἐν ἡμῖν.

to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to
 11 do anything. Now, carry it through, so that your readiness to take it up may be equalled by the way you carry it through—so far as your means al-
 12 low. If only one is ready to give according to his means, it is acceptable; he is not asked to
 13 give what he has not got. This does not mean that other people are to be relieved and you to
 14 suffer: it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make
 15 up what you lack. Thus it is to give and take—as it is written,

He who got much had nothing over,

and he who got little had not too little.

16 Thanks be to God who has inspired Titus with an interest in you equal to my own; he has indeed responded to my request, but he is off to you by his own choice, so keen is his
 18 interest in you. Along with him I am sending that brother whose services to the gospel are
 19 praised by all the churches; besides, he has been appointed by the churches to travel with me on the business of administering this fund to the glory of the Lord himself. His appointment
 20 has my full consent, for I want to take precautions against any risk of suspicion in connection with the administration of this
 21 charity; I aim at being above reproach not only from God but also from men.

22 Along with them I am also sending our brother: I have had

ample proof of his keen interest on many occasions, and it is specially keen on this occasion, as he has absolute confidence in you. Titus is my colleague, 23 he shares my work for you, and these brothers of mine are apostles of the church, a credit to Christ. So let them have 24 proof of how you can love, and of my reasons for being proud of you; it will be a proof read by the churches.

Indeed it is quite superfluous for me to be writing to 9 you about this charitable service to the saints; I know how 2 willing you are, I am proud of it, I have boasted of you to the Macedonians: "Achaia," I tell them, "was all ready last year." And your zeal has been a stimulus to the majority of them. At 3 the same time I am sending these brothers just in case my pride in you should prove an empty boast in this particular instance; I want you to be "all ready," as I have been telling them that you would be, in case 4 any Macedonians accompany me and find you are not ready—which would make me (not to speak of yourselves) ashamed of having been so sure. That is 5 why I have thought it necessary to ask these brothers to go on in advance and get your promised contribution ready in good time. I want it to be forthcoming as a generous gift, not as money wrung out of you.

Mark this: he who sows sparingly will reap sparingly, and he who sows generously will reap a generous harvest. Everyone 7 is to give what he has made up his mind to give; there is to be no grudging or compulsion about it, for God loves the giver who gives cheerfully. God is able to 8

bless you with ample means, so that you may always have quite enough for any emergency of your own and ample besides for
9 any kind act to others; as it is written,

*He scatters his gifts to the poor broadcast,
his charity lasts for ever.*

10 He who furnishes the sower with seed and with bread to eat will supply seed for you and multiply it; he will increase the crop
11 of your charities—you will be enriched on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make
12 men give thanks to God; for the service rendered by this fund does more than supply the wants of the saints, it overflows with many a cry of thanks to
13 God. This service shows what you are, it makes men praise God for the way you have come under the gospel of Christ which you confess, and for the generosity of your contributions to
14 themselves and to all; they are drawn to you and pray for you, on account of the surpassing grace which God has shown to
15 you. Thanks be to God for his unspeakable gift!

10 I appeal to you myself by the gentleness and consideration of Christ—the Paul who is ‘humble enough to your face when he is with you, but outspoken enough when he gets away
2 from you.’ I beg of you that when I do come I may not have to speak out and be peremptory; but my mind is made up to tackle certain people who have made up their minds that I move on the low level of the
3 flesh. I do live in the flesh, but I do not make war as the flesh

does; the weapons of my warfare 4 are not weapons of the flesh, but divinely strong to demolish fortresses—I demolish theories and 5 any rampart thrown up to resist the knowledge of God, I take every project prisoner to make it obey Christ, I am prepared to 6 court-martial anyone who remains insubordinate, once your submission is complete.

Look at this obvious fact. So- 7 and-so is perfectly sure he ‘belongs to Christ’? Well then, let him understand, on second thoughts, that I ‘belong to Christ’ as much as he does. Even supposing I were to boast 8 somewhat freely of my authority (and the Lord gave it to me for building you up, not for demolishing you), I would feel quite justified. But I am not 9 going to seem as if I were ‘over-awing you with a letter,’ so to speak. My opponent says, 10 ‘Paul’s letters are weighty and telling, but his personality is weak and his delivery is beneath contempt.’ Let him understand 11 that I will act when I arrive, as forcibly as I express myself by letter when I am absent. I 12 do not venture to class myself or to compare myself with certain exalted individuals! They belong to the class of self-praisers; while I limit myself to my own sphere,* I compare myself with my own standards, and so my 13 boasting never goes beyond the limit—it is determined by the limits of the sphere marked out for me by God. That sphere stretches to include yourselves; I am not overstepping the limit, 14 as if you lay beyond my sphere; I was the very first to reach you with the gospel of Christ. I do 15

* Omitting οὐ συνιοῦσιν ἡμεῖς δὲ with D*, etc.

not boast beyond my limits in a sphere where other men have done the work; my hope rather is that the growth of your faith will allow me to enlarge the range of my appointed sphere
 16 and to preach the gospel in lands that lie beyond you, instead of boasting within another's province over work that
 17 is already done. However, *let him who boasts boast of the Lord*;
 18 for it is not the self-praiser with his own recommendations who is accepted, it is the man whom the Lord recommends.

11 I wish you would put up with a little 'folly' from me.
 2 Do put up with me, for I feel a divine jealousy on your behalf; I betrothed you as a chaste maiden to present you to your
 3 one husband Christ, but I am afraid of your thoughts getting seduced from single devotion to Christ, just as *the serpent beguiled* Eve with his cunning.
 4 You put up with it all right, when some interloper preaches a second Jesus (not the Jesus I preached), or when you are treated to a Spirit different from the Spirit you once received, and to a different gospel from what I gave you! Why not put
 5 up with me? I hold I am not one whit inferior to these
 6 precious 'apostles'! I am no speaker, perhaps, but knowledge I do possess; I never failed to make myself intelligible to you.

7 But perhaps I did wrong in taking a humble place that you might have a high one—I mean, in preaching the gospel of God
 8 to you for nothing! I made a levy on other churches, I took pay from them so as to minister
 9 to you; even when I ran short,

during my stay with you, I was no encumbrance to anybody, for the brothers who came from Macedonia supplied my wants. Thus I kept myself, as I intend to keep myself, from being a burden to you in any way. By
 10 the truth of Christ within me, I am going to make this my pride and boast unchecked throughout the regions of Achaia! Why? Because I do not
 11 love you? God knows I do. No,
 12 I intend to go on as I am doing, in order to checkmate those who would fain make out that in the apostolate of which they boast they work on the same terms as I do. 'Apostles'?
 13 They are spurious apostles, false workmen—they are masquerading as 'apostles of Christ.' No
 14 wonder they do, for Satan himself masquerades as an angel of light. So it is no surprise if his
 15 ministers also masquerade as ministers of righteousness. Their doom will answer to their deeds.

I repeat, no one is to think me
 16 a fool; but even so, pray bear with me, fool as I am, that I may have my little boast as well as others! (What I am now going
 17 to say is not inspired by the Lord: I am in the rôle of a 'fool,' now, on this business of boasting. Since many boast on
 18 the score of the flesh, I will do the same.) You put up with
 19 fools so readily, you who know so much! You put up with a
 20 man who assumes control of your souls, with a man who spends your money, with a man who dupes you, with a man who gives himself airs, with a man who flies in your face. I am
 21 quite ashamed to say I was not equal to that sort of thing!

Let them vaunt as they please, I am equal to them (mind, this

22 is the rôle of a fool!). Are they
 Hebrews? so am I. Israelites?
 so am I. Descended from Abra-
 23 ham? so am I. Ministers of
 Christ? yes perhaps, but
 not so much as I am (I
 am mad to talk like this!),
 with all my labours, with all
 my lashes, with all my time in
 prison—a record longer far than
 theirs. I have been often at the
 24 point of death; five times have
 I had forty lashes (all but one)
 25 from the Jews, three times I
 have been beaten by the Ro-
 mans, once pelted with stones,
 three times shipwrecked, adrift
 at sea for a whole night and
 26 day; I have been often on my
 travels, I have been in danger
 from rivers and robbers, in
 danger from Jews and Gentiles,
 through dangers of town and of
 desert, through dangers on the
 sea, through dangers among false
 27 brothers—through labour and
 hardship, through many a sleep-
 less night, through hunger and
 thirst, starving many a time,
 28 cold and ill-clad, and all the rest
 of it. And then there is the
 pressing business of each day,
 29 the care of all the churches. For
 who is weak, and I do not feel
 his weakness? Whose faith is
 hurt, and I am not aglow with
 30 indignation? If there is to be
 any boasting, I will boast of
 what I am weak enough to suf-
 31 fer! The God and Father of
 the Lord Jesus, He who is
 blessed for ever, He knows I am
 32 telling the truth! (At Damascus
 the ethnarch of king Aretas had
 patrols out in the city of the
 33 Damascenes to arrest me, but I
 was lowered in a basket from a
 loophole in the wall, and so
 managed to escape his clutches.)

There is nothing to be **12**
 gained by this sort of thing,
 but, as I am obliged to boast, I
 will go on to visions and revela-
 tions of the Lord. I know a man 2
 in Christ who fourteen years ago
 was caught up to the third
 heaven. In the body or out of
 the body? That I do not know:
 God knows. I simply know that 3
 in the body or out of the body
 (God knows which) this man was 4
 caught up to paradise and heard
 sacred secrets which no human
 lips can repeat. Of an ex- 5
 perience like that I am prepared
 to boast, but not of myself per-
 sonally—not except as regards
 my weaknesses. (If I did care to 6
 boast of other things, I would be
 no ‘fool,’ for I would have a true
 tale to tell; however, I abstain
 from that—I want no one to
 take me for more than he can
 see in me or make out from
 me.) My wealth of visions might 7
 have puffed me up, so I was
 given a thorn in the flesh, an
 angel of Satan to rack me and
 keep me from being puffed up;
 three times over I prayed the 8
 Lord to relieve me of it, but he 9
 told me, “It is enough for you
 to have my grace: it is in weak-
 ness that my power is fully felt.”
 So I am proud to boast of all
 my weakness, and thus to have
 the power of Christ resting on
 my life. It makes me content, 10
 for Christ’s sake, with weakness,
 insults, trouble, persecution, and
 calamity; for I am strong just
 when I am weak.

Now this is playing the fool! 11
 But you forced me to it, instead
 of coming forward yourselves
 and vouching for me. That was
 what I deserved; for, ‘nobody’ as
 I am, I am not one whit inferior
 to these precious ‘apostles.’ You 12

had all the miracles that mark an apostle done for you fully and patiently—miracles, wonders, and deeds of power. Where were you inferior to the rest of the churches?—unless in this, that your apostle did not choose to make himself a burden to you. Pray pardon me this terrible wrong!

Here am I all ready to pay you my third visit. And I will not be a burden to you; I want yourselves and not your money. Children have not to put money by for their parents; that is what parents have to do for their children. And for your souls I will gladly spend my all and be spent myself. Am I to be loved the less because I love you more than others?

But let that pass, you say; I was not a burden to you, no, but I was clever enough to dupe you with my tricks? Was I? Did I make something out of you by any of my messengers? I asked Titus to go, and with him I sent our brother. Titus did not make anything out of you, did he? And did not I act in the same spirit as he did? Did I not take the very same steps

You think all this time that I am defending myself to you? No, I am speaking in Christ before the presence of God, and speaking every word, beloved, in order to build you up. For I am afraid I may perhaps come and find that you are not what I could wish, while you may find that I am not what you could wish; I fear to find quarrels, jealousy, temper, rivalry, slanders, gossiping, arrogance, and disorder, I fear that when I come back to you, my God may hu-

miliate me before you, and I may have to mourn for many who sinned some time ago and yet have never repented of their impurity, their sexual vice and sensual practices.

This will be my third visit to you: *every case is to be decided on the evidence of two or of three witnesses.* I warned you already, on my second visit, and I warn you now before I come, both you who sinned some time ago and the rest of you as well, that I will spare no one if I come back. That will prove to you that I am indeed a spokesman of Christ. It is no weak Christ you have to do with, but a Christ of power. For though he was crucified in his weakness, he lives by the power of God; and though I am weak as he was weak, you will find I am alive as he is alive by the power of God. Put yourselves to the proof, not me; test yourselves, to see if you are in the faith. Do you not understand that Christ Jesus is within you? Otherwise you must be failures. But I trust you will find I am no failure, and I pray to God that you may not go wrong—not to prove I am a success, that is not the point, but that you should come right, even if I seemed to be a failure. (Fail or succeed, I cannot work against the truth but for it!) I am glad to be weak if you are strong; mend your ways, that is all I beg of you. I am writing thus to you in absence, so that when I do come I may not have to deal sharply with you; I have the Lord's authority for that, but he gave it to me for building you up, not for demolishing you.

Now, brothers, good-bye; mend

your ways, listen to what I have told you, live in harmony, keep the peace; then the God of love and peace will be with you.

12 Salute one another with a holy

kiss. All the saints salute you. 13

The grace of the Lord Jesus 14
Christ and the love of God and
the fellowship of the holy Spirit
be with you all.

THE EPISTLE OF PAUL TO THE GALATIANS

I Paul an apostle—not appointed by men nor commissioned by any man but by Jesus Christ and God the Father who raised him from the dead—with all the brothers who are beside me, to the churches of Galatia: grace and peace to you from God our Father and the Lord Jesus Christ who gave himself for our sins to rescue us from the present evil world—by the will of our God and Father, to whom be glory for ever and ever. Amen.
 I am astonished that you are hastily shifting like this, deserting Him who called you by Christ's grace and going over to another gospel. It simply means that certain individuals are unsettling you; they want to distort the gospel of Christ. Now even though it were myself or some angel from heaven, whoever preaches a gospel that contradicts the gospel I preached to you, God's curse be on him! I have said it before and I now repeat it: whoever preaches a gospel to you that contradicts the gospel you have already received, God's curse be on him!
 Now is that 'appealing to the interests of men' or of God? Trying to 'satisfy men'? Why, if I still tried to give satisfaction to human masters, I would be no servant of Christ. No, brothers, I tell you the gospel that I preach is not a human affair; no man put it into my hands, no man taught me what it meant, I had it by a revelation of Jesus Christ.
 You know the story of my past career in Judaism; you

know how furiously I persecuted the church of God and harried it, and how in Judaism I outstripped many of my own age and race in special ardour for the ancestral traditions of my house. But the God who had set me apart from my very birth called me by his grace, and when he chose to reveal his Son to me, that I might preach him to the Gentiles, instead of consulting with any human being, instead of going up to Jerusalem to see those who had been apostles before me, I went off at once to Arabia, and on my return I came back to Damascus.

Then, after three years, I went up to Jerusalem to make the acquaintance of Cephas. I stayed a fortnight with him. I saw no other apostle, only James the brother of the Lord. (I am writing you the sheer truth, I swear it before God!) Then I went to the districts of Syria and of Cilicia. Personally I was quite unknown to the Christian churches of Judæa; they merely heard that 'our former persecutor is now preaching the faith he once harried,' which made them praise God for me.

Then, fourteen years later, I went up to Jerusalem again, accompanied by Barnabas; I took Titus with me also. (It was in consequence of a revelation that I went up at all.) I submitted the gospel I am in the habit of preaching to the Gentiles, submitting it privately to the authorities, to make sure that my course of action would be and had been sound. But

even my companion Titus, Greek though he was, was not
 4 obliged to be circumcised. There were traitors of false brothers, who had crept in to spy out the freedom we enjoy in Christ Jesus; they did aim at enslaving
 5 us again. But we refused to yield for a single instant to their claims; we were determined that the truth of the gospel should hold good for you.

6 Besides, the so-called 'authorities' (it makes no difference to me what their status used to be—God pays no regard to the externals of men), these 'authorities' had no additions to make to
 7 my gospel. On the contrary, when they saw I had been entrusted with the gospel for the benefit of the uncircumcised, just as Peter had been for
 8 the circumcised (for He who equipped Peter to be an apostle of the circumcised equipped me as well for the uncircumcised),
 9 and when they recognized the grace I had been given, then the so-called 'pillars' of the church, James and Cephas and John, gave myself and Barnabas the right hand of fellowship; our sphere was to be the Gentiles,
 10 theirs the circumcised. Only, we were to 'remember the poor.' I was quite eager to do that myself.

11 But when Cephas came to Antioch, I opposed him to his face. The man stood self-condemned.

12 Before certain emissaries of James arrived, he ate along with the Gentile Christians; but when they arrived, he began to draw back and hold aloof, because he was afraid of the circumcision
 13 party. The rest of the Jewish Christians also played false along with him, so much so that even Barnabas was carried away
 14 by their false play. But I

saw they were swerving from the true line of the gospel; so I said to Cephas in presence of them all, "If you live like the Gentiles and not like the Jews, though you are a Jew yourself, why do you oblige the Gentiles to become Jews?"—You and I may be
 15 Jews by birth and not 'Gentile sinners,' but since we know that
 16 a man is justified simply by faith in Jesus Christ and not by doing what the Law commands, we ourselves have believed in Christ Jesus so as to get justified by faith in Christ and not by doing what the Law commands—for by doing what the Law commands *no person shall be justified*. If it is discovered that in
 17 our quest for justification in Christ we are 'sinners' as well as the Gentiles, does that make Christ an agent of sin? Never! I really convict myself of sinful
 18 transgression, when I rebuild what I destroyed. For through
 19 the Law I died to the Law that I might live for God; I have been
 20 crucified with Christ, and it is no longer I who live, Christ lives in me; the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself up for me. I am not an-
 21 nulling God's grace; no, but if saving righteousness comes by way of the Law, then indeed Christ's death was useless.

O senseless Galatians, who
 has bewitched you—who
 3 had Jesus Christ the crucified placarded before your very eyes? I simply want to ask you one
 2 thing: did you receive the Spirit by doing what the Law commands or by believing the gospel message? Are you such fools? 3
 Did you begin with the Spirit only to end now with the flesh? Have you had all that experience 4

for nothing (if it has really gone
 5 for nothing)? When He supplies
 you with the Spirit and works
 miracles among you, is it because
 you do what the Law commands
 or because you believe the gospel
 6 message? Why, it is as with
 Abraham, *he had faith in God
 and that was counted to him as*
 7 *righteousness*. Well then, you
 see that the real sons of Abra-
 ham are those who rely on faith.
 8 Besides, Scripture anticipated
 God's justification of the Gen-
 tiles by faith, when it announced
 the gospel beforehand to Abra-
 ham in these terms: *All nations*
 9 *shall be blessed in thee*. So that
 those who rely on faith are
 blessed along with believing
 10 Abraham. Whereas a curse rests
 on all who rely upon obedience
 to the Law; for it is written,
Cursed is everyone who does not
hold by all that is written in the
book of the law, to perform it.
 11 And because no one is justified
 on the score of the Law before
 God (plainly, *by faith shall the*
 12 *just live*),—and the Law is not
 based on faith: no, *he who per-*
forms these things shall live by
 13 *them*), Christ ransomed us
 from the curse of the Law by
 becoming accursed for us (for it
 is written, *Cursed is everyone*
 14 *who hangs on a gibbet*), that the
 blessing of Abraham might reach
 the Gentiles in Christ Jesus, so
 that by faith we might receive
 the promised Spirit.
 15 To take an illustration from
 human life, my brothers. Once
 a man's will is ratified, no one
 else annuls it or adds a codicil to
 16 it. Now the Promises were made
 to Abraham *and to his offspring*;
 it is not said, 'and to your off-
 springs' in the plural, but in the
 singular *and to your offspring*—
 17 which is Christ. My point is

this: the Law which arose four
 hundred and thirty years later
 does not repeal a will previ-
 ously ratified by God, so as
 to cancel the Promise. If the 18
 Inheritance is due to law, it
 ceases to be due to promise.
 Now it was by a promise that
 God bestowed it on Abraham.
 Then what about the Law? 19
 Well, it was interpolated for the
 purpose of producing transgres-
 sions till such time as the Off-
 spring arrived to whom the
 Promise was made; also, it was
 transmitted by means of angels
 through the agency of an inter-
 mediary (an intermediary im- 20
 plies more than one party, but
 God is one).

Then the Law is contrary to 21
 God's Promises? Never! Had
 there been any law which had
 the power of producing life,
 righteousness would really have
 been due to law; but Scripture 22
 has consigned all without excep-
 tion to the custody of sin, in or-
 der that the promise due to faith
 in Jesus Christ might be given to
 those who have faith. Before 23
 this faith came, we were con-
 fined by the Law and kept under
 custody, in prospect of the
 faith that was to be revealed;
 the Law thus held us as wards 24
 in discipline, till such time as
 Christ came, that we might be
 justified by faith. But faith has 25
 come, and we are wards no
 longer; you are all sons of God 26
 by your faith in Christ Jesus
 (for all of you who had yourselves 27
 baptized into Christ have taken
 on the character of Christ).
 There is no room for Jew or 28
 Greek, there is no room for slave
 or freeman, there is no room for
 male and female; you are all one
 in Christ Jesus.

Now if you are Christ's, then 29

you are Abraham's offspring;
 4 in virtue of the Promise, you
 are heirs. What I mean is
 this. As long as an heir is under
 age, there is no difference be-
 tween him and a servant, though
 2 he is lord of all the property; he
 is under guardians and trustees
 till the time fixed by his father.
 3 So with us. When we were un-
 der age, we lived under the thral-
 dom of the Elemental spirits of
 4 the world; but when the time
 had fully expired, God sent
 forth his Son, born of a woman,
 5 born under the Law, to ransom
 those who were under the Law,
 that we might have our sonship.
 6 It is because you are sons that
 God has sent forth the Spirit of
 his Son into your hearts, crying
 7 'Abba! Father!' So you are
 servant no longer but son, and
 as son you are also heir, all ow-
 ing to God.
 8 In those days, when you were
 ignorant of God, you were in
 servitude to gods who are really
 9 no gods at all; but now that you
 know God—or rather, are
 known by God—how is it you
 are turning back again to the
 weakness and poverty of the
 Elemental spirits? Why do you
 want to be enslaved all over
 10 again by them? You observe
 days and months and festal sea-
 sons and years! Why, you make
 11 me afraid I may have spent my
 labour on you for nothing!
 12 Do take my line, brothers, I beg
 of you—just as I once took
 yours. I have no complaint
 13 against you; no, although it was
 because of an illness (you know)
 that I preached the gospel to
 14 you on my former visit, and
 though my flesh was a trial to
 you, you did not scoff at me nor
 spurn me, you welcomed me like
 an angel of God, like Christ

Jesus. You congratulated your- 15
 selves. Now, what has become
 of all that? (I can bear witness
 that you would have torn out
 your very eyes, if you could,
 and given me them.) Am I your 16
 enemy to-day, because I have
 been honest with you? These 17
 men make much of you—yes,
 but for dishonest ends; they
 want to debar you from us, so
 that you may make much of
 them. Now it is fine for you to 18
 be made much of honestly and
 all the time—not simply when I
 can be with you.

O my dear children, you with 19
 whom I am in travail over again
 till Christ be formed within you,
 would that I could be with you 20
 at this moment, and alter my
 tone, for I am at my wits' end
 about you! Tell me, you who 21
 are so keen to be under the Law,
 will you not listen to the Law?
 Surely it is written in the Law 22
 that Abraham had two sons, one
 by the slave-woman and one by
 the free-woman; but while the 23
 son of the slave-woman was born
 by the flesh, the son of the free-
 woman was born by the promise.
 Well, this is an allegory. The 24
 women are two covenants. One
 comes from mount Sinai, bearing
 children for servitude; that is 25
 Hagar, for mount Sinai * is away
 in Arabia. She corresponds to
 the present Jerusalem, for the
 latter is in servitude with her
 children. But the Jerusalem on 26
 high is free, and she is 'our'
 mother. For it is written, 27

*Rejoice, O thou barren who
 bearest not,
 break into joy, thou who trav-
 ailest not;
 for the children of the deso-
 late woman are far more
 than of the married.*

* Omitting *Αραq as a gloss.

28 Now you are the children of
the Promise, brothers, like Isaac;
29 but just as in days of old the
son born by the flesh persecuted
the son born by the Spirit, so is
30 it still to-day. However, what
does the scripture say? *Put
away the slave-woman and her
son, for the son of the slave-
woman shall not be heir along
with the son of the free-woman.*

31 Hence we are children of no
slave-woman, my brothers, but
5 of the free-woman,* with the
freedom for which Christ set
us free. Make a firm stand then,
never slip into any yoke of
servitude.

2 Here, listen to Paul! I tell you,
if you get circumcised, Christ will
3 be no use to you. I insist on this
again to everyone who gets cir-
cumcised, that he is obliged to
carry out the whole of the Law.

4 You are for justification by the
Law? Then you are done with
Christ, you have deserted grace,
5 for it is by faith that 'we' wait
in the Spirit for the righteous-
6 ness we hope for; in Christ Jesus
circumcision is not valid, neither
is uncircumcision, but only faith
7 active in love. You were do-
ing splendidly. Who was it that
prevented you from obeying the

8 Truth? That sort of suasion
does not come from Him who
9 called you! (A morsel of dough
will leaven the whole lump.)

10 I feel persuaded in the Lord that
you will not go wrong. But he
who unsettled you will have to
meet his doom, no matter who
11 he is. I am 'still preaching cir-
cumcision myself,' am I? Then,
brothers, why am I still being
persecuted? And so the stum-
bling-block of the cross has lost

* Whether ἡ is read after τῇ ἐλευθερίᾳ
or instead of τῇ, the opening words of 5¹
must be connected with the closing words
of 4³¹.

its force, forsooth! O that those 12
who are upsetting you would get
themselves castrated!

Brothers, you were called to 13
be free; only, do not make your
freedom an opening for the flesh,
but serve one another in love.
For the entire Law is summed up 14
in one word, in *You must love
your neighbour as yourself*
(whereas, if you snap at each 15
other and prey upon each other,
take care lest you destroy one
another). I mean, lead the life 16
of the Spirit; then you will never
satisfy the passions of the flesh.
For the passion of the flesh is 17
against the Spirit, and the pas-
sion of the Spirit against the
flesh—the two are at issue, so
that you are not free to do as
you please.

If you are under the sway of 18
the Spirit, you are not under the
Law. Now the deeds of the 19
flesh are quite obvious, such as
sexual vice, impurity, sensuality,
idolatry, magic, quarrels, dissen- 20
sion, jealousy, temper, rivalry,
factions, party-spirit, envy, mur- 21
der, drinking bouts, revelry, and
the like; I tell you beforehand
as I have told you already, that
people who indulge in such prac-
tices will never inherit the Realm
of God. But the harvest of the 22
Spirit is love, joy, peace, good
temper, kindness, generosity, fi-
delity, gentleness, self-control;— 23
there is no law against those who
practise such things. Those 24
who belong to Christ Jesus have
crucified the flesh with its emo-
tions and passions. As we live 25
by the Spirit, let us be guided by
the Spirit; let us have no vanity,
26 no provoking, no envy of one an-
other. Even if anyone be de- 6
tected in some trespass, my
brothers, you are spiritual, you
must set the offender right in a

spirit of gentleness, each of you looking to himself, in case he too
 2 is tempted. Bear one another's burdens, and so fulfil the law of
 3 Christ. Again, if anyone imagines he is somebody, he is deceiving himself, for he is nobody; let
 4 everyone bring his own work to the test—then he will have something to boast about on his own account, and not in comparison with his fellows. For everyone will have to bear his own load of responsibility.

6 Those who are taught must share all the blessings of life with those who teach them the Word.
 7 Make no mistake—God is not to be mocked—a man will reap
 8 just what he sows; he who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal from the Spirit. Never let
 9 us grow tired of doing what is right, for if we do not faint we shall reap our harvest at the opportune season. So then, as we
 10 have opportunity, let us do good to all men and in particular to the household of the faith.

See what big letters I make, 11 when I write you in my own hand!

These men who are keen upon 12 your getting circumcised are simply men who want to make a grand display in the flesh—it is only to avoid being persecuted for the cross of Christ. Why, 13 even the circumcision party do not observe the Law themselves! They merely want you to get circumcised, so as to boast over your flesh! But no boasting for 14 me, none, except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I crucified to the world. For what counts is neither cir- 15 cumcision nor uncircumcision, it is the new creation. On all who 16 will be guided by this rule, may peace and mercy rest, even upon the Israel of God.

Let no one interfere with me 17 after this, for I bear branded on my body the owner's stamp of the Lord Jesus.

The grace of our Lord Jesus 18 Christ be with your spirit, brothers. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS

1 Paul, by the will of God an apostle of Jesus Christ, to the saints who are faithful * in Jesus Christ: grace and peace to you from God our Father and the Lord Jesus Christ.

2 Blessed be the God and Father of our Lord Jesus Christ who in Christ has blessed us with every spiritual blessing within the heavenly sphere! He chose us in him ere the world was founded, to be consecrated and unblemished in his sight, destining us in love to be his sons through Jesus Christ. Such was the purpose of his will, redounding to the praise of his glorious grace bestowed on us in the Beloved, in whom we enjoy our redemption, the forgiveness of our trespasses, by the blood he shed. So richly has God lavished upon us his grace, granting us complete insight and understanding of the open secret of his will, showing us how it was the purpose of his design so to order it in the fulness of the ages that all things in heaven and earth alike should be gathered up in Christ—in the Christ in whom we have had our heritage allotted us (as was decreed in the design of him who carries out everything according to the counsel of his will), to make us redound to the praise of his glory by being the first to put our hope in Christ. You have also heard in him the message of the truth, the gospel of your salvation, and in him you also by your faith have been stamped with the seal of the long-prom-

* Omitting [ἐν Ἐφέσῳ].

ised holy Spirit, which is the pledge and instalment of our common heritage, that we may obtain our divine possession and so redound to the praise of his glory.

Hence, as I have heard of your faith in the Lord Jesus and your love for all the saints, I never cease to give thanks for you, when I mention you in my prayers. May the God of our Lord Jesus Christ, the glorious Father, grant you the Spirit of wisdom and revelation for the knowledge of himself, illuminating the eyes of your heart so that you can understand the hope to which He calls us, the wealth of his glorious heritage in the saints, and the surpassing greatness of his power over us believers—a power which operates with the strength of the might which he exerted in raising Christ from the dead and seating him at his right hand in the heavenly sphere, above all the angelic Rulers, Authorities, Powers, and Lords, above every Name that is to be named not only in this age but in the age to come—he has put everything under his feet and set him as head over everything for the church, the church which is his Body, filled by him who fills the universe entirely.

And as with us so with you. You were dead in the trespasses and sins in which you moved as you followed the course of this world, under the sway of the prince of the air—the spirit which is at present active within those sons of dis-

3 obedience among whom all of us lived, we as well as you, when we obeyed the passions of our flesh, carrying out the dictates of the flesh and its impulses, when we were objects of God's anger by nature, like the rest of
 4 men. But, dead in trespasses as we were, God was so rich in mercy that for his great love to
 5 us he made us live together with Christ (it is by grace you have
 6 been saved); together with Christ he raised us and seated us within the heavenly sphere in
 7 Christ Jesus, to display throughout ages to come his surpassing wealth of grace and goodness
 8 toward us in Christ Jesus. For it is by grace you have been saved, as you had faith; it is not
 9 your doing but God's gift, not the outcome of what you have done—lest anyone should pride
 10 himself on that; God has made us what we are, creating us in Christ Jesus for the good deeds which are prepared beforehand by God as our sphere of action.
 11 Remember, then, that once upon a time you Gentiles in the flesh, who are called 'the Uncircumcision' by that so-called 'Circumcision' which is itself the product of human hands in the
 12 flesh—remember you were in those days outside Christ, aliens to the commonwealth of Israel, and strangers to the covenants of the Promise, devoid of hope and God within the world.
 13 Whereas now, within Christ Jesus, you who once were *far away* have been brought *near* by
 14 the blood of Christ. For he is our *peace*, he who has made both of us a unity and destroyed the
 15 barrier which kept us apart; in his own flesh he put an end to the feud of the Law with its code of commands, so as to

make peace by the creation of a new Man in himself out of both parties, so as himself to give the death-blow to that feud by reconciling them both to God in one Body through the cross; he came
 16 *with a gospel of peace for those far away* (that is, for you) and *for those who were near*, for it is through him that we both enjoy our access to the Father in one Spirit. Thus you are stran-
 17 gers and foreigners no longer, you share the membership of the saints, you belong to God's own household, you are a building
 18 that rests on the apostles and prophets as its foundation, with Christ Jesus as the corner-stone; in him the whole structure is
 19 welded together and rises into a sacred temple in the Lord, and in him you are yourselves built into
 20 this to form a habitation for God in the Spirit.

For this reason I Paul, I **3** whom Christ Jesus has made a prisoner for the sake of you Gentiles—for surely you have
 2 heard how the grace of God which was vouchsafed me in your interests has ordered it, how the divine secret was dis-
 3 closed to me by a revelation (if you read what I have already written briefly about this, you
 4 can understand my insight into that secret of Christ which was
 5 not disclosed to the sons of men in other generations as it has now been revealed to his sacred
 6 apostles and prophets by the Spirit), namely, that in Christ
 7 Jesus the Gentiles are co-heirs, companions, and co-partners in the * Promise. Such is the gos-
 8 pel which I was called to serve by the endowment of God's
 9 grace which was vouchsafed me, by the energy of his power; less 8

* Omitting [αὐτοῦ].

than the least of all saints as I am, this grace was vouchsafed me, that I should bring to the Gentiles the gospel of the fathomless wealth of Christ and enlighten all men upon the new order of that divine secret which God the Creator of all concealed from eternity—intending to let the full sweep of the divine wisdom be disclosed now by the church to the angelic Rulers and Authorities in the heavenly sphere, in terms of the eternal purpose which he has realized in Christ Jesus our Lord, through whom, as we have faith in him, we enjoy our confidence of free access.

So I beg of you not to lose heart over what I am suffering on your behalf; my sufferings are an honour to you.

For this reason, then, I kneel before the Father from whom every family in heaven and on earth derives its name and nature, praying Him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man. May Christ dwell in your hearts as you have faith! May you be so fixed and founded in love that you can grasp with all the saints what is the meaning of 'the Breadth,' 'the Length,' 'the Depth,' and 'the Height,' by knowing the love of Christ which surpasses all knowledge! May you be filled with the entire fulness of God! Now to him who by the action of his power within us is able to do all, aye far more than we can ever ask or imagine, to him be glory in the church and in Christ Jesus throughout all generations for ever and ever: Amen.

4 As the Lord's prisoner, then, I beg of you to live a life

worthy of your calling, with perfect modesty and gentleness, showing forbearance to one another patiently, zealous in love to preserve the unity of the Spirit by binding peace upon yourselves. For there is one Body and one Spirit—as you were called for the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over us all, who pervades us all, who is within us all.

But each one of us is granted his own grace, as determined by the full measure of Christ's gift. Thus it is said,

When he ascended on high he led a host captive and granted gifts to men.

What does *he ascended* mean, except that he first descended to the nether regions of the earth? He who descended is he who ascended above all the heavens to fill the universe; he *granted* some men to be apostles, some to be prophets, some to be evangelists, some to shepherd and teach, for the equipment of the saints, for the business of the ministry, for the upbuilding of the Body of Christ, till we should all attain the unity of the faith and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fulness of Christ—instead of remaining immature, blown from our course and swayed by every passing wind of doctrine, by the adroitness of men who are dexterous in devising error; we are to hold by the truth, and by our love to grow up wholly into Him. For He, Christ, is the head, and under him, as the entire Body is welded together and compacted by every joint with which it is supplied, the due activity of

each part enables the Body to grow and build itself up in love.

17 Now in the Lord I insist and protest that you must give up living like pagans; for their purposes are futile, their intelligence is darkened, they are estranged from the life of God by the ignorance which their dullness of heart has produced in them—
18 men who have recklessly * abandoned themselves to sensuality, with a lust for the business of impurity in every shape and
19 form. That is not how you have understood the meaning of
20 Christ (for it is Christ whom you have been taught, it is in Christ that you have been instructed—the real Christ who is
21 in Jesus); you must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit, and be renewed in the spirit
22 of your mind, putting on the new nature, that divine pattern which has been created in the upright and pious character of the Truth.

25 Lay aside falsehood, then, *let each tell his neighbour the truth*, for we are members one of another. *Be angry but do not sin*; never let the sun set upon your
26 exasperation, give the devil no chance. Let the thief steal no more; rather let him work and put his hands to an honest task, so as to have something to contribute to the needy. Let no bad word pass your lips, but only such speech as is good for edification, as occasion may require, words that are gracious and a means of grace to those who
27 hear them. And do not vex God's holy Spirit, by whom you have been sealed for the day of

* Reading ἀπηλικότες.

redemption; drop all bitter feeling and passion and anger and clamouring and insults, together with all malice; be kind to each other, be tender-hearted, be generous to each other as God has been generous to you in Christ. Copy God, then, as his beloved children, and lead lives
31 of love, just as Christ loved you and gave himself up for you to be a fragrant offering and sacrifice to God.

Never let any sexual vice or 3 impurity or lust be so much as mentioned by you—that is the proper course for saints to take; no, nor indecent, silly, or scurrilous talk—all that is improper. Rather, voice your thanks to God. Be sure of this, that no 5 one guilty of sexual vice or impurity or lust (which is as bad as idolatry) possesses any inheritance in the realm of Christ and God. Let no one deceive you 6 with specious arguments; these are the vices that bring down God's anger on the sons of disobedience.

So avoid the company of such 7 men. For while once upon a 8 time you were darkness, now in the Lord you are light; lead the life of those who are children of the light (for the fruit of light 9 consists in all that is good and right and true), verifying what 10 pleases the Lord. Have nothing 11 to do with the fruitless enterprises of darkness; rather expose them. One is indeed ashamed 12 even to speak of what such men do in secret; still, whatever the 13 light exposes becomes illuminated—for anything that is illuminated turns into light. Thus 14 it is said,

'Wake up, O sleeper, and rise from the dead; so Christ will shine upon you.'

15 Be strictly* careful then about the life you lead; act like sensible men, not like thoughtless; make the very most of your time, for these are evil days.
 16 So do not be senseless, but understand what is the Lord's will; and never get drunk with wine—that means profligacy—
 17 but be filled with the Spirit, converse with one another in the music of psalms, in hymns, and in songs of the spiritual life, praise the Lord heartily with
 18 words and music, and render thanks to God the Father in the name of our Lord Jesus Christ at all times and for all things.

19 Be subject to one another, from reverence for Christ.
 20 Wives, be subject to your husbands as to the Lord, for the husband is the head of the wife as Christ also (though he is the saviour of the Body) is the head of the church; as the church is subject to Christ, so wives are to be subject to their husbands in every respect. Husbands, love your wives, as Christ loved the church and gave himself up for her, to consecrate her by cleansing her in the bath of baptism as she utters her confession, in order to have the church as his very own, standing before him in all her glory, with never a spot or wrinkle or any such flaw, but consecrated and unblemished. So ought husbands to love their wives—to love them as their own bodies (he who loves his wife loves himself). For no one ever hates his flesh; no, he nourishes and cherishes it (just as Christ does the church, for we are members of

his Body).* Therefore shall a man leave father and mother and cleave to his wife, and the pair shall be one flesh. This is a profound symbol, as I take it, of Christ and the church. However, let every man of you love his wife as himself, and let the wife reverence her husband.

6 Children, obey your parents in the Lord, for this is right; Honour your father and mother (it is the first command with a promise), that it may be well with you and that you may live long on earth. As for you fathers, never exasperate your children, but bring them up in the discipline and on the admonitions of the Lord. Servants, be obedient to those who are your masters here below with reverence and trembling, with singleness of heart as to Christ himself; instead of merely working when their eye is on you, like those who court human favour, do God's will from the heart, like servants of Christ, by rendering service with goodwill as to the Lord and Master, not to men. Be sure that everyone, slave or free, will be paid back by the Lord and Master for the good he has done. And as for you masters, treat your servants in the same way, and stop threatening them; be sure that they and you have a Lord and Master in heaven, and there is no partiality about him.

To conclude. Be strong in the Lord and in the strength of his might; put on God's armour, so as to be able to stand against the stratagems of the devil. For we have to struggle, not with blood and flesh but with the angelic

* Reading ἀκριβῶς πῶς with N*, B, Origen, etc.

* Omitting [ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ].

Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in
 13 the heavenly sphere. So take God's armour, that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe.
 14 Hold your ground, *tighten the belt of truth about your loins, wear integrity as your coat*
 15 *of mail*, and have your feet shod *with the stability of the*
 16 *gospel of peace*; above all, take faith as your shield, to enable you to quench all the fire-tipped
 17 darts flung by the evil one, put on *salvation as your helmet*, and take *the Spirit as your sword*
 18 (that is, *the word of God*), praying at all times in the Spirit, with all manner of prayer and entreaty—be alive to that, attend to it unceasingly, interced-

ing on behalf of all the saints and on my behalf also, that I 19 may be allowed to speak with open lips in order to expound fully and freely that open secret of the gospel for the sake of 20 which I am in custody as its envoy. Pray that I may have freedom to declare it as I should.

Our beloved brother Tychicus, 21 a faithful minister in the Lord, will give you all information about me, so that you may know how I am; that is why I am 22 sending him to you, to let you know how I am and to encourage your hearts.

Peace and love with faith be 23 to the brothers from God the Father and the Lord Jesus Christ. Grace be with all who 24 have an undying love for our Lord Jesus Christ.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS

1 Paul and Timotheus, servants
 of Christ Jesus, to all the
 saints in Christ Jesus who are at
 Philippi, as well as to the bishops
 2 and deacons: grace and peace to
 you from God our Father and
 the Lord Jesus Christ.
 3 I thank my God for all your
 4 remembrance of me; in all my
 prayers for you all, I always
 5 pray with a sense of joy for what
 you have contributed to the gos-
 pel from the very first day down
 6 to this moment; of this I am
 confident, that he who has be-
 gun the good work in you will
 go on completing it until the day
 7 of Jesus Christ. It is only nat-
 ural for me to be thinking of you
 all in this way, for alike in my
 prison and as I defend and vin-
 dicate the gospel, I bear in mind
 how you all share with me in
 8 the grace divine. (God is my
 witness that I yearn for you all
 with the affection of Christ
 9 Jesus himself!) And it is my
 prayer that your love may be
 more and more rich in knowl-
 edge and all manner of insight,
 enabling you to have a sense of
 10 what is vital, so that you may
 be transparent and no harm to
 anyone in view of the day of
 11 Christ, your life all covered with
 that harvest of righteousness
 which Jesus Christ produces, to
 the glory and the praise of God.
 12 I would have you understand,
 my brothers, that my affairs
 have really tended to advance
 13 the gospel; throughout the whole
 of the prætorian guard and
 everywhere else it is recognized
 that I am imprisoned on account
 of my connexion with Christ,

and my imprisonment has given 14
 the majority of the brotherhood
 greater confidence in the Lord to
 venture on speaking the word of
 God without being afraid. Some 15
 of them, it is true, are actually
 preaching Christ from envy and
 rivalry, others from goodwill; the 16
 latter do it from love to me,
 knowing that I am set here to
 defend the gospel, but the former 17
 proclaim Christ for their own
 ends, with mixed motives, think-
 ing to annoy me as I lie in
 prison. What does it matter? 18
 Anyhow, for ulterior ends or
 honestly, Christ is being pro-
 claimed, and over that I rejoice;
 yes and over that I will rejoice.

The outcome of all this, I 19
 know, *will be my release*, as you
 continue to pray for me, and as
 I am provided with the Spirit of
 Jesus Christ—my eager desire 20
 and hope being that I may never
 feel ashamed, but that now as
 ever I may do honour to Christ
 in my own person by fearless
 courage. Whether that means
 life or death, no matter! As life 21
 means Christ to me, so death
 means gain. But then, if it is to 22
 be life here below, that means
 fruitful work for me. So—well,
 I cannot tell which to choose;
 I am in a dilemma between the 23
 two. My strong desire is to de-
 part and be with Christ, for that
 is far the best. But for your 24
 sakes it is needful that I should
 live on here below; I am sure it 25
 is, and so I know I shall remain
 alive to serve you all by for-
 warding your progress and fos-
 tering the joy of your faith.
 Thus you will have ample cause 26

to glory in Christ Jesus over me—over my return to you.

27 Only, do lead a life that is worthy of the gospel of Christ. Whether I come and see you or only hear of you in absence, let me know you are standing firm in a common spirit, fighting side by side like one man for the
28 faith of the gospel. Never be scared for a second by your opponents; your fearlessness is a clear omen of ruin for them and of your own salvation—at the
29 hands of God. For on behalf of Christ you have the favour of suffering no less than of believing in him, by waging the same
30 conflict that, as once you saw and now you hear, I wage myself.

2 So by all the stimulus of Christ, by every incentive of love, by all your participation in the Spirit, by all your affectionate tenderness, I pray you to give me the utter joy of knowing you are living in harmony, with the same feelings of love, with one heart and soul,
3 never acting for private ends or from vanity, but humbly considering each other the better
4 man, and each with an eye to the interests of others as well as
5 to his own. Treat one another with the same spirit as you experience in Christ Jesus.

6 Though he was divine by nature, he did not set store upon
7 equality with God, but emptied himself by taking the nature of
8 a servant; born in human guise and appearing in human form, he humbly stooped in his obedience even to die, and to die upon
9 the cross. Therefore God raised him high and conferred on him
10 a Name above all names, so that before the Name of Jesus *every knee should bend* in heaven, on earth, and underneath the earth,

and every tongue confess that ¹¹ 'Jesus Christ is Lord,' to the glory of God the Father.

Therefore, my beloved, as you ¹² have been obedient always and not simply when I was present, so, now that I am absent, work all the more strenuously at your salvation with reverence and trembling, for it is God who in ¹³ his goodwill enables you to will this and to achieve it. In all ¹⁴ that you do, avoid grumbling and disputing, so as to be blameless and innocent, *faultless children of God in a crooked and perverse generation* where you shine like stars in a dark world; hold fast the word of life, so that ¹⁶ I may be proud of you on the Day of Christ, because I have not run or *worked for nothing*. Even if my life-blood has to be ¹⁷ poured as a libation on the sacred sacrifice of the faith you are offering to God, I rejoice, I congratulate you all—and do you ¹⁸ in turn rejoice, congratulate me.

I hope in the Lord Jesus to ¹⁹ send you Timotheus before long, that I may be heartened by news of you. I have no one like him, ²⁰ for genuine interest in your welfare. Everybody is selfish, instead of caring for Jesus Christ; but you know how he has stood ²² the test, how he has served with me in the gospel, like a son helping his father. I hope to send ²³ him then, as soon as ever I see how it will go with me—though ²⁴ I am confident in the Lord that I shall be coming myself before long.

As for Epaphroditus, however, ²⁵ my brother, my fellow-worker, my fellow-soldier, and your messenger to meet my wants, I think it necessary to send him to you at once, for he has been yearning ²⁶ for you all. He has been greatly

concerned because you heard he
 27 was ill. And he was ill, nearly
 dead with illness. But God had
 mercy on him, and not only on
 him but on me, to save me from
 having one sorrow upon an-
 28 other. So I am specially eager
 to send him, that you may be
 glad when you see him again,
 and thus my own anxiety may
 29 be lightened. Give him a wel-
 come in the Lord, then, with
 your hearts full of joy. Value
 30 men like that, for he nearly died
 in the service of Christ by risk-
 ing his life to make up for the
 services which you were not here
 to render me.

3 Well then, my brothers, re-
 joice in the Lord. I am re-
 peating this word 'rejoice' in my
 letter, but that never tires me,
 and it is the safe course for you.

2 —Beware of these dogs, these
 wicked workmen, the incision-
 3 party! We are the true Circum-
 cision, we who worship God in
 spirit, we who pride ourselves on
 Christ Jesus, we who rely upon
 no outward privilege.

4 Though I could rely on out-
 ward privilege, if I chose; who-
 ever thinks he can rely on that,
 5 I can outdo him. I was circum-
 cised on the eighth day after
 birth; I belonged to the race of
 Israel, to the tribe of Benjamin;
 I was the Hebrew son of Hebrew
 parents, a Pharisee as regards
 6 the Law, in point of ardour a
 persecutor of the church, im-
 maculate by the standard of le-
 7 gal righteousness. But for
 Christ's sake I have learned to
 count my former gains a loss;
 8 indeed I count anything a loss,
 compared to the supreme value
 of knowing Christ Jesus my
 Lord. For his sake I have lost
 everything (I count it all the
 veriest refuse) in order to gain

Christ and be found at death in
 him, possessing no legal right- 9
 eousness of my own but the
 righteousness of faith in Christ,
 the divine righteousness that
 rests on faith. I would know 10
 him in the power of his resurrec-
 tion and the fellowship of his
 sufferings, with my nature
 transformed to die as he died, to 11
 see if I too can attain the resur-
 rection from the dead. Not that 12
 I have already attained this or
 am already perfect, but I press
 forward to appropriate it, be-
 cause I have been appropriated
 myself by Christ Jesus. Broth- 13
 ers, I for one do not consider
 myself to have appropriated
 this; my one thought is, by for-
 getting what lies behind me and
 straining to what lies before me,
 to press on to the goal for the 14
 prize of God's high call in Christ
 Jesus. For all those of our 15
 number who are mature, this
 must be the point of view; God
 will reveal that to any of you
 who look at things differently.
 Only, we must let our steps be 16
 guided by such truth as we have
 attained.

Copy me, brothers, one and 17
 all of you, and take note of those
 who live by the example you get
 from me. For many—as I have 18
 often told you and tell you now
 with tears—many live as ene-
 mies of the cross of Christ. De- 19
 struction is their fate, the belly is
 their god, they glory in their
 shame, these men of earthly
 mind! But we are a colony of 20
 heaven, and we wait for the
 Saviour who comes from heaven,
 the Lord Jesus Christ, who will 21
 transform the body that belongs
 to our low estate till it resembles
 the body of his Glory, by the
 same power that enables him to

make everything subject to himself. Well then, my brothers, for whom I cherish love and longing, my joy and crown, this is how you are to stand firm in the Lord, O my beloved.

2 I entreat Euodia and I entreat Syntyche to agree in the Lord.

3 And you, my true comrade, lend a hand to these women, I beg of you; they have fought at my side in the active service of the gospel, along with Clement and the rest of my fellow-workers, whose names are in *the book of life*.

4 Rejoice in the Lord always; I will say it again, 'rejoice.' Let your forbearance be known to everyone; the Lord is at hand.

6 Never be anxious, but always make your requests known to God in prayer and supplication with thanksgiving; so shall God's peace, that surpasses all our dreams, keep guard over your hearts and minds in Christ Jesus.

8 Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, 9 all excellence, all merit; practise also what you have learned and received from me, what you heard me say and what you saw me do. So shall the God of peace be with you.

10 It was a great joy to me in the Lord that your care for me could revive again; for what you lacked was never the care but 11 the chance of showing it. Not

that I complain of want, for I have learned how to be content wherever I am. I know how to 12 live humbly; I also know how to live in prosperity. I have been initiated into the secret for all sorts and conditions of life, for plenty and for hunger, for prosperity and for privations; in Him 13 who strengthens me, I am able for anything. But you were kind 14 enough to take your share in my trouble. You Philippians are 15 well aware that in the early days of the gospel, when I left Macedonia, no church but yourselves had any financial dealings with me; even when I was in Thessa- 16 lonica, you sent money more than once for my needs. It is 17 not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit! Your 18 debt to me is fully paid and more than paid! I am amply supplied with what you have sent by Epaphroditus, *a fragrant perfume*, the sort of sacrifice that God approves and welcomes. My God will supply all 19 your own needs from his wealth in Glory in Christ Jesus. Glory 20 to God our Father for ever and ever: Amen.

Salute every saint in Christ 21 Jesus. The brothers beside me salute you. All the saints sa- 22 lute you, especially those who are Imperial slaves.

The grace of the Lord Jesus 23 Christ be with your spirit. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS

1 Paul, by God's will an apostle
of Christ Jesus, and brother
2 Timotheus, to the consecrated
and faithful brothers in Christ
at Colossæ: grace and peace to
you from God our Father.

3 We always thank the God and
Father of our Lord Jesus Christ
4 when we pray for you, since we
have heard of your faith in
Christ Jesus and your love for all
the saints, due to the hope which
is laid up for you in heaven.
5 You heard of this hope originally
in the message of the Truth, in
6 that gospel which has reached
you as it spreads over all the
world with fruit and increase.
Such has been your life, from the
day you learned to know what
7 God's grace really is. You got
that lesson from our beloved
fellow-servant Epaphras, a min-
ister of Christ who is faithful to
8 your interests; and it is he who
has informed us of your love in
the Spirit.

9 Hence, from the day we heard
of it, we have never ceased to
pray for you, asking God to fill
you with the knowledge of his
will in all spiritual wisdom and
10 insight, so that you may lead a
life that is worthy of the Lord
and give him entire satisfaction.
May you be fruitful and in-
crease in the doing of all good,
11 as you thus know God! May his
glorious might nerve you with
full power to endure and to be
12 patient cheerfully, whatever
comes, thanking the Father who
has qualified us to share the lot
13 of the saints in the Light, res-
cuing us from the power of the
Darkness and transferring us to

the realm of his beloved Son!
In him we enjoy our redemption, **14**
that is, the forgiveness of sins.

He is the likeness of the unseen **15**
God, born first, before all the
creation—for it was by him that **16**
all things were created both in
heaven and on earth, both the
seen and the unseen, including
Thrones, angelic Lords, celestial
Powers and Rulers; all things
have been created by him and
for him; he is prior to all, and all **17**
coheres in him. Also, he is the **18**
head of the Body, that is, of
the church, in virtue of his pri-
macy as the first to be born from
the dead—that gives him pre-
eminence over all. For it was in **19**
him that the divine Fulness
willed to settle without limit,
and by him to reconcile in his **20**
own person all on earth and all
in heaven alike, in a peace made
by the blood of his cross. Once **21**
you were estranged yourselves,
your hearts hostile to him in
evil doing; but now he has recon-
ciled you by dying in his mortal
body, so as to set you conse- **22**
crated and unblemished and ir-
reproachable in his presence—
that is, if you adhere to the **23**
foundations and stability of the
faith, instead of shifting from
the hope you have learned in the
gospel, that gospel which has
been preached to every creature
under heaven, and of which I
Paul have been made a minister.

I am suffering now on your be- **24**
half, but I rejoice in that; I
would make up the full sum of
all that Christ has to suffer in
my person on behalf of the
church, his Body; for I am a **25**

minister of the church by the divine commission which has been granted me in your interests, to make a full presentation
 26 of God's message—of that open secret which, though concealed from ages and generations of old, has now been disclosed to the
 27 saints of God. It is His will that they should understand the glorious wealth which this secret holds for the Gentiles, in the fact of Christ's presence among you as your hope of glory.

28 This is the Christ we proclaim; we train everyone and teach everyone the full scope of this knowledge, in order to set everyone before God mature in Christ;
 29 I labour for that end, striving for it with the divine energy which is a power within me.

2 Striving? Yes, I want you to understand my deep concern for you, for those at Laodicea, and for all who have never seen
 2 my face. May their hearts be encouraged! May they learn the meaning of love! May they have all the wealth of conviction that comes from insight! May they learn to know that open secret of God, the Father of
 3 Christ, in whom all *the treasures of wisdom* and knowledge lie *hidden!*

4 I say this to prevent you from being deluded by plausible arguments from anybody; for although I am absent in body I am with you in spirit, and it is a joy to note your steadiness and the solid front of your faith in Christ.

6 Since you have had the messiah, even Jesus the Lord, brought to you, lead your life in
 7 him, fixed and founded in him, confirmed in the faith as you have been taught it, and overflowing with thankfulness to

God. Beware of anyone getting 8 hold of you by means of a theosophy which is specious make-believe, on the lines of human tradition, corresponding to the Elemental spirits of the world and not to Christ. It is in Christ 9 that the entire Fulness of deity has settled bodily, it is in him 10 that you reach your full life, and he is the Head of every angelic Ruler and Power; in him you 11 have been circumcised, with no material circumcision that cuts flesh from the body, but with Christ's own circumcision, when 12 you were buried with him in your baptism and thereby raised with him as you believed in the power of the God who raised him from the dead. For though 13 you were dead in your trespasses, your flesh uncircumcised, He made you live with Christ, He forgave us all our trespasses, He cancelled the regulations that 14 stood against us—all these obligations he set aside when he nailed them to the cross, when 15 he cut away the angelic Rulers and Powers from us, exposing them to all the world and triumphing over them in the cross.

So let no one take you to task 16 on questions of eating and drinking or in connexion with observance of festivals or new moons or sabbaths. All that is the 17 mere shadow of what is to be; the substance belongs to Christ. Let no one lay down rules for 18 you as he pleases, with regard to fasting and any cult of angels, presuming on his visions and inflated by his sensuous notions, instead of keeping in touch with 19 that Head under whom the entire Body, supplied with joints and sinews and thus compacted, grows with growth divine.

20 As you died with Christ to the
Elemental spirits of the world,
why live as if you still belonged
to the world? Why submit to
21 rules and regulations like
"Hands off this!" "Taste not
22 that!" "Touch not this!"—all
referring to things that perish
by being used? These rules are
determined by *human precepts*
23 *and tenets*; they get the name of
'wisdom' for their self-imposed
devotions, their fasting, and
their rigorous discipline of the
body, but they are of no value,
they simply pamper the flesh!

3 Since then you have been
raised with Christ, aim at
what is above, where Christ is,
seated at the right hand of God;
2 mind what is above, not what is
3 on earth, for you died, and your
life is hidden with Christ in God.
4 When Christ, who is our life,
appears, then you will appear
5 with him in glory. So put
to death those members that are
on earth: sexual vice, impurity,
appetite, evil desire, and lust
(which is as bad as idolatry),
6 things that bring down God's
anger on the sons of disobe-
7 dience. Once you moved among
them, when you lived in them;
8 but off with them all now, off
with anger, rage, malice, slander,
9 foul talk! Tell no lies to one an-
other; you have stripped off the
10 old nature with its practices, and
put on the new nature, which
is renewed *in the likeness of its*
Creator for the knowledge of
11 him. In it there is no room for
Greek and Jew, circumcised and
uncircumcised, barbarian, Scyth-
ian, slave, or free man; Christ is
everything and everywhere.

12 As God's own chosen, then, as
consecrated and beloved, be
clothed with compassion, kindli-
ness, humility, gentleness, and

good temper—*forbear and for-* 13
give each other in any case of
complaint; as Christ forgave
you, so must you forgive. And 14
above all you must be loving,
for love is the link of the perfect
life. Also, let the peace of 15
Christ be supreme within your
hearts—that is why you have
been called as members of the
one Body. And you must be
thankful. Let the inspiration of 16
Christ dwell in your midst with
all its wealth of wisdom; teach
and train one another with the
music of psalms, with hymns,
and songs of the spiritual life;
praise God with thankful
hearts. Indeed, whatever you 17
say or do, let everything be done
in dependence on the Lord Jesus,
giving thanks in his name to God
the Father.

Wives, be subject to your hus- 18
bands; that is your proper duty
in the Lord. Husbands, love 19
your wives, never be harsh to
them. Children, obey your par- 20
ents at every point, for this
pleases the Lord right well.
Fathers, avoid irritating your 21
children, lest they become dis-
pirited. Servants, obey your 22
masters here below at every
point; do not work simply when
their eye is on you, like those
who court human favour, but
serve them with a single heart,
out of reverence for your Lord
and Master. Whatever be your 23
task, work at it heartily, as serv-
ants of the Lord and not of men;
remember, you are to receive 24
from the Lord the inheritance
which is your due; serve Christ
your Lord and Master, for the 25
wrongdoer will be paid back for
his wrongdoing—there will be no
favour shown. Masters, treat
your servants justly and fair- 4
ly; remember that you have a

Master of your own in heaven.
 2 Attend to your prayers, main-
 3 tain your zest for prayer by
 4 thanksgiving; and pray for me
 5 as well, that God may give me
 6 an opening for the word, to
 7 speak of the open secret of
 8 Christ for which I am in cus-
 9 tody. Pray that I may unfold it
 10 as I should.

11 Let Christian wisdom rule
 12 your behaviour to the outside
 13 world; make the very most of
 14 your time; let your talk always
 15 have a saving salt of grace about
 16 it, and learn how to answer any
 17 question put to you.

18 Tychicus, that beloved brother
 19 and faithful minister and fellow-
 20 servant in the Lord, will give
 21 you all information about me;
 22 the reason why I am sending him
 23 to you is that he may ascertain
 24 how you are, and encourage
 25 your hearts. He is accompanied
 26 by that faithful and beloved
 27 brother Onesimus, who is one of
 28 yourselves. They will inform
 29 you of all that goes on here.

30 Aristarchus my fellow-prisoner
 31 salutes you; so does Mark, the
 32 cousin of Barnabas, about whom
 33 you have had instructions (if he
 34 comes to you, give him a wel-

come); and so does Jesus who is 11
 12 called Justus. These are the
 13 only comrades in the work of
 14 God's realm, belonging to the
 15 circumcised, who have been any
 16 comfort to me. Epaphras, 12
 17 who is one of yourselves, salutes
 18 you—a servant of Christ Jesus
 19 who is always earnest in prayer
 20 for you, that you may stand firm
 21 like mature and convinced
 22 Christians, whatever be the will
 23 of God for you; I can testify to 13
 24 his exertions on your behalf and
 25 on behalf of those at Lao-
 26 dicea and Hierapolis. Our be- 14
 27 loved Luke, the doctor, salutes
 28 you; so does Demas.

29 Salute the brothers at Laodi- 15
 30 cea, also Nympha and the
 31 church which meets at her house.
 32 And when this letter has been 16
 33 read to you, see that it is also
 34 read in the church of the Laodi-
 35 ceans; also, see that you read the
 36 letter that reaches you from
 37 Laodicea. And tell Archippus, 17
 38 'Attend to the ministry you have
 39 received in the Lord; see that
 40 you fulfil it.'

41 This salutation is in my own 18
 42 hand, from Paul. 'Remember I
 43 am in prison. Grace be with
 44 you.'

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

1 Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ: grace and peace to you.

2 We always thank God for you all when we mention you constantly in our prayers, as we recall your active faith and labour of love and patient hope in our Lord Jesus Christ, before our God and Father. O brothers beloved by God, we know he has chosen you; for our gospel came to you not with mere words but with power and with the holy Spirit, with ample conviction on our part (you know what we were to you, for your own good), and you started to copy us and the Lord, welcoming the word, though it brought you heavy trouble, with a joy inspired by the holy Spirit. Thus you became a pattern to all the believers in Macedonia and in Achaia; for the word of the Lord has resounded from you not only through Macedonia and Achaia—no, your faith in God has reached every place. We never need to speak about it. People tell us of their own accord about the visit we paid to you, and how you turned to God from idols, to serve a living and a real God and to wait for the coming of his Son from heaven—the Son whom he raised from the dead, Jesus who rescues us from the Wrath to come.

2 But you remember yourselves, brothers, that our visit to you was no failure. At Philippi, as you know, we had been ill-treated and insulted, but we

took courage and confidence in our God to tell you the gospel of God in spite of all the strain. For the appeal we make does not spring from any delusion or from impure motives—it does not work by cunning; no, God has attested our fitness to be entrusted with the gospel, and so we tell the gospel not to satisfy men but to satisfy the God who tests our hearts. We never resorted to flattery (you know that), nor to any pretext for self-seeking (God is witness to that); we never sought honour from men, from you or from anybody else, though as apostles of Christ we had the power of claiming to be men of weight; no, we behaved gently when we were among you, like a nursing mother cherishing her own children, fain, in our yearning affection for you, to impart not only the gospel of God to you but our very souls as well—you had so won our love.

Brothers, you recollect our hard labour and toil, how we worked at our trade night and day, when we preached the gospel to you, so as not to be a burden to any of you. You are witnesses, and so is God, to our behaviour among you believers, how pious and upright and blameless it was, how (as you know) we treated each of you as a father treats his children, beseeching you, encouraging you, and charging you to lead a life worthy of the God who called you to his own realm and glory.

We constantly thank God for

this too, that when you received the word of the divine message from us, you took it not as a human word but for what it really is, the word of God. It proves effective in you believers,
 14 for you have started, my brothers, to copy the churches of God in Christ Jesus throughout Judæa; you have suffered from your compatriots just as they have suffered from the Jews,
 15 who killed the Lord Jesus and the prophets, who harassed ourselves, who offend God and oppose all men by hindering us from speaking words of salvation to the Gentiles. So they would fill up the measure of their sins to the last drop! But the Wrath is on them to the bitter end!

17 Brothers, when we were bereft of you for a little while (out of sight, not out of mind), we were the more eager to see you; we
 18 had a keen longing for you. (We did want to reach you—I did, I Paul, more than once—But Satan stopped us.) For who is our hope, our joy, our crown of pride (who but you?) in the presence of our Lord Jesus on his arrival?

20 **3** Why, you, you are our glory and joy! So, unable to bear it any longer, I made up my mind to be left behind at Athens
 2 all alone; I sent Timotheus our brother, a minister of God in the gospel of Christ, for your strengthening and encourage-
 3 ment in the faith, to prevent anyone from being disturbed by these troubles. (Troubles are
 4 our lot, you know that well; for we told you beforehand, when we were with you, that “we Christians are to have trouble”—and, as you know, it has been so.)

5 Well then, unable to bear it

any longer, I sent to find out about your faith, lest the Tempter had tempted you and our labour had been thrown away. But when Timotheus reached
 6 me a moment ago, on his return from you, bringing me the good news of your faith and love and of how you always remember me kindly, longing to see me as I long to see you, then, amid all
 7 my own distress and trouble, I was cheered—this faith of yours encouraged me. It is life to me
 8 now, if you stand firm in the Lord. How can I render thanks
 9 enough to God for you, for all the joy you make me feel in presence of our God? Night and
 10 day I pray specially that I may see your faces and supply what is defective in your faith. May
 11 our God and Father and our Lord Jesus direct my way to you! And may the Lord make
 12 you increase and excel in love to one another and to all men (as is my love for you), so as to
 13 strengthen your hearts and make them blameless in holiness before our God and Father when our Lord Jesus comes with all his holy ones. Amen.

Finally, brothers, we beg
 4 and beseech you in the Lord Jesus to follow our instructions about the way you are to live, so as to satisfy God; you are leading that life, but you are to excel in it still further. You
 2 remember the injunctions we gave you, by authority of the Lord Jesus. It is God's will that
 3 you should be consecrated, that you abstain from sexual vice, that each of you should learn to
 4 take a wife for himself chastely and honourably, not to gratify
 5 sensual passion like *the Gentiles in their ignorance of God*; no one
 6 is to defraud or overreach his

brother in this matter, for *the Lord avenges* all these sins, as we told you already in our solemn protest against them.

7 God did not call us to be impure, but to be consecrated; hence, he who disregards this, disregards not man but the God who gave you his holy Spirit.

9 You need no one to write to you upon brotherly love, for you are yourselves taught by God to love one another, as indeed is your practice towards all the brothers through all Macedonia. We beseech you, brothers, to excel in this more and more; also, endeavour to live quietly, attend to your own business, and—as we charged you—work with your hands, so that your life may be respected by the outside world and be self-supporting.

13 We would like you, brothers, to understand about those who are asleep in death; you must not grieve for them, like the rest of men who have no hope. Since we believe that Jesus died and rose again, then it follows that by means of Jesus God will bring with him those who have fallen asleep. For we tell you, as the Lord has told us, that we the living, who survive till the Lord comes, are by no means to take precedence of those who have fallen asleep. The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first, and then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so we shall be with the Lord for ever. Now then, encourage one another with these words.

As regards the course and periods of time, brothers, you have no need of being written to. You know perfectly well that the day of the Lord comes like a thief in the night; when 'all's well' and 'all is safe' are on the lips of men, then all of a sudden Destruction is upon them, like pangs on a pregnant woman—escape there is none. But, brothers, you are not in the darkness, for the Day to surprise you like thieves; * you are all sons of the Light and sons of the day. We do not belong to the night or the darkness. Well then, we must not sleep like the rest of men, but be wakeful and sober; for sleepers sleep by night and drunkards are drunk by night, but we must be sober, we who belong to the day, *clad in faith and love as our coat of mail*, with the hope of *salvation as our helmet*—for God destined us not for Wrath but to gain salvation through our Lord Jesus Christ, who died for us that waking in life or sleeping in death we should live together with him. Encourage one another, therefore, and let each edify the other—as indeed you are doing.

Brothers, we beg you to respect those who are working among you, presiding over you in the Lord and maintaining discipline; hold them in special esteem and affection, for the sake of their work. Be at peace among yourselves.

We beseech you, brothers, keep a check upon loafers, encourage the faint-hearted, sustain weak souls, and never lose your temper with anyone; see that none of you pays back evil for evil, but always aim at what is kind to one another and to all

* Reading κλέπτας.

16 the world; rejoice at all
17 times, never give up prayer,
18 thank God for everything—such
is his will for you in Christ
19 Jesus; never quench the fire of
20 the Spirit, never disdain prophetic
21 revelations but test them
22 all, retaining what is good and
*abstaining from whatever kind
is evil.*
23 May the God of peace consecrate
you through and through!
Spirit, soul, and body, may you

be kept without break or blame
till the arrival of our Lord Jesus
Christ! He who calls you is 24
faithful, he will do this.

Pray for us too, brothers. 25

Salute every one of the brothers 26
with a holy kiss.

I adjure you by the Lord to 27
have this letter read aloud to all
the holy brothers.

The grace of our Lord Jesus 28
Christ be with you. Amen.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

1 Paul and Silvanus and Timotheus, to the church of the Thessalonians in God our Father and the Lord Jesus Christ: grace and peace to you from God the Father and the Lord Jesus Christ.

3 We are bound always to thank God for you, brothers—it is proper that we should, because your faith grows apace and your mutual love, one and all, is increasing. So much so, that throughout the churches of God we are proud of you, proud of the steadfastness and faith you display through all the persecutions and the troubles in which you are involved. They are proof positive of God's equity; you are suffering for the realm of God, and he means to make you worthy of it—since God considers it but just

to repay with trouble those who trouble you,
7 and repay you who are troubled (as well as us) with rest and relief, when the Lord Jesus is revealed from heaven together with the angels of his power in flaming fire,
8 to inflict punishment on those who ignore God, even on those who refuse obedience to the gospel of our Lord Jesus,
9 men who will pay the penalty of being destroyed eternally from the presence of the Lord

and from the glory of his might,
10 when he comes to be glorified in his saints

and marvelled at in all believers

on that day (for our testimony has found confirmation * in your lives). In view of this we always pray for you, asking our God to make you worthy of his calling and by his power to fulfil every good resolve and every effort of faith, so that the name **12** of our Lord Jesus may be glorified in you (and you glorified in him), by the grace of our God and the Lord Jesus Christ.

With regard to the arrival **2** of our Lord Jesus Christ and our muster before him, I beg you, brothers, not to let your minds get quickly unsettled or excited by any spirit of prophecy or any declaration or any letter purporting to come from me, to the effect that the Day of the Lord is already here. Let nobody de- **3** lude you into this belief, whatever he may say. It will not come till the Rebellion takes place first of all, with the revealing of the Lawless † One, the doomed One, the adversary who **4** vaunts himself above and against every so-called god or object of worship, actually seating himself in the temple of God with the proclamation that he himself is God. Do you not **5** remember how I used to tell you this when I was with you? Well, **6** you can recall now what it is that restrains him from being revealed before his appointed

* Reading with Markland and Hort ἐπιστάθη (104 469 Ambrosiaster) for the ἐπιστεύθη of most manuscripts and all versions.

† Reading ἀνομίας with B, etc., for the Western paraphrastic παραστίας.

7 time. For the secret force of lawlessness is at work already; only, it cannot be revealed till he who at present restrains it is removed.

8 Then shall the Lawless One be revealed,

whom the Lord Jesus *will destroy with the breath of his lips*

and quell by his appearing and arrival—

9 that One whose arrival is due to Satan's activity, with the full power, the miracles and portents, of falsehood,

10 and with the full deceitfulness of evil for those who are doomed to perish, since they refuse to love the Truth that would save them.

11 Therefore God visits them with an active delusion, till they put faith in falsehood,

12 so that all may be doomed who refuse faith in the Truth but delight in evil.

13 Now we are bound always to thank God for you, brothers *beloved by the Lord*, because God has chosen you as the first to be reaped for salvation, by the consecration of your spirit and
14 by faith in the Truth; it was for this that he called you by our gospel, to gain the glory of
15 our Lord Jesus Christ. Well then, brothers, stand firm and hold to the rules which you have learned from us orally or by

16 letter. And may our Lord Jesus Christ himself and God our Father, who has loved us and given us eternal encouragement and good hope, graciously encourage your hearts and strengthen them for all good in deed and word.

Finally, brothers, pray for **3** us, that the word of the Lord may speed on and triumph, as in your own case, and that you 2 and I may be delivered from perverse and evil men—for the faith is not held by all. How- 3 ever, the Lord is faithful; he will be sure to strengthen you and protect you from the Evil one.

We rely upon you in the Lord, 4 confident that you do and will do what we enjoin. May the 5 Lord direct your hearts towards God's love and towards Christ's patience!

Brothers, we charge you in 6 the name of our Lord Jesus Christ to shun any brother who is loafing, instead of following the rule you received * from us. For you know very well how 7 to copy us; we did not loaf in your midst, we did not take free 8 meals from anyone; no, toiling hard at our trade, we worked night and day, so as not to be a burden to any of you. Not 9 that we have no right to such support; it was simply to give you a pattern to copy. We used 10 to charge you, even when we were with you, 'If a man will not work, he shall not eat.' But 11 we are informed that some of your number are loafing, busybodies instead of busy. Now in 12 the Lord Jesus Christ we charge and exhort such persons to keep quiet, to do their work and earn their own living.

As for yourselves, brothers, 13 never grow tired of doing what is right. Only, if anyone will 14 not obey our orders in this letter, mark that man, do not associate with him—that will make him

* Reading *παρελάβετε* with B G, etc., for *παρελάβοσαν*.

- 15 feel ashamed! You are not to treat him as an enemy, but to put him under discipline as a brother.
- 16 May the Lord of peace himself grant you peace continually, whatever comes.

The Lord be with you all.

The salutation is in my own 17 hand, Paul's; that is a mark in every letter of mine. This is how I write. 'The grace of our 18 Lord Jesus Christ be with you all.'

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHEUS

I Paul an apostle of Christ Jesus by command of God our Saviour and Christ Jesus
2 our Hope, to Timotheus his lawful son in the faith: grace, mercy, peace from God the Father and Christ Jesus our Lord.

3 As I asked you when I was on my way to Macedonia, stay where you are at Ephesus and warn certain individuals against
4 teaching novelties and studying myths and interminable genealogies; such studies bear upon speculations rather than on the divine order which be-
5 longs to faith. Whereas the aim of the Christian discipline is the love that springs from a pure heart, from a good conscience, and from a sincere faith.
6 Certain individuals have failed here by turning to empty argu-
7 ment; doctors of the Law is what they want to be, but they have no idea either of the meaning of the words they use or of the themes on which they
8 harp. I am well aware that 'the Law is admirable'—provided that one makes a lawful
9 use of it; he must keep in mind that no law is ever made for honest people but for the lawless and the insubordinate, for the impious and the sinful, for the irreverent and the profane, for parricides and matricides, murderers, immoral persons, sodom-
10 ites, kidnappers, liars, perjurers, and whatever else is contrary to
11 sound doctrine as laid down by that glorious gospel of the blessed God with which I have been entrusted.

I render thanks to Christ 12 Jesus our Lord, who has made me able for this; he considered me trustworthy and appointed me to the ministry, though I 13 had formerly been a blasphemer and a persecutor and a wanton aggressor. I obtained mercy because in my unbelief I had acted out of ignorance; and the grace 14 of our Lord flooded my life, along with the faith and love that Christ Jesus inspires. It is 15 a sure word, it deserves all praise, that "Christ Jesus came into the world to save sinners"; and though I am the foremost of sinners, I obtained mercy, for 16 the purpose of furnishing Christ Jesus with a supreme proof of his utter patience, a typical illustration of it for all who were to believe in him and gain eternal life. To the King of 17 eternity, immortal, invisible, the only God, be honour and glory for ever and ever: Amen.

I transmit these injunctions to 18 you, Timotheus my son, in accordance with what the prophets said who first directed me to you; fight the good fight on these lines, holding to faith and a 19 good conscience. Certain individuals have scouted the good conscience and thus come to grief over their faith—including 20 Hymenæus and Alexander, whom I have made over to Satan. That will teach them to stop their blasphemous on-goings!

Well, my very first counsel **2** is that supplications, prayers, petitions, and thanksgiving, are to be offered for all men—for 2

kings and all in authority, that we may lead a quiet, tranquil life in all godliness and gravity.

3 It is good to pray thus, it is acceptable to our Saviour, to the God who desires all men to be saved and to attain the knowledge of the Truth. For "there is one God" and "one intermediary between God and men, the man Christ Jesus who gave himself as a ransom for all":—in due time this was attested, 4 and I was appointed to be its herald and apostle (I am not telling a lie, it is the truth), to teach the Gentiles faith and truth.

8 Now I want the men to offer prayer at any meeting of the church; and let the hands they lift to heaven be holy—they must be free from anger and dissension. Women in turn are to dress modestly and quietly in seemly garb; they are not to adorn themselves with plaits of hair, with gold or pearls or expensive finery, but with good deeds (as befits women who 10 make a religious profession). A woman must listen quietly in church and be perfectly submissive; I allow no woman to teach or dictate to men, she 12 must keep quiet. For Adam was created first, then Eve; and Adam was not deceived, it was Eve who was deceived and who 14 fell into sin. However, women will get safely through childbirth, if they continue to be faithful and loving and holy as well as unassuming.

3 It is a popular * saying that "whoever aspires to office is set upon an excellent occupation." Well, for the office of a bishop a man must be above

reproach; he must be married only once, he must be temperate, master of himself, unruffled, hospitable, a skilled teacher, not a drunkard, not violent, but 3 lenient and conciliatory, not a lover of money, able to manage 4 his own household properly and to keep his children submissive and perfectly respectful (if a 5 man does not know how to manage his own household, how is he to look after the church of God?); he must not be a new 6 convert, in case he gets conceited and incurs the doom passed on the devil; also, he must have a 7 good reputation among outsiders, in case he incurs slander and is trapped by the devil.

Deacons in turn are to be 8 serious men; they are not to be tale-bearers nor addicted to drink or pilfering; they must 9 maintain the divine truth of the faith with a pure conscience. They too must be put on probation; after that, if they are above reproach, they may serve as deacons. Their wives must 11 be serious too; they must not be slanderers, they must be temperate and absolutely trustworthy. Deacons are to be married only 12 once, and they must manage their children and their households properly. For those who 13 do good service as deacons win a good position for themselves as well as great freedom in the faith of Christ Jesus.

Though I hope to come to you 14 before long, I am writing to you in this way, in case I am detained, to let you see how people ought to behave within the household of God, which is the church of the living God, the pillar and bulwark of the Truth. And who does not admit how 16

* Reading ἀνθρώπινος. It is more easy to understand how it was altered to πιστός for the sake of uniformity with i. 15, etc., than vice versa.

profound is the divine truth of our religion?—it is He who was “manifest in the flesh, vindicated by the Spirit, seen by angels, preached among the nations, believed on throughout the world, taken up to glory.”

- 4 But in later days, the Spirit distinctly declares, certain people will rebel against the faith; they will listen to spirits of error and to doctrines that
2 dæmons teach through plausible sophists who are seared in
3 conscience—men who prohibit marriage and insist on abstinence from foods which God created for believing men, who understand the Truth, to partake of with thanksgiving. Anything God has created is good, and nothing is to be tabooed—
5 provided it is eaten with thanksgiving, for then it is consecrated by God’s word, by the prayer uttered over it.
6 Lay all this before the brotherhood, and you will be an excellent minister of Christ Jesus, brought up on the truths of the faith and on the lessons of the good doctrine you have already
7 followed. Shut your mind against these profane, drivelling myths; train for the religious
8 life. The training of the body is of some small service, but religion is of service in all directions; it contains the promise of life both for the present and
9 for the future. It is a sure word, it deserves all praise, that “we
10 toil and strive,* because our hope is fixed upon the living God, the Saviour of all men”—of believers in particular.

* Reading ἀγωνίζομεθα. The context requires an aggressive, active verb. The “sure words” all have a more or less eschatological outlook.

Give these orders and teach 11 these lessons. Let no one slight 12 you because you are a youth, but set the believers an example of speech, behaviour, love, faith, and purity. Attend to your 13 Scripture-reading, your preaching, and your teaching, till I come. You have a gift that 14 came to you transmitted by the prophets, when the presbytery laid their hands upon you; do not neglect that gift. Attend to 15 these duties, let them absorb you, so that all men may note your progress. Watch yourself 16 and watch your teaching; stick to your work; if you do that, you will save your hearers as well as yourself.

Never censure an older 5 man harshly; appeal to him as a father. Treat younger men 2 like brothers, older women like mothers, younger women like sisters—with perfect propriety.

Widows in real need must be 3 supported from the funds. (When a widow has children or 4 grandchildren, they must learn that the first duty of religion is to their own household, and that they should make some return to those who have brought them up. In God’s sight this is a commendable deed.) The really for- 5 lorn widow has her hope fixed on God, night and day she is at her prayers and supplications; whereas the widow who plunges 6 into dissipation is dead before ever she dies. So lay down 7 these rules, to prevent any reproach being incurred. Whoever 8 does not provide for his own relatives and particularly for his own family, has repudiated the faith: he is worse than an infidel. No one under sixty is to be put 9 on the church’s list of widows; and she must have been only

10 once married, she must have a reputation for good service, as a woman who has brought up children, shown hospitality, washed the feet of the saints, relieved distress, and interested
 11 herself in all good works. Refuse to put young widows on the list, for when their wanton desires make them chafe against
 12 Christ, they want to marry and thus are guilty of breaking their
 13 first troth to Him. Besides, they become idle unconsciously* by gadding about from one house to another—and not merely idle but gossips and busy-bodies, repeating things they
 14 have no right to mention. So I prefer young widows to marry again, to bear children, to look after their households, and not to afford our opponents any
 15 chance of reviling us. As it is, some widows have already
 16 strayed after Satan.—Any believer, man or woman, who has widowed relatives, must give them relief; the church is not to be burdened with them; she has to relieve the widows who really need relief.

17 Presbyters who are efficient presidents are to be considered worthy of ample remuneration, particularly those who have the task of preaching and teaching:
 18 Scripture says, *You must not muzzle an ox when he is treading the grain, and, A workman deserves his wages.*

19 Never let any charge be brought against a presbyter, unless it is certified by two or three
 20 witnesses; those who are guilty of sin you should expose in public, to overawe the others.

21 In presence of God and the

* I accept the conjecture *λανθάνουσι* for the *μανθάνουσι* of the canonical text, which makes the grammatical construction very awkward.

Lord Jesus Christ and the elect angels, I adjure you to be unprejudiced in carrying out these orders; be absolutely impartial.

Never be in a hurry to ordain 22 a presbyter; do not make yourself responsible for the sins of another man—keep your own life pure.* Some people's sins 24 are notorious and call for judgment, but in some cases sin only comes out afterwards. Good 25 works are equally conspicuous; and even when they are not, they cannot escape notice for ever.

Let all servants who are 6 under the yoke of slavery remember that their masters are entitled to perfect respect—otherwise it will be a scandal to the Name of God and to our doctrine. Those who have 2 Christian believers as their masters must not take liberties with them because they are brothers; they must be all the better servants because those who get the good of their service are believers and beloved.

This is what you are to teach 3 and preach. Anyone who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with godliness, is a conceited, ignorant creature, 4 with a morbid passion for controversy and argument which leads only to envy, dissension, insults, insinuations, and constant 5 friction between people who are depraved in mind and deprived of the Truth. They imagine religion is a paying concern. As 6 indeed it is, rich profit, provided

* The words, "Give up being a total abstainer; take a little wine for the sake of your stomach and your frequent attacks of illness," which follow, are either a marginal gloss or misplaced.

that it goes with a contented
 7 spirit—for we bring nothing into
 the world, and we can take
 8 nothing out of it; if we have food
 and clothes, we must be content
 9 with that. Those who are eager
 to be rich get tempted and
 trapped in many senseless and
 pernicious propensities, that
 drag men down to ruin and
 10 destruction. For love of money
 is the root of all mischief; it is
 by aspiring to be rich that cer-
 tain individuals have gone astray
 from the faith and found them-
 selves pierced with many a pang
 11 of remorse. Shun that, O man
 of God, aim at integrity, godli-
 ness, faith, love, steadfastness,
 12 modesty; fight in the good fight
 of the faith, secure that life eter-
 nal to which you were called
 when you voiced the good con-
 fession in presence of many wit-
 nesses.
 13 In presence of God who is the
 Life of all, and of Christ Jesus
 who testified to the good con-
 fession before Pontius Pilate, I
 14 charge you to keep your com-
 mission free from stain, free
 from reproach, till the appear-
 ance of our Lord Jesus Christ—

which will be brought about in 15
 due time by that blessed and
 only Sovereign, King of kings
 and Lord of lords, who alone has 16
 immortality, who dwells in light
 that no one can approach, whom
 no man ever has seen or can see.
 To him be honour and eternal
 dominion: Amen.

Charge the rich of this world 17
 not to be supercilious, and not
 to fix their hopes on so uncer-
 tain a thing as riches but on the
 living God who richly provides
 us with all the joys of life; bid 18
 them be bountiful, rich in good
 works, open-handed and gener-
 ous, amassing right good * treas- 19
 ure for themselves in the world
 to come, so as to secure the life
 which is life indeed.

O Timotheus, keep the securi- 20
 ties of the faith intact: avoid the
 profane jargon and contradic-
 tions of what is falsely called
 'Knowledge.' Certain individu- 21
 als have failed in the faith by
 professing that.

Grace be with you. Amen.

*For θεμέλιον I accept the attractive
 conjecture θέμα λίαν, in view of the close
 parallel in Tobit iv. 9-10 (θέμα γὰρ ἀγαθὸν
 ὁησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης
 * διότι ἐλεημοσύνη ἐκ θανάτου ῥύεται).

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHEUS

1 Paul an apostle of Christ Jesus by the will of God, in the service of the Life he has promised in Christ Jesus—to his beloved son Timotheus: grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I render thanks to God, the God of my fathers whom I worship with a pure conscience, as I mention you constantly in my prayers. When I recall the tears you shed when we parted, I long by night and day to see you again; that would fill me with joy, for I am reminded of your sincere faith, a faith which dwelt first in your grandmother Lois and your mother Eunice, as it dwells (I am certain) in yourself.

6 Hence I would remind you to rekindle the divine gift which you received when my hands were laid upon you; for God has not given us a timid spirit but a spirit of power and love and discipline. So do not be ashamed to testify to our Lord, and do not be ashamed of a prisoner of the Lord like myself; join me in bearing suffering for the gospel, **9** by the power of the God who has saved us and called us to a life of consecration—not for anything we have done but because he chose to do it himself, by the grace which he gave us ages ago in Christ Jesus and has now revealed in the appearance of our Saviour Jesus Christ, who has put down death and brought life and immortality to light by the gospel. **11** Of that gospel I have been appointed a herald and an apostle and a teacher,

and this is why I suffer as I do. **12** Still, I am not ashamed of it; I know whom I have trusted, and I am certain that he is able to keep what I have put into his hands, till the great Day.

Model yourself on the sound **13** instruction you have had from me in the faith and love of Christ Jesus. Keep the great **14** securities of your faith intact, by aid of the holy Spirit that dwells within us. You are aware **15** that all the Asiatics have discarded me, including Phygelus and Hermogenes. May the Lord **16** show favour to the household of Onesiphorus, for many a time he braced me up; he was not ashamed of my imprisonment—no, he made eager search for me **17** when he reached Rome, and he found me (may he find favour **18** with the Lord on the great Day! The Lord grant it!). And you know right well what a help he was to me in Ephesus.

Now, my son, be strong in **2** the grace of Christ Jesus, and, **2** as for the instructions I gave you in presence of many witnesses, transmit them to trustworthy men, that they may be competent to teach others.

Join the ranks of those who **3** bear suffering, like a loyal soldier of Christ Jesus. No soldier **4** gets entangled in civil pursuits; his aim is to satisfy his commander. Again, a competitor in **5** the games is not crowned unless he observes the rules. The **6** farmer who has done the work must have the first share of the fruit. Think what **7** I mean! The Lord will help

you to understand it perfectly.

- 8 Never forget "Jesus Christ
risen from the dead, descended
from David"—according to my
9 gospel, for which I have to suffer
imprisonment as if I were a
criminal. (But there is no prison
10 for the word of God.) All I en-
dure is for the sake of the elect,
to let them obtain their share of
the salvation of Christ Jesus and
11 also of eternal glory. It is a sure
word, that

- "If we have died with him, we
shall live with him,
12 if we endure, then we shall
reign with him,
if we disown him, then he will
disown us,
13 if we are faithless, he remains
faithful"—

for he cannot be untrue to him-
self.

- 14 Remind men of this: adjure
them before the Lord not to
bandy arguments—no good
comes out of that, it only means
the undoing of your audience.
15 Do your utmost to let God see
that you at least are a sound
workman, with no need to be
ashamed of the way you handle
16 the word of the Truth. Avoid
all that profane jargon, for it
leads people still further into
17 irreligion, and their doctrine
spreads like a gangrene. So it
is with Hymenæus and Philetus;
18 they have failed in the Truth by
arguing that the resurrection has
taken place already, and they
are undermining some people's
19 faith. But the solid foundation
laid by God remains, and this is
its inscription:

the Lord cares for His own,
and

'let everyone who names the
name of the Lord give up evil.'

- 20 In any great house there are in-
deed vessels not only of gold and

silver but also of wood and clay,
some for noble, some for menial
service. If one will only keep 21
clear of the latter, he will be put
to noble use, he will be conse-
crated and useful to the Owner
of the House, he will be set apart
for good work of all kinds. So 22
shun the lusts of youth and aim
at integrity, faith, love and
peace, in the company of those
who invoke the Lord out of a
pure heart.

Shut your mind against fool- 23
ish, popular controversy; be sure
that only breeds strife. And the 24
Lord's servant must not be a
man of strife; he must be kind to
everybody, a skilled teacher, a
man who will not resent injuries;
he must be gentle in his admoni- 25
tions to the opposition—perhaps
God may let them change their
mind and admit the Truth; they 26
may come to their senses again
and escape the snare of the devil,
as they are brought back to life
by God to do his will.

Mark this, there are hard 3
times coming in the last days. 3
For men will be selfish, fond of 2
money, boastful, haughty, abu-
sive, disobedient to their par-
ents, ungrateful, irreverent, cal- 3
lous, relentless, scurrilous, disso-
lute, and savage; they will hate
goodness, they will be treacher- 4
ous, reckless and conceited, pre-
ferring pleasure to God—for 5
though they keep up a form of
religion, they will have nothing
to do with it as a force. Avoid
all such. Some of them worm 6
their way into families and get
hold of women-folk who feel
crushed by the burden of their
sins—wayward creatures of im-
pulse, always curious to learn 7
and never able to attain the
knowledge of the Truth. For 8
these guides of theirs are hostile

to the Truth, just as Jannes and Jambres were hostile to Moses; they are depraved in mind and useless for any purpose of faith.

9 However, they will get no further, for their aberration will be detected by everyone, as was the case with these magicians.

10 Now you have followed my teaching, my practice, my aims, my faith, my patience, my love,

11 my steadfastness, my persecutions, my sufferings—all that befell me at Antioch, Iconium and Lystra, all the persecutions I had to undergo, from which the

12 Lord rescued me. (Yes, and all who would live the religious life in Christ Jesus will be persecuted.)

13 Bad characters and impostors will go from bad to worse, deceiving others and de-

14 ceived themselves; but hold you to what you have been taught, hold to your convictions, remember who your teachers were,

15 remember how you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus.

16 All scripture is inspired by God and profitable for teaching, for reproof, for amendment, and for

17 moral discipline, to make the man of God proficient and equip him for good work of every kind.

4 In presence of God and of Christ Jesus who will judge the living and the dead, in the light of his appearance and his

2 reign, I adjure you to preach the word; keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your teaching;

3 for the time will come when people decline to be taught sound doctrine, they will accumulate teachers to suit themselves and

4 tickle their own fancies, they

will give up listening to the Truth and turn to myths.

Whatever happens, be self- 5 possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister.

The last drops of my own sac- 6 rifice are falling; my time to go has come. I have fought in 7 the good fight; I have run my course; I have kept the faith. Now the crown of a good life 8 awaits me, with which the Lord, that just Judge, will reward me on the great Day—and not only me but all who have loved and longed for his appearance.

Do your best to come soon to 9 me, for Demas, in his love for 10 this world, has deserted me and gone to Thessalonica; Crescens is off to Gaul, Titus to Dalmatia, Luke is the only one who is with 11 me. Pick up Mark and bring him along with you, for he is useful in helping me. (I have had 12 to send Tychicus to Ephesus.) When you come, bring the 13 mantle I left at Troas with Carpus, also my books, and particularly my papers.

Alexander the blacksmith has 14 done me great harm: *the Lord will pay him back for what he has done* (beware of him), for he 15 has been bitterly hostile to anything I have said. The first 16 time I had to defend myself, I had no supporters; everyone deserted me. (God grant it may not be brought up against them!) But the Lord supported 17 me and gave me strength to make a full statement of the gospel, for all the heathen to hear it, and I was rescued *from the jaws of the lion*. The Lord 18 will rescue me from every assault of evil, he will bring me

safe to his own realm in heaven.
To him be glory for ever and
ever! Amen.

19 Salute Prisca and Aquila
and the household of Onesiphorus.

20 Erastus stayed on at Corinth;
I left Trophimus ill at Miletus.

Do your best to come before 21
winter.

Eubulus salutes you; so do
Pudens, Linus, Claudia, and all
the brotherhood.

The Lord Jesus be with your 22
spirit.

Grace be with you.

THE EPISTLE OF PAUL TO TITUS

1 Paul a servant of God and an apostle of Jesus Christ for the faith of God's elect and for their knowledge of the Truth that goes with a religious life, **2** serving in hope of the life eternal which God, who never lies, promised ages ago—he gave effect to his word in due time by a proclamation with which I have been entrusted by command of God **4** our Saviour:—to Titus my lawful son in the faith we hold in common: grace and peace from God the Father and Christ Jesus our Saviour.

5 I left you behind in Crete in order to finish putting things right and also to appoint presbyters in every town as I told **6** you, men who are above reproach, only once married, with children who believe and who are not liable to the charge of being profligate or insubordinate. [For a bishop must be **7** above reproach—he is a steward of God's house—he must not be presumptuous or hot-tempered or a drunkard or violent or addicted to pilfering; he must be **8** hospitable, a lover of goodness, master of himself, a just man, a religious man, and abstemious; **9** he must hold by the sure truths of doctrine, so as to be able to give instruction in sound doctrine and refute objections raised **10** by any.] * For there are plenty of insubordinate creatures who impose on people with their empty arguments, particularly those who have come over from

Judaism; they must be silenced, **11** for they are undermining whole families by teaching objectionable doctrine for the base end of making money. It has been **12** said by one of themselves, by a prophet of their own, that—
“Cretans are always liars, evil beasts, lazy gluttons.”

That is a true statement. So **13** deal sharply with them, to have them sound in the faith instead **14** of studying Jewish myths and rules laid down by men who discard the Truth. For the pure **15** all things are pure, but nothing is pure for the polluted and unbelieving; their very mind and conscience are polluted; they **16** profess to know God, but they deny him by their deeds; they are detestable, disobedient, and useless for good work of any kind.

You must instruct people **2** in what is due to sound doctrine. Tell the older men to be **2** temperate, serious, masters of themselves, sound in faith, in love, and in steadfastness.

Tell the older women also to be **3** reverent in their demeanour and not to be slanderers or slaves to drink; they must give good coun- **4** sel, so that the young women may be trained to love their husbands and children, to be mis- **5** tress of themselves, chaste, domestic, kind, and submissive to their husbands—otherwise it will be a scandal to the gospel.

Tell the young men also to be **6** masters of themselves at all points; set them an example of **7** good conduct; be sincere and serious in your teaching, let your **8**

* This passage seems to have been added, rather awkwardly, to the original text.

words be sound and such that no exception can be taken to them, so that the opposite side may be confounded by finding nothing that they can say to our discredit.

9 Tell servants to be submissive to their masters and to give them satisfaction all
10 round, not to be refractory, not to embezzle, but to prove themselves truly faithful at all points, so as to be an ornament to the doctrine of God our Saviour in
11 all respects. For the grace of God has appeared to save all

12 men, and it schools us to renounce irreligion and worldly passions and to live a life of self-mastery, of integrity, and of godliness in this present world,
13 awaiting the blessed hope of the appearance of the Glory of the great God and of our Saviour
14 Christ Jesus, who gave himself up for us to redeem us from all iniquity and secure himself a clean people, with a zest for good deeds.

15 Tell them all this, exhort and reprove them with full authority; let no one slight you.

3 Remind them to be submissive to their rulers and authorities; they must be obedient, they must be ready for any good
2 work, they must abuse no one, they must not quarrel, but be conciliatory, displaying perfect
3 gentleness to all men. For we ourselves were once senseless, disobedient, astray, enslaved to all manner of passions and pleasures; we spent our days in malice and envy, we were hateful, and
4 we hated one another. But "the

goodness and affection of God our Saviour appeared; and he 5 saved us, not for any good deeds we had done but from his own pity for us, by the water that means regeneration and renewal under the holy Spirit which he 6 poured upon us richly through Jesus Christ our Saviour, that 7 we might be justified by his grace and become heirs to the hope of life eternal." That is a 8 sure saying.

I want you to insist on this, that those who have faith in God make a point of practising honourable occupations. Such counsels are right and good for men. But avoid foolish contro- 9 versy, and let genealogies and dissensions and strife over the Law alone, for these are fruitless and futile.

After a first and a second 10 warning have no more to do with a factious person; you may be 11 sure a man like that is perverted; he is sinning and he knows it.

When I send Artemas or 12 Tychicus to you, do your best to come to me at Nicopolis, for I have decided to winter there. Give a hearty send-off to Zenas 13 the jurist and Apollos; see that they want for nothing. Our peo- 14 ple must really learn to practise honourable occupations, so as to be able to meet such special occasions; they must not be idle.

All who are with me salute 15 you.

Salute those who love us in the faith.

Grace be with you all.

THE EPISTLE OF PAUL TO PHILEMON

1 Paul a prisoner of Christ Jesus and brother Timotheus, to our beloved fellow-worker
2 Philemon, to our sister Apphia, to our fellow-soldier Archippus, and to the church that meets in
3 your house: grace and peace to you from God our Father and the Lord Jesus Christ.
4 I always thank my God when I mention you in my prayers;
5 for as I hear of your love and loyalty to the Lord Jesus and to
6 all the saints, I pray that by their participation in your loyal faith they may have a vivid sense of how much good we* Christians can attain.
7 I have had great joy and encouragement over your love, my brother, over the way you have refreshed the hearts of the
8 saints. Hence, although in Christ I would feel quite free to
9 order you to do your duty, I prefer to appeal to you on the ground of love. Well then, as Paul the old man, who nowa-days is a prisoner for Christ
10 Jesus, I appeal to you on behalf of my spiritual son born while I was in prison. It is Onesimus
11 (Worth)! Once you found him a worthless character, but nowa-days he is 'worth' something to
12 you and me. I am sending him back to you, and parting with
13 my very heart. I would have liked to keep him beside me,

that as your deputy he might serve me during my imprisonment for the gospel; but I did **14** not want to do anything without your consent, so that your goodness to me might come of your own free will, without any appearance of constraint.

Perhaps this was why you and **15** he were parted for a while, that you might get him back for good, no longer a mere slave but **16** something more than a slave—a beloved brother; especially dear to me but how much more to you as a man and as a Christian! You count me a partner? **17** Then receive him as you would receive me, and if he has cheated **18** you of any money or owes you any sum, put that down to my account. This is in my own **19** handwriting: 'I Paul promise to refund it'—not to mention that you owe me, over and above, your very soul. Come, brother, **20** let me have some return from you in the Lord! Refresh my heart in Christ.

I send you this letter, relying on your obedience; I know you will do even more than I ask. And get quarters ready for **22** me, for I am hoping that by your prayers I shall be restored to you.

Epaphras my fellow-prisoner **23** in Christ Jesus salutes you. So **24** do Mark, Aristarchus, Demas and Luke, my fellow-workers.

The grace of the Lord Jesus **25** Christ be with your spirit. Amen.

* Reading $\eta\mu\acute{\iota}\nu$ instead of $\sigma\upsilon\mu\acute{\iota}\nu$. As Lightfoot observes, "scribes would be strongly tempted to alter $\eta\mu\acute{\iota}\nu$ into $\sigma\upsilon\mu\acute{\iota}\nu$ from a misapprehension of the sense, and a wish to apply the words to Philemon and his household."

THE EPISTLE TO THE HEBREWS

1 Many were the forms and fashions in which God spoke of old to our fathers by the prophets, but in these days at the end he has spoken to us by a Son—a Son whom he has appointed heir of the universe, as it was by him that he created the world. He, reflecting God's bright glory and stamped with God's own character, sustains the universe with his word of power; when he had secured our purification from sins, he sat down at the right hand of the Majesty on high; and thus he is superior to the angels, as he has inherited a Name superior to theirs. For to what angel did God ever say,

*'Thou art my son,
to-day have I become thy
father?'*

Or again,

*'I will be a father to him,
and he shall be a son to me?'*

6 And further, when introducing the First-born into the world, he says,

*'Let all God's angels worship
him.'*

7 While he says of angels,

*'Who turns his angels into
winds,
his servants into flames of
fire,'*

8 he says of the Son,

*'God is thy throne for ever and
ever,
thy royal sceptre is the sceptre
of equity:*

9 *thou hast loved justice and
hated lawlessness,*
therefore God, thy God, has
consecrated thee*

*with the oil of rejoicing beyond
thy comrades'—*

and,

10

*'Thou didst found the earth at
the beginning, O Lord,
and the heavens are the work
of thy hands;*

*they shall perish, but thou re- 11
mainest,*

*they shall all be worn out like
a garment,*

*thou wilt roll them up like a 12
mantle and* they shall be
changed,*

*but thou art the same,
and thy years never fail.'*

To what angel did he ever say, 13

*'Sit at my right hand,
till I make your enemies a
foot-stool for your feet?'*

Are not all angels merely spirits 14
in the divine service, commis-
sioned for the benefit of those
who are to inherit salvation?

We must therefore pay all **2**
the more attention to what
we have heard, lest we drift
away. For if the divine **2**
word spoken by angels held
good, if transgression and dis-
obedience met with due punish-
ment in every case, how shall **3**
we escape the penalty of neglect-
ing a salvation which was origi-
nally proclaimed by the Lord
himself and guaranteed to us by
those who heard him, while God **4**
corroborated their testimony
with signs and wonders and a
variety of miraculous powers,
distributing the holy Spirit as it
pleased him.

For the world to come, of **5**
which I am speaking, was not

* Reading ἀνομίαν instead of ἀδικίαν.

* Omitting [ὡς ἑμάρτυρον], which has
been repeated from the previous line.

put under the control of angels.
6 One writer, as we know, has affirmed,

*What is man, that thou art
mindful of him?
or the son of man, that thou
carest for him?*

7 *For a little while thou hast put
him lower than the angels,
crowning him with glory and
honour,*

8 *putting all things under his
feet.**

Now by putting all things under him, the writer meant to leave nothing outside his control. But, as it is, we do not yet see all things controlled by man; what we do see is Jesus who was put lower than the angels for a little while to suffer death, and who has been crowned with glory and honour, that by God's grace he might taste death for everyone. In bringing many sons to glory, it was befitting that He for whom and by whom the universe exists, should perfect the Pioneer of their salvation by suffering. For sanctifier and sanctified have all one origin. That is why he is not ashamed to call them brothers, saying,

12 *'I will proclaim thy name to
my brothers,
in the midst of the church I
will sing of thee,'*

13 and again,
'I will put my trust in him,'
and again,
*'Here am I and the children
God has given me.'*

14 Since the children then share blood and flesh, he himself participated in their nature, so that by dying he might crush him who wields the power of death (that is to say, the devil) and release from thralldom those who lay

under a life-long fear of death. (For of course it is not angels 16 that he succours, it is the offspring of Abraham.) He had to 17 resemble his brothers in every respect, in order to prove a merciful and faithful high priest in things divine, to expiate the sins of the People; it is as he 18 suffered by his temptations that he is able to help the tempted.

Holy brothers, you who 3 participate in a heavenly calling, look at Jesus then, at the apostle and high priest of our confession; he is faithful to Him 2 who appointed him. For while Moses also was faithful in every department of God's house, Jesus has been adjudged greater 3 glory than Moses, inasmuch as the founder of a house enjoys greater honour than the house itself. (Every house is founded 4 by someone, but God is the founder of all.) Besides, while 5 Moses was faithful in every department of God's house as an attendant—by way of witness to the coming revelation—Christ is 6 faithful as a Son over God's house.

Now we are this house of God, if we will only hold on, confident and proud of our hope.* There- 7 fore, as the Holy Spirit says,

*To-day, when you hear his
voice,
harden not your hearts as 8
at the Provocation,
on the day of the Tempta-
tion in the desert,
where your fathers put me to 9
the proof,
and for forty years felt what
I could do.*

*Therefore I grew exasperated 10
with that generation,*

* Omitting *μέχρι τέλους βεβαίαν*, which has probably been inserted from ver. 14, where the same words occur in a similar connexion.

*Omitting *καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου*.

*I said, 'They are always
astray in their heart':*

*They would not learn my
ways;*

11 *so I swore in my anger,
'they shall never enter my
Rest.'*

12 Brothers, take care lest there
be a wicked, unbelieving heart
in any of you, moving you to be
apostates from the living God.

13 Rather admonish one another
daily, so long as this word *To-
day* is uttered, that none of you
may be deceived by sin and

14 *hardened.* For we only partici-
pate in Christ provided that we
hold firm to the very end the
confidence with which we

15 started, this word ever sounding
in our ears,

*To-day, when you hear his
voice,*

*harden not your hearts as at
the Provocation.*

16 Who heard and yet *provoked*
him? Was it not all who left
Egypt under the leadership of

17 Moses? And with whom was he
exasperated for forty years?

Was it not with those who
sinned, whose *corpses fell in the*

18 *desert?* And to whom *did he
swear that they would never
enter his Rest?* To whom but

19 those who disobeyed? Thus we
see it was owing to unbelief that
they could not enter.

4 Well then, as the promise of
entrance into his Rest is still
left to us, let us be afraid of any-
one being judged to have missed
2 it. For we have had the good
news as well as they; only, the
message they heard was of no
use to them, because it did not
meet with * faith in the hearers.

3 For we do *enter the Rest*

* Reading συγκεκρασμένους or
συγκεκραμένους with N, the Old Latin, the
Peshitto, etc.

by our faith: according to his
word,

*As I swore in my anger,
they shall never enter my
Rest—*

although *his works* were all over,
by the foundation of the world.
For he says this somewhere 4
about the seventh day: *And
God rested from all his works on
the seventh day.* And again in 5
this passage, *they shall never en-
ter my Rest.* Since then it is 6
reserved for some to *enter it*,
and since those who formerly
got the good news failed to enter,
owing to their disobedience, he 7
again fixes a day; *To-day*—as he
says in 'David' after so long an
interval and as has been already
quoted—

*To-day, when you hear his
voice,*

harden not your hearts.

Thus if Joshua had given them 8
Rest, God would not speak later
about another day. There is a 9
sabbath-Rest, then, reserved still
for the People of God (for once 10
*a man enters His rest, he rests
from work* just as God did).

Let us be eager then to *enter* 11
that Rest, lest anyone fall into
the same sort of disobedience.
For the Logos of God is a living 12
thing, active and more cutting
than any sword with double
edge, penetrating to the very
division of soul and spirit, joints
and marrow—scrutinizing the
very thoughts and conceptions
of the heart. And no created 13
thing is hidden from him; all
things lie open and exposed be-
fore the eyes of him with whom
we have to reckon.

As we have a great high priest, 14
then, who has passed through
the heavens, Jesus the Son of
God, let us hold fast to our con-

15 fession; for ours is no high priest who cannot have sympathy with our weaknesses, but one who has been tempted in every respect like ourselves, yet without sin-
 16 ning. So let us approach the throne of grace with confidence, that we may receive mercy and find grace to help us in the hour of need.

5 Every high priest who is selected from men and appointed to act on behalf of men in things divine, offering gifts
 and sacrifices for sins, can deal gently with those who err through ignorance, since he himself is beset with weakness—
 3 which obliges him to present offerings for his own sins as well
 4 as for those of the People. Also, it is an office which no one elects to take for himself; he is called to it by God, just as Aaron was.
 5 Similarly Christ was not raised to the glory of the high priesthood by himself but by Him who declared to him,

*Thou art my son,
 to-day have I become thy
 father.*

6 Just as elsewhere he says,
*Thou art a priest for ever,
 with the rank of Melchizedek.*

7 In the days of his flesh, with bitter cries and tears, he offered prayers and supplications to Him who was able to save him from death; and he was heard,
 8 because of his godly fear. Thus, Son though he was, he learned by all he suffered how to obey,
 9 and by being thus perfected he became the source of eternal sal-
 10 vation for all who obey him, being designated by God high priest with the rank of Melchizedek.

11 On this point I have a great deal to say, which it is hard to

make intelligible to you. For you have grown dull of hearing. Though by this time you should
 12 be teaching other people, you still need someone to teach you once more the rudimentary principles of the divine revelation. You still need milk, not solid food. (For anyone who is fed
 13 on milk is unskilled in moral truth; he is a mere babe. Where-
 14 as solid food is for the mature, for those who have their faculties trained by exercise to distinguish good and evil.)

Let us pass on then to
 what is mature, leaving ele- 6
 mentary Christian doctrine behind, instead of laying the foundation over again with repentance from dead works, with faith in God, with instruction
 2 about ablutions and the laying on of hands, about the resurrection of the dead and eternal punishment. With God's permis-
 3 sion, we will take this step.* For in the case of people who
 4 have been once enlightened, who tasted the heavenly Gift, who participated in the holy Spirit, who tasted the goodness of God's
 5 word and the powers of the world to come, and then fell away—it is impossible to make
 6 them repent afresh, since they crucify the Son of God in their own persons and hold him up to obloquy. For land which ab-
 7 sorbs the rain that often falls on it, and bears plants that are useful to those for whom it is tilled, receives a blessing from God; whereas, if it produces
 8 thorns and thistles, it is reprobate and on the verge of being cursed—its fate is to be burned.

Though I say this, beloved, I
 feel sure you will take the better

* Reading ποιήσωμεν instead of ποιήσωμεν.

course that means salvation.
 10 God is not unfair; he will not forget what you have done, nor the love you have shown for his sake in ministering, as you still do, to the saints. It is my heart's
 11 desire that each of you would prove equally keen upon realizing your full hope to the very
 12 end, so that, instead of being slack, you may imitate those who inherit the promises by their steadfast faith.

13 For in making a promise to Abraham God *swore by himself* (since he could swear by none
 14 greater), *I will indeed bless you*
 15 *and multiply you*. Thus it was that by steadfastness Abraham obtained what he had been
 16 promised. For as men swear by a greater than themselves, and as an oath means to them a
 guarantee that ends any dispute,
 17 God, in his desire to afford the heirs of the Promise a special proof of the solid character of his purpose, interposed with an
 18 oath; so that by these two solid facts (the Promise and the Oath), where it is impossible for God to be false, we refugees might have strong encouragement to seize
 19 the hope set before us, anchoring the soul to it safe and secure, as *it enters the inner Presence behind the veil*.

20 There Jesus entered for us in advance, when he became high priest for ever with the rank of
 7 *Melchizedek*. For *Melchizedek, king of Salem, priest of the Most High God, who met Abraham on his return from the slaughter of the kings and*
 2 *blessed him, who had a tenth part of everything assigned him by Abraham*—this Melchizedek is primarily a *king of righteousness* (such is the meaning of his name); then, besides that, *king*

of Salem (which means, king of peace). He has neither father 3 nor mother nor genealogy, neither a beginning to his days nor an end of his life, but, resembling God's Son, continues to be *priest* permanently. Mark 4 the dignity of this man; the patriarch *Abraham paid him a*
tenth of the spoils. Those sons 5 of Levi who receive the priestly office are indeed ordered by law to tithe the people (that is, their brothers), although the latter are descended from Abraham; but he who had no Levitical genealogy actually tithed
 6 Abraham and *blessed* the possessor of the promises! (And there 7 is no question that it is the inferior who is blessed by the superior.) Again, it is mortal men 8 in the one case who receive *tithes*, while in the other it is one of whom the witness is that 'he lives.' In fact, we might almost 9 say that even Levi the receiver of tithes paid tithes through Abraham; for he was still in the
 10 loins of his father when *Melchizedek met him*. Further, 11 if the Levitical priesthood had been the means of reaching perfection (for it was on the basis of that priesthood that the Law was enacted for the People), why was it still necessary for another sort of priest to emerge *with the rank of Melchizedek*, instead of simply *with the rank of Aaron* (for when the priesthood is 12 changed, a change of law necessarily follows)? He who is thus 13 described belongs to another tribe, no member of which ever devoted himself to the altar; for 14 it is evident that our Lord sprang from Judah, and Moses never mentioned priesthood in connection with that tribe. This 15 becomes all the more plain when

another priest emerges resembling Melchizedek, one who has become priest by the power of an indissoluble Life and not by the law of an external command; for the witness to him is,

Thou art priest for ever, with the rank of Melchizedek.

A previous command is set aside on account of its weakness and uselessness (for the Law made nothing perfect), and there is introduced a better Hope, by means of which we can draw near to God.

A better Hope, because it was not promised apart from an oath. Previous priests became priests apart from any oath, but he has an oath from Him who said to him,

The Lord has sworn, and he will not change his mind, thou art a priest for ever.

And this makes Jesus surety for a superior covenant.

Also, while they became priests in large numbers, since death prevents them from continuing to serve, he holds his priesthood without any successor, since he continues *for ever*. Hence for all time he is able to save those who approach God through him, since he is always living to intercede on their behalf.

Such was the high priest for us, saintly, innocent, unstained, lifted high above the heavens, far from all contact with the sinful, one who has no need, like yonder high priests, day by day to offer sacrifices first for their own sins and then for those of the People—he did that once for all in offering up himself. For the Law appoints human beings in their weakness to the priesthood; but the word of the Oath appoints a Son who is made perfect *for ever*.

The point * of all this is, we do have such a high priest, one who is seated at the right hand of the throne of Majesty in the heavens, and who officiates in the sanctuary or true tabernacle set up by the Lord and not by man.

Now, as every high priest is appointed to offer gifts and sacrifices, he too must have something to offer. Were he on earth, he would not be a priest at all, for there are priests already to offer the gifts prescribed by Law (men who serve a mere outline and shadow of the heavenly—as Moses was instructed, when he was about to execute the building of the tabernacle: see, God said, *that you make everything after the pattern shown you upon the mountain*). As it is, however, the divine service he has obtained is superior, owing to the fact that he mediates a superior covenant, enacted with superior promises. For if the first covenant had been faultless, there would have been no occasion for a second. Whereas God does find fault with the people of that covenant, when he says:

The day is coming, saith the Lord, when I will conclude a new covenant with the house of Israel and with the house of Judah.

It will not be on the lines of the covenant I made with their fathers, on the day I took them by the hand to lead out of Egypt's land; for they would not hold to my covenant,

* Or, as Coverdale translates, "the pith." "All this" means "all the previous argument."

so I let them alone, saith the Lord.

- 10 *This is the covenant I will make with the house of Israel when that day comes, saith the Lord;*

I will set my laws within their mind, inscribing them upon their hearts;

I will be a God to them, and they shall be a People to me;

- 11 *one citizen will no longer teach his fellow, one man will no longer teach his brother, saying, 'Know the Lord,' for all are to know me, low and high together.*

- 12 *I will be merciful to their iniquities, and remember their sins no more.*

- 13 By saying 'a new covenant,' he antiquates the first. And whatever is antiquated and aged is on the verge of vanishing.

- 9 The first covenant had indeed its regulations for worship
2 and a mundane sanctuary. A tent was set up, the outer tent, containing the lampstand, the table, and the loaves of the Presence; this is called the Holy place. But behind the second
3 veil was the tent called the Holy
4 of Holies, containing the golden altar of incense, and also the ark of the covenant covered all over with gold, which held the golden pot of manna, the rod of Aaron that once blossomed, and the
5 tablets of the covenant; above this were the cherubim of the Glory, overshadowing the mercy seat. It is impossible for me at present to discuss all this in detail, but here are the arrange-
6 ments for worship.

The priests constantly enter

the first tent, in the discharge of their ritual duties, but the second tent is entered only once a year by the high priest alone—and it must not be without blood, which he presents on behalf of himself and the errors of the People. By this the holy Spirit means that the way into the Holiest Presence was not disclosed so long as the first tent (which foreshadowed the present age) was still standing, with its offerings of gifts and sacrifices which cannot possibly make the conscience of the worshipper perfect, since they relate merely to food and drink and a variety of ablutions—outward regulations for the body, that only hold till the period of the New Order.

But when Christ arrived as the high priest of the bliss that was to be, he passed through the greater and more perfect tent which no hands had made (no part, that is to say, of the present order), not taking any blood of goats and oxen but his own blood, and so entered once for all into the Holy place, securing a redemption that is eternal. For if the blood of goats and bulls and the ashes of a heifer, sprinkled on defiled persons, give them a holiness that bears on bodily purity, how much more shall the blood of Christ, who in the spirit of the eternal offered himself as an unblemished sacrifice to God, cleanse your conscience from dead works to serve a living God?

He mediates a new covenant for this reason, that those who have been called may obtain the eternal inheritance they have been promised, now that a death has occurred which redeems them from transgressions involved in the first covenant.

16 Thus, in the case of a will, the death of the testator must be
 17 announced, for a will only holds in cases of death; it is never valid so long as the testator is
 18 alive. Hence even the first covenant of God's will was not inaugurated apart from blood;
 19 for after Moses had announced every command in the Law to all the people, he took the blood of calves and goats, together with water, scarlet wool and hyssop, sprinkling the book and
 20 all the people, and saying, *This is the blood of that covenant which is God's command for you.* He even sprinkled with blood the tent and all the utensils of worship in the same way.
 22 In fact, one might almost say that by Law everything is cleansed with blood. No blood
 23 shed, no remission of sins! Now, while the copies of the heavenly things had to be cleansed with sacrifices like these, the heavenly things themselves required nobler sacrifices. For Christ
 24 has not entered a holy place which human hands have made (a mere type of the reality!); he has entered heaven itself, now to appear in the presence of God
 25 on our behalf. Nor was it to offer himself repeatedly, like the high priest entering the holy place every year with blood that
 26 was not his own:—for in that case he would have had to suffer repeatedly, ever since the world was founded. Nay, once for all, at the end of the world, he has appeared with his self-sacrifice
 27 to abolish sin. (And just as it is appointed for men to die once
 28 and after that to be judged, so Christ, after being once sacrificed to bear the sins of many, will appear again, not to deal with sin but for the saving of

those who are on the outlook for him.)

For as the Law has a **10** mere shadow of the bliss that is to be, instead of representing the reality of that bliss, it never can perfect those who draw near with the same annual sacrifices that are perpetually offered. Otherwise, they would ² surely have ceased to be offered; for the worshippers, once cleansed, would no longer be conscious of sin! As it is, the ³ sacrifices are an annual reminder of sins (but a reminder, for the ⁴ blood of bulls and goats cannot possibly remove sins!). Hence, ⁵ on entering the world he says,

Thou hast no desire for sacrifice or offering;

it is a body thou hast prepared for me—

in holocausts and sin-offerings thou takest no delight.

So *I said, 'Here I come—in ⁷ the roll of the book this is written of me—*

I come to do thy will, O God.'

He begins by saying, *thou hast ⁸ no desire for, thou takest no delight in, sacrifice and offerings and holocausts and sin-offerings* (and these are what are offered in terms of the Law); he then ⁹ adds, *Here I come to do thy will.* He does away with the first in order to establish the second. And it is by this *will* that we ¹⁰ are consecrated, because Jesus Christ once for all has *offered up his body.*

Again, while every priest ^{* 11} stands daily at his service, offering the same sacrifice repeatedly, sacrifices which never can take sins away, He offered a ¹² single sacrifice for sins and then *seated himself for all time at the*

* Reading λεγεις instead of ἀρχιερεως.

13 *right hand of God, to wait until*
 14 *his enemies are made a footstool*
 15 *for his feet. For by a single*
 offering he has made the sancti-
 fied perfect for all time. Besides,
 we have the testimony of the
 holy Spirit; for after saying,

16 *This is the covenant I will*
make with them when that
day comes, saith the Lord,
I will set my laws upon their
hearts,
inscribing them upon their
minds,

he adds,

17 *And their sins and breaches of*
the Law I will remember no
more.

18 Now where these are remitted,
 an offering for sin exists no
 longer.

19 Brothers, since we thus have
 confidence to enter the holy
 Presence in virtue of the blood
 20 of Jesus, by the fresh, living way
 which he has inaugurated for us
 through the veil (that is, through
 21 his flesh), and since we have a
great Priest over the house of
 22 *God,* let us draw near with a true
 heart, in absolute assurance of
 faith, our hearts sprinkled clean
 from a bad conscience, and our
 23 bodies washed in pure water; let
 us hold the hope we avow with-
 out wavering (for we can rely
 on him who gave us the Prom-
 24 ise); and let us consider how to
 stir up one another to love and
 25 good deeds, not ceasing to meet
 together, as is the habit of some,
 but admonishing one another—
 all the more so, as you see the
 26 Day drawing near. For if

we sin deliberately, after receiv-
 ing the knowledge of the Truth,
 there is no longer any sacrifice
 27 for sins left, nothing but an
 awful outlook of doom, of that
burning Wrath which will con-

sume the foes of God. Anyone 28
 who has rejected the law of
 Moses dies without mercy, on 29
 the evidence of two or three wit-
 nesses. How much heavier, do 29
 you suppose, will be the punish-
 ment assigned to him who has
 spurned the Son of God, who has
 profaned the covenant-blood
 with which he was sanctified,
 who has insulted the Spirit of
 grace? We know who said, 30
Vengeance is mine, I will exact
a requital: and again, *The Lord*
will pass sentence on his people.
 It is an awful thing to fall into 31
 the hands of the living God.

Recall the former days when, 32
 after you were enlightened, you
 endured a hard struggle of suf-
 fering, partly by being held up 33
 yourselves to obloquy and
 anguish, partly by making
 common cause with those who
 fared thus; for you did sympa- 34
 thize with those in prison, and
 you took the confiscation of your
 own belongings cheerfully, con-
 scious that elsewhere you had
 higher, you had lasting posses-
 sions. Now do not drop that 35
 confidence of yours; it carries
 with it a rich hope of reward.
 Steady patience is what you 36
 need, so that after doing the will
 of God you may receive what
 you were promised. For in 37
a little, a very little now,

The Coming One will arrive
without delay.

Meantime my just man is to 38
live on by his faith;
if he shrinks back, my soul
takes no delight in him.

We are not the men to shrink 39
 back and be lost, but to have
 faith and so to win our souls.

Now faith means that we
 are confident of what we 11
 hope for, convinced of what we

2 do not see. It was for this that the men of old won their record.
 3 It is by faith we understand that the world was fashioned by the word of God, and thus the visible was made out of the invisible.
 4 It was by faith that Abel offered God a richer sacrifice than Cain did, and thus won from God the record of being 'just,' on the score of what he gave; he died, but by his faith he is speaking
 5 to us still. It was by faith that Enoch was taken to heaven, so that he never died (*he was not overtaken by death, for God had taken him away*). For before he was taken to heaven, his record was that *he had satisfied* * God; and apart from faith
 6 it is impossible *to satisfy him*, for the man who draws near to God must believe that he exists and that he does reward those who
 7 seek him. It was by faith that Noah, after being told by God of what was still unseen, reverently constructed an ark to save his household; thus he condemned the world and became heir of the righteousness that fol-
 8 lows faith. It was by faith that Abraham obeyed his call to *go forth* to a place which he would receive as an inheritance; he went forth, although he did not know where he was to go.
 9 It was by faith that he *so-journed* in the promised land, as in a foreign country, residing in tents, as did Isaac and Jacob who were co-heirs with him of the same promise; he was wait-
 10 ing for the City with its fixed foundations, whose builder and
 11 maker is God. It was by faith that even Sara got strength to conceive, bearing a son when she

was past the age for it—because she considered that she could rely on Him who gave the promise. Thus a single man,
 12 though physically impotent, had issue in number *like the stars in heaven, countless as the sand on the seashore*. (These all died in
 13 faith without obtaining the promises; they only saw them far away and hailed them, owning that they were '*strangers and ex-iles* upon earth.' Now people
 14 who speak in this way plainly show that they are in search of a fatherland. If they thought of
 15 the land they have left behind, they would have time to go back, but they really aspire to the bet-
 16 ter land in heaven. That is why God is not ashamed to be called their God; he has prepared a City for them.) It was by
 17 faith, *when Abraham was put to the test, that he sacrificed Isaac*; he was ready to sacrifice
 18 *his only son*, although he had received the promises and had
 19 been told *it is through Isaac that your offspring shall be reckoned*—for he considered that God
 20 was able even to raise men from the dead. Hence he did get him back, by what was a parable of the resurrection. It was by
 21 faith that Isaac blessed Jacob and Esau in connexion with the future. It was by faith that,
 22 when Jacob was dying, he blessed each of the sons of Joseph, *bending in prayer over the head of his staff*. It was by
 23 faith that Joseph at his end thought about the exodus of the sons of Israel, and gave orders about his own bones. It was
 by faith that Moses *was hidden for three months* after birth by his parents, because *they saw the child was beautiful*, and had

* Here, as elsewhere, "satisfy" is used in the sense of a servant giving satisfaction to his master.

no dread of the royal decree.
 24 It was by faith that *Moses* re-
 fused, *when he had grown up*, to
 be called the son of Pharaoh's
 25 daughter; ill-treatment with
 God's people he preferred to the
 26 passing pleasures of sin, consid-
 ering obloquy with the messiah
 to be richer wealth than Egypt's
 treasures—for he had an eye to
 27 the Reward. It was by faith
 that he left Egypt—not from
 any fear of the king's wrath; like
 one who saw the King Invisible,
 28 he never flinched. It was by
 faith that he celebrated *the*
passover and performed the
 sprinkling by blood, so that *the*
destroying angel might not
 29 touch Israel's first-born. It was
 by faith that they crossed the
 Red Sea like dry land (when the
 Egyptians attempted it, they
 30 were drowned). It was by
 faith that the walls of Jericho
 collapsed, after being surrounded
 31 for only seven days; and it was
 by faith that Rahab the harlot
 did not perish along with those
 who were disobedient, as she had
 given a friendly welcome to the
 scouts.
 32 And what more shall I say?
 Time would fail me to tell of
 Gideon, of Barak, of Samson
 and Jephthah, of David and
 33 Samuel and the prophets—men
 who by faith conquered king-
 doms, administered justice, ob-
 tained promises, shut the mouths
 34 of lions, quenched the power of
 fire, escaped the edge of the
 sword, from weakness won to
 strength, proved valiant in war-
 fare, and routed hosts of for-
 35 eigners. Some were given back
 to their womenkind, raised from
 the very dead; others were
 broken on the wheel, refusing to
 accept release, that they might

obtain a better resurrection;
 others, again, had to experience 36
 scoffs and scourging, aye chains
 and imprisonment—they were 37
 stoned,* sawn in two, and cut
 to pieces; they had to roam
 about in sheepskins and goat-
 skins, forlorn, oppressed, ill-
 treated (men of whom the world 38
 was not worthy), wandering in
 the desert and among the hills,
 in caves and gullies. They all 39
 won their record for faith, but
 the Promise they did not obtain.
 God had something better in 40
 store for us; he would not have
 them perfected apart from us.

Therefore, with all this **12**
 host of witnesses† encir-
 cling us, we must strip off every
 handicap, strip off sin with its
 clinging folds, to run our ap-
 pointed course with steadiness,
 our eyes fixed upon Jesus as the 2
 pioneer and the perfection of
 faith—upon Jesus who, in order
 to reach his own appointed joy,
 steadily endured the cross,
 thinking nothing of its shame,
 and is now *seated at the right*
hand of the throne of God. Yes, 3
 compare him who steadily en-
 dured all that hostility from sin-
 ful men, so as to keep your own
 hearts from fainting and failing.
 You have not had to shed blood 4
 yet in the struggle against sin.
 And have you forgotten the 5
 word of appeal that reasons with
 you as sons?—

*My son, never make light of
 the Lord's discipline,
 never faint under his reproofs;*

* The next word, ἐπειράσθησαν, is either due to dittography (with the following ἐπείσθησαν) or a corruption of some word like ἐπυράσθησαν or ἐπειράσθησαν. I have left it untranslated.

† The Greek word is beginning already to hover round the special sense of "martyrs"; but the broader sense is obviously required here.

- 6 *for the Lord disciplines the man he loves, and scourges every son whom he receives.*
- 7 It is for discipline that you have to endure. God is treating you as sons; for where is the son who is not disciplined by his father?
- 8 Discipline is the portion of all; if you get no discipline, then you are not sons but bastards.
- 9 Why, we had fathers of our flesh to discipline us, and we yielded to them! Shall we not far more submit to the Father of our
- 10 spirits, and so live? For while their discipline was only for a time, and inflicted at their pleasure, he disciplines us for our good, that we may share in his
- 11 own holiness. Discipline always seems for the time to be a thing of pain, not of joy; but those who are trained by it reap the fruit of it afterwards in the peace of an upright life.
- 12 *So up with your listless hands! Strengthen your weak knees!*
- 13 *And make straight paths for your feet.* Let no lame souls be dislocated, rather set them right.
- 14 Aim at peace with all, at that consecration without which no
- 15 one will ever see the Lord; see to it that no one misses the grace of God, *that no root of bitterness grows up to be a trouble* by contaminating all the
- 16 rest of you; that no one turns to sexual vice or to a profane life as Esau did—Esau, who for a single meal *parted with his birth-*
- 17 *right.* You know how later on, when he wanted to obtain his inheritance of blessing, he was set aside; he got no chance to repent, though he tried for it with tears.
- 18 You have not come to what you can touch, to *flames of fire, to mist and gloom and stormy blasts, to the blare of a trumpet* 19 *and to a Voice* whose words made those who heard it refuse to hear another syllable (for they 20 could not bear the command, *If even a beast touches the mountain, it must be stoned*)—indeed, 21 so awful was the sight that Moses said, *I am terrified and aghast.* You have come to 22 mount Sion, the city of the living God, the heavenly Jerusalem, to myriads of angels in festal gathering, to the assembly of the 23 first-born registered in heaven, to the God of all as judge, to the spirits of just men made perfect, to Jesus who mediates the new 24 covenant, and to the sprinkled blood whose message is nobler than Abel's. See that you do not 25 refuse to listen to His voice. For if they failed to escape, who refused to listen to their instructor upon earth, much less shall we escape, if we discard Him who speaks from heaven. Then his 26 voice shook the earth, but now the assurance is, *once again I will make heaven as well as earth to quake.* That phrase, *once again,* 27 denotes the removal of what is shaken (as no more than created), to leave only what stands unshaken. Therefore let us 28 render thanks* that we receive a realm unshaken; and in this way let us worship God acceptably—though with godly fear 29 and awe, for our *God* is indeed a *consuming fire.*
- Let your brotherly love **13** 2 continue. Never forget to be hospitable, for by hospitality some have entertained angels unawares. Remember prisoners, 3 as if you were in prison yourselves; remember those who are

* Reading ἐρχομεν.

being ill-treated, since you too are in the body.

4 Let marriage be held in honour by all, and keep the marriage-bed unstained; God will punish the vicious and adulterous.

5 Keep your life free from the love of money; be content with what you have, for He has said,
Never will I fail you, never will I forsake you.

6 So that we may say confidently,
The Lord is my helper, I will not be afraid.

What can men do to me?

7 Remember your leaders, the men who spoke the word of God to you; look back upon the close of their career, and copy their faith.

8 Jesus Christ is always the same, yesterday, to-day, and for ever. Never let yourselves be carried away with a variety of novel doctrines; for the right thing is to have one's heart strengthened by grace, not by the eating of food—that has never been of any use to those who have had recourse to it.

10 Our altar is one of which the worshippers have no right to eat.

11 For the bodies of the animals whose blood is taken into the holy Place by the high priest as a sin-offering, are burned out-

12 side the camp; and so Jesus also suffered outside the gate, in order to sanctify the people by his own blood. Let us go to him outside the camp, then, bearing

14 his obloquy (for we have no lasting city here below, we seek the City to come). And by him

let us constantly offer praise to God as our sacrifice, that is, the fruit of lips that celebrate his Name. Do not forget benefi- 16
cence and charity, either; these are the kind of sacrifices that are acceptable to God.

Obey your leaders, submit to 17
them; for they are alive to the interests of your souls, as men who will have to account for their trust. Let their work be a joy to them and not a grief—which would be a sore loss to yourselves.

Pray for me, for I am confi- 18
dent that my conscience is clean; my desire is to be perfectly straight and clean. I urge you 19
all the more to pray for me, that I may get back to you the sooner.

May the God of peace who 20
brought up from the dead our Lord Jesus, the great Shepherd of the sheep, with the blood of the eternal covenant, furnish 21
you with everything that is good for the doing of his will, creating in your lives by Jesus Christ what is acceptable in his own sight! To him be glory for ever and ever: Amen.

I appeal to you, brothers, bear 22
with this appeal of mine; it is but a short letter.

You must understand that our 23
brother Timotheus is now free. If he comes soon, he and I will see you together.

Salute all your leaders and all 24
the saints. The Italians salute you.

Grace be with you all. Amen. 25

THE EPISTLE OF JAMES

1 James, a servant of God and the Lord Jesus Christ, to the twelve tribes in the Dispersion: greeting.

2 Greet it as pure joy, my brothers, when you encounter
3 any sort of trial, sure that the sterling temper of your faith
4 produces endurance; only, let your endurance be a finished product, so that you may be finished and complete, with never a defect.

5 Whoever of you is defective in wisdom, let him ask God who gives to all men without question or reproach, and the gift will be
6 his. Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by the
7 wind; that man need not imagine he will get anything from the
8 Lord, double-minded creature that he is, wavering at every
9 turn! Let a brother of low position exult when he is raised; but let one who is rich exult in
10 being lowered; for the rich will pass away *like the flower of the grass*—up comes the sun with the scorching wind and *withers the grass, its flower drops off*, and the splendour of it is ruined: so shall the rich fade away amid their pursuits.
12 *Blessed is he who endures* under trial; for when he has stood the test, he will gain the crown of life which is promised to all who
13 love Him. Let no one who is tried by temptation say, 'My temptation comes from God'; God is incapable of being tempted by evil and he tempts
14 no one. Everyone is tempted as

he is beguiled and allured by his own desire; then Desire conceives **15** and breeds Sin, while Sin matures and gives birth to Death. Make no mistake about this, my **16** beloved brothers: all we are **17** given is good, and all our endowments are faultless, descending from above, from the Father of the heavenly lights, who knows no change of rising and setting, who casts no shadow on the earth. It was his own will that **18** we should be born by the Word of the truth, to be a kind of first-fruits among his creatures. Be **19** sure of that, my beloved brothers.

Let everyone be quick to listen, slow to talk, slow to be angry—for human anger does **20** not promote divine righteousness; so clear away all the foul **21** rank growth of malice, and make a soil of humble modesty for the Word which roots itself inwardly with power to save your souls. Act on the Word, **22** instead of merely listening to it and deluding yourselves. For **23** whoever listens and does nothing, is like a man who glances at his natural face in a mirror; he glances at himself, **24** goes off, and at once forgets what he was like. Whereas he **25** who gazes into the faultless law of freedom and remains in that position, proving himself to be no forgetful listener but an active agent, he will be blessed in his activity. Whoever seems to **26** himself to be religious, and does not bridle his tongue, but deceives his own heart, his religion is futile. Pure, unsoiled re- **27** ligion in the judgment of God

the Father means this: to care for* orphans and widows in their trouble, and to keep oneself from the stain of the world.

2 My brothers, as you believe in our Lord Jesus Christ, who is the Glory, pay no servile regard to people. Suppose there comes into your meeting a man who wears gold rings and handsome clothes, and also a poor man in dirty clothes; if you attend to the wearer of the handsome clothes and say to him, "Sit here, this is a good place," and tell the poor man, "You can stand," or "Sit there† at my feet," are you not drawing distinctions in your own minds and proving that you judge people with partiality? Listen, my beloved brothers; has not God chosen the poor of this world to be rich in faith and to inherit the realm which he has promised to those who love him? Now you insult the poor. Is it not the rich who lord it over you and drag you to court? Is it not they who scoff at the noble Name you bear? If you really fulfil the royal law laid down by scripture, *You must love your neighbour as yourself*, well and good; but if you pay servile regard to people, you commit a sin, and the Law convicts you of transgression.

10 For whoever obeys the whole of the Law and only makes a single slip, is guilty of everything. He who said, *Do not commit adultery*, also said, *Do not kill*. Now if you do not commit adultery but if you kill, you have transgressed the Law. **12** Speak, act, as those who are to be judged by the law of free-

dom; for the judgment will be merciless to the man who has shown no mercy—whereas the merciful life will triumph in the face of judgment. *** Do not** **11** defame one another, brothers; he who defames or judges his brother defames and judges the Law; and if you judge the Law, you pass sentence on it instead of obeying it. One alone is the legislator, who passes sentence; it is He who is able to save and to destroy; who are you, to judge your neighbour? **12**

My brothers, what is the use **14** of anyone declaring that he has faith, if he has no deeds to show? Can that faith of his save him? Suppose some brother or sister is **15** ill-clad and short of daily food; if any of you tells them, "Depart in peace! Get warm, get food," **16** without supplying their bodily needs, what use is that? So **17** faith, unless it has deeds, is dead in itself. Someone will object, 'And you claim to have faith!' Yes, and I claim to have deeds **18** as well; you show me your faith without any deeds, and I will show you by my deeds what faith is! You believe in one **19** God? Well and good. So do the devils, and they shudder. But **20** will you understand, you senseless fellow, that faith without deeds is dead?

When our father Abraham offered his son Isaac on the altar, was he not justified by what he did? In his case, you see, faith **22** co-operated with deeds, faith was completed by deeds, and **23** the scripture was fulfilled: *Abraham believed God, and this was counted to him as righteousness*—he was called *God's friend*. You observe, it is by what he **24**

* As in Matthew xxv. 36, the word implies personal service and help.

† Reading ἢ καθὼς ἐκεῖ.

* Restoring 411-12 to what seems to have been its original place.

- does that a man is justified, not simply by what he believes.
- 25 So too with Rahab the harlot. Was she not justified by what she did, when she entertained the scouts and got them away by a different road?
- 26 For as the body without the breath of life is dead, so faith is dead without deeds.
- 17 Whoever, then, knows what is right to do and does not do it, that is a sin for him.*
- 3 My brothers, do not crowd in to be teachers; remember, we teachers will be judged with special strictness. We all make many a slip, but whoever avoids slips of speech is a perfect man; he can bridle the whole of the body as well as the tongue. We put bridles into the mouths of horses to make them obey us, and so, you see,† we can move the whole of their bodies. Look at ships too; for all their size and speed under stiff winds, they are turned by a tiny rudder wherever the mind of the steersman chooses. So the tongue is a small member of the body, but it can boast of great exploits. What a forest is set ablaze by a little spark of fire! And the tongue is a fire, the tongue proves a very world of mischief among our members, staining the whole of the body and setting fire to the round circle of existence with a flame fed by hell. For while every kind of beast and bird, of creeping animals and creatures marine, is tameable and has been tamed by mankind, no man can tame the tongue—plague of disorder that it is, full of deadly venom! With the tongue we bless the Lord and Father, and

with the tongue we curse men made *in God's own likeness*; blessing and cursing stream from the same lips! My brothers, this ought not to be. Does a fountain pour out fresh water and brackish from the same hole? Can a fig tree, my brothers, bear olives? Or a vine, figs? No more can salt water yield fresh.

Who among you is wise and learned? Let him show by his good conduct, with the humble modesty of wisdom, what his deeds are. But if you are cherishing bitter jealousy and rivalry in your hearts, do not pride yourselves on that—and be false to the truth. That is not the wisdom which comes down from above, it is an earthly wisdom, unspiritual, devilish; for wherever jealousy and rivalry exist, there disorder reigns and every evil. The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit, unambiguous, straightforward; and the peacemakers who sow in peace reap righteousness.

Where do conflicts, where do wrangles come from, in your society? Is it not from these passions of yours that war among your members? You crave, and miss what you want: you envy * and covet, but you cannot acquire: you wrangle and fight—you miss what you want because you do not ask God for it; you do ask and you do not get it, because you ask with the wicked intention of spending it on your pleasures. (Wanton creatures! do you not know that the world's friendship means enmity to God? Who-

* This seems likely to have been the original position of 4¹⁷.

† Reading τῶς (τῶν), instead of ἐλ δὲ.

* Accepting φθονεῖτε, the conjecture of Erasmus, for the φονεῖτε of the MSS.

ever, then, chooses to be the world's friend, turns enemy to
 5 God. What, do you consider this is an idle word of scripture?—
 'He yearns jealously for the spirit
 6 he set within us.') Yet *he gives* grace more and more; thus it is said,

*The haughty God opposes,
 but to the humble he gives grace.*

7 Well then, submit yourselves to God;
 resist the devil,
 and he will fly from you:
 8 draw near to God,
 and he will draw near to you.
 Cleanse your hands, you sinners,
 and purify your hearts, you double-minded;
 9 lament and mourn and weep,
 let your laughter be turned to mourning,
 and your joy to depression;
 10 humble yourselves before the Lord,
 and then he will raise you up.

13 Come now, you who say, "To-day or to-morrow we are going to such and such a city; we shall spend a year there, trading and
 14 making money"—you who know nothing about to-morrow! For what is your life? You are but a mist, which appears for a little
 15 and then vanishes. You ought rather to say, "If the Lord will, we shall live to do this or that."
 16 But here you are, boasting in your proud pretensions! All such boasting is wicked.

5 Come now, you rich men, weep and shriek over your impending miseries!

You have been storing up

treasure in the very last days; *

your wealth lies rotting, 2
 and your clothes are moth-eaten;
 your gold and silver lie rusted 3
 over,
 and their rust will be evidence against you,
 it will devour your flesh like fire.

See, *the wages* of which you 4
 have defrauded the workmen who mowed your fields *call out*,
 and the cries of the harvesters have *reached the ears of the Lord of Hosts*.

You have revelled on earth 5
 and plunged into dissipation;
 you have fattened yourselves as for *the Day of slaughter*;
 you have condemned, you 6
 have murdered the righteous—*unresisting*.

Be patient, then, brothers, till 7
 the arrival of the Lord. See how the farmer waits for the precious crop of the land, biding his time patiently till he gets *the autumn and the spring rains*; have patience yourselves, 8
 strengthen your hearts, for the arrival of the Lord is at hand. Do not murmur against one an- 9
 other, brothers, lest you are judged; look, the Judge is standing at the very door! As an 10
 example of fortitude and endurance, brothers, take the prophets who have spoken in the name of the Lord. See, *we call the sted-* 11
fast happy; you have heard of the steadfastness of Job, and you have seen the end of the Lord with him, seen that *the Lord is*

* Transferring the last clause of ver. 3 to what appears to have been its original position.

very compassionate and pitiful.

12 Above all, my brothers, never swear an oath, either by heaven or by earth or by anything else; let your "yes" be a plain "yes," your "no" a plain "no," lest you incur judgment.

13 Is anyone of you in trouble? let him pray. Is anyone thriving?

14 let him sing praise. Is anyone ill? let him summon the presbyters of the church, and let them pray over him, anointing him with oil in the name of the

15 Lord; the prayer of faith will restore the sick man, and the Lord will raise him up; even the sins he has committed will be

16 forgiven him. So confess your

sins to one another and pray for one another, that you may be healed; the prayers of the righteous have a powerful effect. Elijah was a man with a nature 17 like our own; but he offered prayer that it might not rain, and for three years and six months it did not rain; then he 18 prayed again, and the sky yielded rain, the earth brought forth its fruit.

My brothers, if anyone of you 19 goes astray from the truth and someone brings him back, under- 20 stand that he who brings a sinner back from the error of his way saves the man's soul from death and *hides* a host of his own *sins*.

THE FIRST EPISTLE OF PETER

1 Peter an apostle of Jesus Christ, to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, **2** whom God the Father has predestined and chosen, by the consecration of the Spirit, to obey Jesus Christ and be sprinkled with his blood: may grace and peace be multiplied to you.

3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a life of hope through the resurrection of Jesus **4** Christ from the dead, born to an unscathed, inviolate, unfading inheritance; it is kept in heaven **5** for you, and the power of God protects you by faith till you do inherit the salvation which is all ready to be revealed at the last **6** hour. You will rejoice then, though for the passing moment you may need to suffer various **7** trials; that is only to prove your faith is sterling (far more precious than gold which is perishable and yet is tested by fire), and it redounds to your praise and glory and honour at the **8** revelation of Jesus Christ. You never knew him, but you love him; for the moment you do not see him, but you believe in him, and you will thrill with an un- **9** speakable and glorious joy to obtain the outcome of your faith in the salvation of your souls.

10 Even prophets have searched and inquired about that salvation, the prophets who prophesied of the grace that was **11** meant for you; the Spirit of messiah within them foretold all the suffering of messiah and his

after-glory, and they pondered when or how this was to come; to them it was revealed that **12** they got this intelligence * not for themselves but for you, regarding all that has now been disclosed to you by those who preached the gospel to you through the holy Spirit sent from heaven. The very angels long to get a glimpse of this!

Brace up your minds, then, **13** keep cool, and put your hope for good and all in the grace that is coming to you at the revelation of Jesus Christ. Be obedient **14** children, instead of moulding yourselves to passions that once ruled the days of your ignorance; as He who called you is **15** holy, so you must be holy too in all your conduct—for it is writ- **16** ten, *You shall be holy because I am holy.* And as you call upon **17** a Father who judges everyone impartially by what he has done, be reverent in your conduct while you sojourn here below; you know it was *not by* perish- **18** able *silver* or gold that *you were* *ransomed* from the futile tradi- **19** tions of your past, but by the precious blood of Christ, a lamb unblemished and unstained. He **20** was predestined before the foundation of the world and has appeared at the end of the ages for your sake; it is by him that you **21** believe in God who raised him from the dead and gave him glory; and thus your faith means hope in God.

* On the basis of Enoch i. 2 (οὐκ εἰς τὴν νῦν γενεάν διεννοούμεν ἀλλ' ἐπὶ πόρρω οὖσαν ἐγὼ λαλῶ) Dr. Rendel Harris plausibly reads διεννοοῦντο, as above, for the διηκόνουν of the ordinary text.

22 Now that your obedience to
the Truth has purified your souls
for a brotherly love that is sin-
cere, love one another heartily
23 and steadily. You are born
anew of immortal, not of mortal
seed, by *the living, lasting word*
24 of God; for

*All flesh is like grass,
and all its glory like the
flower of grass:
grass withers,
its flower fades,*

25 *but the Lord's word lasts for
ever—*

2 and that is *the word of the
gospel* for you. So off with
all malice, all guile and insin-
cerity and envy and slander of
2 every kind! Like newly born
children, thirst for the pure,
spiritual milk to make you grow
3 up to salvation. You have had
a taste of the kindness of the
4 Lord: come to him then—come
to that living Stone which men
have rejected and God holds
5 choice and precious; come and,
like living stones yourselves, be
built into a spiritual house, to
form a consecrated priesthood
for the offering of those spiritual
sacrifices that are acceptable to
6 God through Jesus Christ. For
thus it stands in Scripture:

*Here I lay a Stone in Sion,
a choice, a precious corner-
stone:*

*he who believes in him will
never be disappointed.*

7 Now you believe, you hold
him 'precious,' but as for the
unbelieving—

*the very stone the builders re-
jected*

is now the cornerstone,

8 *a stone over which men stumble
and a rock of offence; they
stumble over it in their disobedi-
ence to God's word. Such is*
9 *their appointed doom. But you*

*are the elect race, the royal
priesthood, the consecrated na-
tion, the People who belong to
Him, that you may proclaim
the wondrous deeds of Him who
has called you from darkness to
his wonderful light—you who* 10
*once were no people and now are
God's people, you who once
were unpitied and now are
pitied.*

Beloved, as *sojourners and* 11
exiles I appeal to you to abstain
from the passions of the flesh
that wage war upon the soul;
bear yourselves uprightly before 12
pagans; so that, for all their
slander of you as bad characters,
they may come to glorify God
when you are put upon your
trial, by what they see of your
good conduct.

Submit for the Lord's sake to 13
any human authority; submit to
the emperor as supreme, and to 14
governors as deputed by him for
the punishment of wrongdoers
and the encouragement of hon-
est people—for it is the will of 15
God that by your honest lives
you should silence the ignorant
charges of foolish persons. Live 16
like free men, only never make
your freedom a pretext for mis-
conduct; live like servants of
God. Do honour to all, love the 17
brotherhood, *reverence God,*
honour the emperor.

Servants, be submissive to 18
your masters with perfect re-
spect, not simply to those who
are kind and reasonable but to
the surly as well; for it is a merit 19
when from a sense of God one
bears the pain of unjust suffer-
ing. Where is the credit in stand- 20
ing punishment for having done
wrong? No, if you stand suffer-
ing for having done right, that is
what God counts a merit. And
this is your vocation; for when 21

Christ suffered for you, he left you an example, and you must be following his footsteps.

22 *He committed no sin,
no guile was ever found
upon his lips;*

23 he was reviled and he made no retort,
he suffered and he never threatened,

but left everything to Him who
24 judges justly; *he bore our sins* in his own body on the gibbet, that we might break with sin and live the good life; it is *by his wounds* that *you have been*
25 *healed*. You were indeed *astray like sheep*, but you have come back now to the Shepherd and Guardian of your souls.

3 In the same way, you wives must be submissive to your husbands, so that even those who will not believe the Word may be won over without a word by the behaviour of their
2 wives, when they see how chaste
3 and reverent you are. You are not to adorn yourselves on the outside with braids of hair and ornaments of gold and changes
4 of dress, but inside, in the heart, with the immortal beauty of a gentle, modest spirit, which in the sight of God is of rare value.
5 It was in this way that the holy women who long ago hoped in God adorned themselves. They were submissive to their husbands. Thus Sara obeyed Abraham by *calling him 'lord.'* And you are daughters of Sara, if you do what is right and *yield*
7 *to no panic.** In the same way you husbands must be considerate in living with your wives, since they are the weaker sex; you must honour them as

* Apparently an allusion to the fear of violence at the hands of their (pagan?) husbands. The language, but not the idea, is that of Proverbs iii. 25.

heirs equally with yourselves of the grace of Life, so that your prayers may not be hindered.

Lastly, you must all be united, 8 you must have sympathy, brotherly love, compassion, and humility, never paying back evil for evil, never reviling when you 9 are reviled, but on the contrary blessing. For this is your vocation, to bless and to inherit blessing:

he who would love Life 10
and enjoy good days,
let him keep his tongue from
evil

and his lips from speaking
guile:
let him shun wrong and do 11
right,

let him seek peace, making
peace his aim.

For the eyes of the Lord are 12
on the upright,
and his ears are open to
their cry;

but the face of the Lord is set
against wrongdoers.

And yet who will wrong you if 13 you have a passion for goodness? Even supposing you have to suf- 14 fer for the sake of what is right, still you are blessed. *Have no fear of their threats, never let that trouble you, but reverence* 15 Christ as *Lord* in your own hearts. Always be ready with a reply for anyone who calls you to account for the hope you cherish, but answer gently and with a sense of reverence; and 16 see that you have a clean conscience, so that, for all their slander of you, these libellers of your good Christian behaviour may be ashamed.

For it is better to suffer for 17 doing right (if that should be the will of God) than for doing wrong. Christ himself died for 18 sins, once for all, a just man for

unjust men, that he might bring us near to God; in the flesh he was put to death but he came
 19 to life in the Spirit. (It was in the Spirit that Enoch* also went and preached to the im-
 20 prisoned spirits who had disobeyed at the time when God's patience held out during the construction of the ark in the days of Noah—the ark by which only a few souls, eight in all, were brought safely through the
 21 water. Baptism, the counterpart of that, saves you to-day (not the mere washing of dirt from the flesh but the prayer for a clean conscience before God) by the resurrection of Jesus Christ who is *at God's right*
 22 *hand*—for he went to heaven after angels and authorities and powers celestial had been made subject to him.)

4 Well, as Christ has suffered for us in the flesh, let this very conviction that he who has suffered in the flesh gets quit of
 2 sin, nerve you to spend the rest of your time in the flesh for the will of God and no longer for
 3 human passions. It is quite enough to have done as pagans choose to do, during the time gone by! You used to lead lives of sensuality, lust, carousing, revelry, dissipation and illicit
 4 idolatry, and it astonishes pagans that you will not plunge with them still into the same flood of profligacy. They abuse
 5 you, but they will have to answer for that to Him who is prepared to judge the living and
 6 the dead (for this was why the gospel was preached to the dead

* Accepting the emendation of Dr. Rendel Harris that 'Ενώχ has been omitted after ἐν ᾧ καὶ (ΕΝΩΚΑΙ [ΕΝΩΧ]), by "a scribe's blunder in dropping some repeated letters." The story of this mission is told in the Book of Enoch (see above, p. 292).

as well, that while they are judged in the flesh as men, they may live as God lives in the spirit).

Now the end of all is near. 7 Steady then, keep cool and pray! Above all, be keen to 8 love one another, for *love hides* a host of *sins*. Be hospitable to 9 each other, and never grudge it. You must serve one another, 10 each with the talent he has received, as efficient stewards of God's varied grace; if anyone 11 preaches, he must preach as one who utters the words of God; if anyone renders some service, it must be as one who is supplied by God with power—so that in everything God may be glorified through Jesus Christ. The glory and the dominion are his for ever and ever: Amen.

Beloved, do not be surprised 12 at the ordeal that has come to test you, as though some foreign thing befell you. You are shar- 13 ing what Christ suffered; so rejoice in it, that you may also rejoice and exult when his glory is revealed. If *you are denounced* 14 for the sake of *Christ*, you are blessed; for then *the Spirit of glory and power, the Spirit of God himself, is resting on you*. None of you must suffer as a 15 murderer or a thief or a bad character or a revolutionary; but 16 if a man suffers for being a Christian, he need not be ashamed, he should rather glorify God for that.

It is time for the Judgment to 17 begin with the household of God; and if it begins with us,

what will be the fate of those who refuse obedience to God's gospel?

If the just man is scarcely 18 saved,

*what will become of the im-
pious and sinful?*

19 So let those who by the will of God are suffering trust their souls to him, their faithful Creator, as they continue to do right.

5 Now I make this appeal to your presbyters (for I am a presbyter myself, I was a witness of what Christ suffered and I am to share the glory that shall be revealed), be shepherds to your
2 flock of God; take charge of them willingly * instead of being pressed to it, and not to make a base profit from it but freely,
3 nor by way of lording it over your charges but proving a pattern to the flock. Then you will receive the unfading crown of glory, when the chief Shepherd
4 makes his appearance. You younger men must also submit to the presbyters. Indeed you must all put on the apron of humility to serve one another, for
*the haughty God opposes,
but to the humble he gives
grace.*

6 Humble yourselves under the strong hand of God, then, so that when the time comes, he

* Omitting κατὰ θεόν.

may raise you; let all your anx- 7
ieties fall upon him, for his great interest is in you.

Keep cool, keep awake. Your 8
enemy the devil prowls like a roaring lion, looking out for someone to devour. Resist him; 9
keep your foothold in the faith, and learn to pay the same tax of suffering as the rest of your brotherhood throughout the world. Once you have suffered 10
for a little, the God of all grace who has called you to his eternal glory in Christ Jesus, will * repair, recruit, and strengthen you. The dominion is his for 11
ever and ever: Amen.

By the hand of Silvanus, a 12
faithful brother (in my opinion), I have written you these few lines of encouragement, to testify that this is what God's true grace means. Stand in that grace.

Your sister-church in Babylon, 13
elect like yourselves, salutes you. So does my son Mark. Salute 14
one another with a kiss of love.

Peace be to you all who are in Christ Jesus.

* Omitting θεμελιώσει with A B. the Latin and Ethiopic versions.

THE SECOND EPISTLE OF PETER

1 Symeon Peter, a servant and apostle of Jesus Christ, to those who have been allotted a faith of equal privilege with ours, by the equity of our God and saviour Jesus Christ; grace and peace be multiplied to you by the knowledge of * our Lord. **3** Inasmuch as his power divine has bestowed upon us every requisite for life and godliness by the knowledge of him who called us to his own glory and excellence—bestowing on us thereby promises precious and supreme, that by means of them you may escape the corruption produced within the world by lust, and participate in the divine nature—for this very reason, do you contrive to make it your whole concern to furnish your faith with resolution, resolution with intelligence, intelligence with self-control, self-control with steadfastness, steadfastness with godliness, godliness with brotherliness, and brotherliness with Christian love. **8** For as these qualities exist and increase with you, they render you active and fruitful in the knowledge of our Lord Jesus Christ; whereas he who has not these by him is blind, short-sighted, oblivious that he has been cleansed from his erstwhile **10** sins. So be the more eager, brothers, to ratify your calling and election, for as you exercise these qualities you will never **11** make a slip; you will thus be richly furnished with the right of entry into the eternal realm

of our Lord and saviour Jesus Christ.

Hence I mean to keep on reminding you of this, although you are aware of it and are fixed in your experience of the Truth; so long as I am in this tent, I deem it proper to stir you up by way of reminder, since I know my tent must be folded up very soon—as indeed our Lord Jesus Christ has shown me. Yes, and I will see to it that, even when I am gone, you keep this constantly in mind. For it was no fabricated fables that we followed when we reported to you the power and advent of our Lord Jesus Christ; we were admitted to the spectacle of his sovereignty, when he was invested with honour and glory by God the Father, and when the following voice was borne to him from * the sublime Glory, “This is my son, the Beloved, in whom I delight.” That voice borne from heaven we heard, we who were beside him on the sacred hill, and thus we have gained fresh confirmation of the prophetic word. Pray attend to that word; it shines like a lamp within a darksome spot, till the Day dawns and the day-star rises within your hearts—understanding this, at the outset, that no prophetic scripture allows a man to interpret it by himself; for prophecy never came by human impulse, it was when carried away by the holy Spirit that the † holy men of God spoke.

* Omitting τοῦ θεοῦ καὶ Ἰησοῦ.

* Reading ἀπὸ instead of ὑπὸ.

† Reading οἱ ἄγιοι θεοῦ ἀνθρώποι.

2 Still, false prophets did appear among the People, as among you also there shall be false teachers, men who insinuate destructive heresies, even disowning the Lord who ransomed them, bringing rapid destruction on themselves, and followed by many in their immorality (*thanks to them* the true Way will be maligned); in their lust they will exploit you with cunning arguments—men whose doom comes apace from of old, and on their trail destruction is awake.

4 For if God did not spare angels who had sinned, but, committing them to pits of the nether gloom in Tartarus, reserved them under punishment * for doom: if he did not spare the ancient world but kept Noah, the herald of righteousness, safe with seven others, when he let loose the deluge on the world of

6 impious men: if he reduced the cities of Sodom and Gomorra to ashes when he sentenced them to devastation, and thus gave the impious† an example of

7 what was in store for them, but rescued righteous Lot who was sore burdened by the immoral

8 behaviour of the lawless (for when that righteous man resided among them, by what he saw and heard his righteous soul was vexed day after day with their

9 unlawful doings)—then be sure the Lord knows how to rescue the godly from trial, and how to keep the unrighteous under punishment till the day of doom,

10 particularly those who fall in with the polluting appetite of

the flesh and despise the Powers celestial. Daring, presumptuous creatures! they are not afraid to scoff at angelic Glories; where-¹¹ as even angels, superior in might and power, lay no scoffing charge against such before the Lord. But these people!—like irra-¹² tional animals, creatures of mere instinct, born for capture and corruption, they scoff at what they are ignorant of; and like animals they will suffer corruption and ruin, done out of * the¹³ profits of their evil doing. Pleasure for them is revelling in open daylight—spots and blots, with their dissipated revelling, as they carouse in your midst! Their¹⁴ eyes are full of harlotry, insatiable for sin; their own hearts trained to lust, they beguile unsteady souls. Accursed generation! they have gone wrong by¹⁵ leaving the straight road, by following the road of Balaam son of Bosor, who liked the profits of evil doing—but he got reprov-¹⁶ ed for his mal-practice: a dumb ass spoke with human voice and checked the prophet's infatuation.

These people are waterless¹⁷ fountains and mists driven by a squall, for whom the nether gloom of darkness is eternally reserved. By talking arrogant¹⁸ futilities they beguile with the sensual lure of fleshly passion those who are just escaping from the company of misconduct—promising them freedom, when¹⁹ they are themselves enslaved to corruption (for a man is the slave of whatever overpowers him). After escaping the pollu-²⁰ tions of the world by the knowledge of our Lord and Saviour Jesus Christ, if they get en-

* Reading *κολαζομένους τηρεῖν* instead of *τηρουμένους*.

† Reading *ἀσεβέσιν* or *τοῖς ἀσεβέσιν* instead of *ἀσεβείν*. As Weizsäcker renders it, "ein Vorbild des Kommenden gebend für die Gottlosen."

* Reading *ἀδικοῦμενοι* instead of *χομιοῦμενοι*.

tangled and overpowered again, the last state is worse for them
 21 than the first. Better had they never known the Way of righteousness, than to know it and then turn back from the holy command which was committed
 22 to them. They verify the truth of the proverb:

"The dog turns back to what he has vomited,

the sow when washed will wallow in the mire."

3 This is the second letter I have already written to you, beloved, stirring up your pure
 2 mind * by way of reminder, to have you recollect the words spoken by the holy prophets beforehand and the command given by your apostles from the Lord and saviour.

3 To begin with, you know that mockers will come with their mockeries in the last days, men who go by their own passions,
 4 asking, "Where is His promised advent? Since the day our fathers fell asleep, things remain exactly as they were from the
 5 beginning of creation." They wilfully ignore the fact that heavens existed long ago, and an earth which God's word formed of water and by water.

6 By water the then-existing world
 7 was deluged and destroyed, but the present heavens and earth are treasured up by the same word for fire, reserved for the day when the impious are
 8 doomed and destroyed. Beloved, you must not ignore this one fact, that *with the Lord* a single day is like a thousand years, and a *thousand years* are

like a single day. The Lord is not slow with what he promises, according to certain people's idea of slowness; no, he is long-suffering for your sake,* he does not wish any to perish but all to betake them to repentance.

The day of the Lord will come 10 like a thief, when the heavens will vanish with crackling roar, the stars will be set ablaze and melt, the earth and all its works will disappear.† Now as all 11 things are thus to be dissolved, what holy and godly men ought you to be in your behaviour, you 12 who expect and hasten the advent of the Day of God, which dissolves the heavens in fire, making the stars blaze and melt! It is new heavens and a new 13 earth that we expect, as He has promised, and in them dwells righteousness. So, beloved, as 14 you are expecting this, be eager to be found by him unspotted and unblemished in serene assurance, and consider that the 15 long-suffering of our Lord means salvation. As indeed our beloved brother Paul has written to you, out of the wisdom vouchsafed to him, speaking of this as he 16 has done in all his letters—letters containing some knotty points, which ignorant and unsteady souls twist (as they do the rest of the scriptures) to their own destruction.

Now, beloved, you are fore- 17 warned: see that you are not carried away by the error of the lawless and so lose your proper footing; but go on growing in the 18 grace and knowledge of our Lord and saviour Jesus Christ. To him be glory now and to the day of eternity: Amen.

* A difficult phrase, referring perhaps to freedom from the contamination of heresies. Reuss renders, "votre sain jugement."

* Reading δὲ.

† Adding οὗ before εὐθεθήσεται with the Sahidic version.

THE FIRST EPISTLE OF JOHN

1 It is of what existed from the very beginning, of what we heard with our ears, of what we saw with our eyes, of what we witnessed and touched with our own hands, it is of the Logos of Life (the Life has appeared; we saw it, we testify to it, we bring you word of that eternal Life which existed with the Father and was disclosed to us)—it is of what we saw and heard that we bring you word, so that you may share our fellowship; and our fellowship is with the Father and with his Son Jesus Christ.
4 We are writing this to you that our joy may be complete.

5 Here is the message we learned from him and announce to you: 'God is light and in him there is no darkness, none.' If we say, 'We have fellowship with him,' when we live and move in darkness, then we are lying, we are not practising the truth; but if we live and move within the light, as he is within the light, then we have fellowship one with another, and the blood of Jesus his Son cleanses us from every sin. If we say, 'We are not guilty,' we are deceiving ourselves and the truth is not in us; if we confess our sins, he is faithful and just, he forgives our sins and cleanses us from all iniquity; if we say, "We have not sinned," we make him a liar and his word is not within us. My dear

2 children, I am writing this to you that you may not sin; but if anyone does sin, we have an advocate with the Father in Jesus Christ the just; he is himself the propitiation for our sins,

though not for ours alone but also for the whole world.

This is how we may be sure we know him, by obeying his commands. He who says, 'I know him,' but does not obey his commands, is a liar and the truth is not in him; but whoever obeys his word, in him love to God is really complete. This is how we may be sure we are in him: he who says he 'remains in him' ought to be living as he lived.

Beloved, I am not writing you any new command, but an old command which you have had from the very beginning: the old command is the word you have heard. And yet it is a new command that I am writing to you—realized in him and also in yourselves, because the darkness is passing away and the true light is already shining. He who says he is 'in the light' and hates his brother, is in darkness still. He who loves his brother remains in the light—and in the light there is no pitfall; but he who hates his brother is in darkness, he walks in darkness and does not know where he is going, for the darkness has blinded his eyes.

Dear children, I am writing to you,

because your sins are forgiven for his sake:
fathers, I am writing to you, because you know him who is from the very beginning:

young men, I am writing to you,

because you have conquered
the evil One.

Children, I have written to
you,

because you know the
Father:

14 fathers, I have written to you,
because you know him who
is from the very beginning:
young men, I have written to
you,

because you are strong, and
the word of God remains
within you, and you have
conquered the evil One.

15 Love not the world, nor yet
what is in the world; if anyone
loves the world, love for the
16 Father is not in him. For all
that is in the world, the desire
of the flesh and the desire of the
eyes and the proud glory of life,
belongs not to the Father but
17 to the world; and the world is
passing away with its desire,
while he who does the will of
God remains for ever.

18 Children, it is the last hour.
You have learned that 'Anti-
christ is coming.' Well, but
many antichrists have appeared
—which makes us sure it is the
19 last hour. They withdrew from
us, but they did not belong to
us; had they belonged to us, they
would have remained with us,
but they withdrew—to make it
plain that they are none of us.
20 Now, you have been anointed by
the holy One, and you possess
21 all knowledge. I am not writing
to you, because you do not know
the truth, but because you do
know it, and know that no lie
belongs to the truth.

22 Who is the real liar?
who but he who denies that
Jesus is the Christ?
This is 'antichrist,'
he who disowns the Father
and the Son.

No one who disowns the Son 23
can possess the Father:
he who confesses the Son pos-
sesses the Father as well.

Let that remain in you which 24
you learned from the very be-
ginning; if what you learned
from the very beginning remains
with you, then you will remain
in the Son and in the Father.

Now this is what he has prom- 25
ised you,* eternal life. I am 26
writing to you in this way about
those who would deceive you,
but the unction you received 27
from him remains within you,
and you really need no teaching
from anyone; simply remain in
him, for his unction teaches you
about everything and is true and
is no lie—remain in him, as it
has taught you to do. Remain 28
within him now, dear children,
so that when he appears we may
have confidence, instead of
shrinking from him in shame at
his arrival.

As you know he is just, be sure 29
that everyone who practises
righteousness is born of him.
'Born of him!' Think what a **3**
love the Father has for us, in
letting us be called 'children of
God!' And such we are. The
world does not recognize us?
That is simply because it did not
recognize him. We are children 2
of God now, beloved; what we
are to be is not apparent yet,
but we do know that when he
appears we are to be like him—
for we are to see him as he is.

And everyone who rests this 3
hope on him, purifies himself as
He is pure. Everyone who com- 4
mits sin commits lawlessness: sin
is lawlessness, and you know he 5
appeared to take our sins away.
In him there is no sin; anyone 6

* Reading ὑμῖν instead of ἡμῖν.

who remains in him does not sin—anyone who sins has neither
 7 seen nor known him. Let no one deceive you, dear children: he who practises righteousness
 8 is just, as He is just; he who commits sin belongs to the devil, for the devil is a sinner from the very beginning. (This is why the Son of God appeared, to destroy the deeds of the devil.)
 9 Anyone who is born of God does not commit sin, for the offspring of God remain in Him, and they cannot sin, because they are born of God.
 10 Here is how the children of God and the children of the devil are recognized; anyone who does not practise righteousness does not belong to God, and neither does he who has no love for his
 11 brother. For this is the message you have learned from the very beginning, that we are to love
 12 one another: we are not to be like Cain, who belonged to the evil One and slew his brother. And why did he slay him? Because his own deeds were evil
 13 and his brother's just. Do not wonder, brothers, that the world
 14 hates you. We know we have crossed from death to life, because we love the brotherhood; he who has no love for his
 15 brother remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life remain-
 16 ing within him. We know what love is by this, that He laid down his life for us; so we ought to lay down our lives for the brother-
 17 hood. But whoever possesses this world's goods, and notices his brother in need, and shuts his heart against him, how can love
 18 to God remain in him? Dear children, let us put our love not

into words or into talk but into deeds, and make it real.

Thus it is that we may be sure 19 we belong to the truth and re-assure ourselves before him whenever our heart may condemn us; for God is greater than 20 our heart, and he knows all. If 21 our heart does not condemn us, beloved, then we have confidence in approaching God, and we get 22 from him whatever we ask, because we obey his commands and do what is pleasing in his sight. Now this is what 23 he commands, that we believe in the name of his Son Jesus Christ, and love one another as he has commanded us to do; he who 24 obeys his commands remains within him—and He remains within him. And this is how we may be sure he remains within us, by means of the spirit he has given us. Do not believe 4 every spirit, beloved, but test the spirits to see if they come from God; for many false prophets have emerged in the world. You can recognize the Spirit of 2 God by this: every spirit which confesses Jesus as the Christ incarnate comes from God, and 3 any spirit which does not confess Jesus incarnate does not come from God. This latter is the spirit of antichrist; you were told it was coming, and here it is already in the world. Dear chil- 4 dren, you belong to God, and you have conquered all such, for He who is within you is greater than he who is in the world.

They belong to the world, 5 therefore they speak as inspired by the world, and the world listens to them:
 we belong to God— 6 he who knows God listens to us,

he who does not belong to

God does not listen to us.

This is how we recognize the spirit of truth and the spirit of error.

7 Beloved, let us love one another, for love belongs to God, and everyone who loves is born
8 of God and knows God; he who does not love, does not know
9 God, for God is love. This is how the love of God has appeared for us, by God sending his only Son into the world, so that by him we might live.
10 Love lies in this, not in our love for God but in his love for us—in the sending of his Son to be the propitiation for our sins.
11 Beloved, if God had such love for us, we ought to love one another. God no one has ever
12 seen; but if we love one another, then God remains within us, and love for him is complete in us.
13 This is how we may be sure we remain in him and he in us, because he has given us a share
14 in his own Spirit; and we have seen, we do testify, that the Father has sent the Son as the
15 Saviour of the world. Whoever confesses that 'Jesus is the Son of God,' in him God remains,
16 and he remains in God; well, we do know, we have believed, the love God has for us. God is love, and he who remains in love
17 remains in God, and God remains in him. Love is complete with us when we have absolute
18 confidence about the day of judgment, since in this world we
19 are living as He lives. Love has no dread in it; no, love in its fullness drives all dread away, for dread has to do with punishment—anyone who has dread, has not
reached the fulness of love. We

love, because He loved us first. If anyone declares, 'I love God,'
and yet hates his brother, he is a
liar; for he who will not love his brother whom he has seen, cannot possibly love the God whom
he has never seen. And we get
this command from him, that he
who loves God is to love his
brother also.

Everyone who believes that
Jesus is the Christ, is born
of God; and everyone who loves
the Father loves the sons born
of him. This is how we are sure
that we love God's children, by
loving God and obeying his commands (for love to God means
the keeping of his commands). And his commands are not
irksome, for whatever is born of
God conquers the world. Our
faith, that is the conquest which
conquers the world. Who is the
world's conqueror but he who
believes that Jesus is the Son of
God? Jesus Christ, he it is
who came by water, blood, and
Spirit—not by water alone, but
by the water and the blood.
The Spirit is the witness to this,
for the Spirit is truth. The wit-
nesses are three, the Spirit and
the water and the blood, and the
three of them are in accord. If
we accept human testimony,
God's testimony is greater; for
God's testimony consists in the
testimony he has borne to his
Son. He who believes in the Son
of God possesses that testimony
within himself; he who will not
believe God, has made God a
liar by refusing to believe the
testimony which God has borne
to his Son. And the testimony
is, that God gave us life eternal
and this life is in his Son.

He who possesses the Son pos-
sesses life:

he who does not possess the
Son of God does not possess
life.

13 I have written in this way to
you who believe in the name of
the Son of God, that you may be
14 sure you have life eternal. Now
the confidence we have in him
is this, that he listens to us
whenever we ask anything in
15 accordance with his will; and if
we know that he listens to what-
ever we ask, we know that we
obtain the requests we have
16 made to him. If anyone no-
tices his brother committing a
sin which is not deadly, he will
ask and obtain life for him—for
anyone who does not commit a
deadly sin. There is such a

thing as deadly sin; I do not
mean he is to pray for that. All 17
iniquity is sin, but there are sins
which are not deadly.

We know that anyone who is 18
born of God does not sin; He
who was born of God preserves
him, and the evil One never
catches him.

We know that we belong to 19
God, and that the whole world
lies in the power of the evil One.

We know that the Son of God 20
has come, and has given us in-
sight to know Him who is the
Real God; and we are in Him
who is real, even in his Son Jesus
Christ. This is the real God, this
is life eternal. Dear children, 21
keep clear of idols.

THE SECOND EPISTLE OF
JOHN

1 The presbyter, to the elect
Lady and her children whom
I love in the Truth (and not only
I but all who know the Truth)
2 for the sake of the Truth which
remains within us and will be
3 with us for ever: grace, mercy,
peace will be with us from God
the Father and from Jesus Christ
the Son of the Father, in truth
and love.
4 I was overjoyed to find some
of your children leading the true
Life, as we were commanded to
5 do by the Father. And now I
entreat you, Lady—not as
though I were writing you any
new command, it is the com-
mand which we have had from
the very beginning—let us love
6 one another. To live by his
commands, that is what love
means: and the command is, live
in love as you have learned to do
7 from the very beginning. I say
this, because a number of im-
postors have emerged in the

world, men who will not ac-
knowledge the coming of Jesus
Christ in the flesh; that marks
the real 'impostor' and 'anti-
christ.' Watch yourselves; you 8
must not lose what you have
been working for, but gain your
full reward. Anyone who is 9
'advanced' and will not remain
by the doctrine of Christ, does
not possess God: he who re-
mains by the doctrine of Christ
possesses both the Father and
Son. If anyone comes to you 10
and does not bring this doctrine,
do not admit him to the house
—do not even greet him, for he 11
who greets him shares in his
wicked work.

I have a great deal to write 12
to you, but I do not mean to
use paper and ink; I hope to
visit you and have a talk with
you, so that our joy may be com-
plete.

The children of your elect 13
Sister greet you.

THE THIRD EPISTLE OF

JOHN

1 The presbyter, to the beloved
Gaius whom I love in the
2 Truth. Beloved, I pray you
may prosper in every way and
keep well—as indeed your soul
3 is keeping well. For I was over-
joyed when some brothers ar-
rived and testified to the truth
of your life, as indeed you do
4 lead the true Life; I have no
greater joy than to hear of my
children living in the Truth.
5 Beloved, you are acting loyally
in rendering service to the
brothers and especially to any
6 who are strangers; they have
testified to your love before the
church. Pray speed them on
their journey worthily of God;
7 they have started out for his
sake and declined to take any-
8 thing from pagans; hence we are
bound to support such men, to
prove ourselves allies of the
Truth.
9 I have written to the church:
only, Diotrephes, who likes to

take the lead among them, re-
pudiates me. So when I come, **10**
I shall bring up what he is do-
ing, babbling against me with
wicked words—and, not satis-
fied with words, he refuses to
welcome the brothers, checks
those who want to welcome
them, and excommunicates them
from the church. Beloved, do **11**
not imitate evil but good; he
who does good belongs to God,
he who does evil has never seen
God.

Everybody testifies to Deme- **12**
trius, and so does the Truth it-
self: I testify to him too, and
you know my testimony is true.

I had a great deal to write to **13**
you, but I do not want to write
to you with ink and pen; I am **14**
hoping to see you soon, and we
will have a talk.

Peace to you! The friends
salute you: salute the friends
one by one.

THE EPISTLE OF JUDAS (JUDE)

1 Judas, a servant of Jesus Christ and a brother of James, to those who have been called, who are beloved by God the Father and kept by Jesus Christ: mercy, peace and love be multiplied to you.

3 Beloved, my whole concern was to write to you on the subject of our common salvation, but I am forced to write you an appeal to defend the faith which has once for all been committed **4** to the saints; for certain persons have slipped in by stealth (their doom has been predicted long ago), impious creatures who pervert the grace of our God into immorality and disown our sole liege and Lord, Jesus Christ! **5** Now I want to remind you of what you are perfectly aware, that though the Lord once* brought the People safe out of Egypt, he subsequently destroyed the unbelieving, while the angels who abandoned their own domain, instead of preserving their proper rank, are reserved by him within the nether gloom, in chains eternal, for the **7** doom of the great Day—just as Sodom and Gomorra and the adjacent cities, which similarly glutted themselves with vice and sensual perversity, are exhibited as a warning of the everlasting fire they are sentenced to suffer.

8 Despite it all, these visionaries pollute their flesh, scorn the Powers celestial, and scoff at **9** angelic Glories. Now *the very*

archangel Michael, when he disputed the body of Moses with Satan, did not dare to condemn him with scoffs; what he said was, *The Lord rebuke you!* But **10** these people scoff at anything they do not understand; and whatever they do understand (like irrational animals) by mere instinct, that proves their ruin. Woe to them! they go the road **11** of Cain, rush into Balaam's error for what it brings them, and perish in Korah's rebellion.

These people are stains on **12** your love-feasts; they have no qualms about carousing in your midst, *they look after none but themselves*—rainless clouds, swept along by the wind, trees in autumn without fruit, doubly dead and so uprooted, wild **13** waves foaming out their own shame, wandering stars for whom the nether gloom of darkness has been reserved eternally.

It was of these, too, that **14** Enoch the seventh from Adam prophesied, when he said,

*Behold the Lord comes with
myriads of his holy ones,
to execute judgment upon all, **15**
and to convict all the impious
of all the impious deeds they
have committed,
and of all harsh things said
against him by impious sin-
ners.*

For these people are murmurers, **16** grumbling at their lot in life—they fall in with their own passions, their talk is arrogant, they pay court to men to benefit themselves.

Beloved, you must remember **17** the words of the apostles of our

* ἄπαξ must be connected, as in the Syriac and Egyptian versions, with σώσας, not with εἰδότες as in most manuscripts.

18 Lord Jesus Christ; they told you
 beforehand, "At the end of
 things there will be mockers
 who go by their own impious
 19 passions." These are the people
 who set up divisions and distinc-
 tions, low creatures, destitute of
 20 the Spirit. But do you, beloved,
 build up yourselves on your
 most holy faith and pray in the
 21 holy Spirit, so keeping your-
 selves within the love of God
 and waiting for the mercy of
 our Lord Jesus Christ that ends
 22 in life eternal. *Snatch some*

from the fire, and have mercy on
 the waverers,* trembling as you 23
 touch them, with loathing for
the garment which the flesh has
stained.

Now to him who is able to 24
 keep you from slipping and to
 make you stand unblemished
 and exultant before his glory—
 to the only God, our saviour 25
 through Jesus Christ our Lord,
 be glory, majesty, dominion and
 authority, before all time and
 now and for all time: Amen.

* Reading καὶ οἷς μὲν ἐκ πυρός
 ἀρπάζετε, διακρινομένους δεῖ ἐλεᾶτε.

THE REVELATION

OF ST. JOHN

- 1** A revelation by Jesus Christ, which God granted him for his servants, to show them *what must come to pass* very soon; he disclosed it by sending it through his angel to his servant
- 2** John, who now testifies to what is God's word and Jesus Christ's testimony—to what he saw.
- 3** Blessed is he who reads aloud and blessed they who hear the words of this prophecy and who lay to heart what is written in it; for the time is near.
- 4** John to the seven churches in Asia: grace be to you and peace from HE WHO IS AND WAS AND IS COMING, and from the seven
- 5** Spirits before his throne, and from Jesus Christ *the faithful witness, the first-born from the dead, and the prince over kings of earth*; to him who loves us and *has loosed us from our sins*
- 6** by shedding his blood—he has made us *a realm of priests* for his God and Father,—to him be glory and dominion for ever and
- 7** ever: Amen. *Lo, he is coming on the clouds, to be seen by every eye, even by those who impaled him, and all the tribes of earth shall wail because of*
- 8** *him*: even so, Amen. "I am the alpha and the omega," saith the Lord God, who is and was and is coming, *the almighty*.
- 9** I John, your brother and your companion in the distress and realm and patient endurance which Jesus brings, found myself in the island called Patmos, for adhering to God's word and the testimony of Jesus. On the
- 10** Lord's day I found myself rapt in the Spirit, and I heard a loud voice behind me like a trumpet calling, "Write your vision in a **11** book, and send it to the seven churches, to Ephesus and Smyrna and Pergamum and Thyatira and Sardis and Philadelphia and Laodicea." So I **12** turned to see whose voice it was that spoke to me; and on turning round I saw seven golden lampstands and in the middle of the **13** lampstands *One who resembled a human being, with a long robe, and a belt of gold round his breast; his head and hair were* **14** *white as wool, white as snow; his eyes flashed like fire, his feet* **15** *glowed like finely burnished bronze, his voice sounded like many waves, in his right hand* **16** *he held seven stars, a sharp sword with a double edge issued from his mouth, and his face shone like the sun in full strength.* When I saw him, I **17** fell at his feet like a dead man; but he laid his hand on me, saying, "*Be not afraid; I am the First and the Last,**" I was dead **18** and here am I alive for evermore, holding the keys that unlock death and Hades. Write **19** down your vision of what is and *what is to be hereafter.* As for **20** *the secret symbol* of the seven stars which you have seen in my right hand, and of the seven golden lampstands—the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.
- To the angel of the church **2** at Ephesus write thus:—
- * The words 'and the Living One' (καὶ ὁ ζῶν) have been added as a gloss from the next verse.

These are the words of him who holds the seven stars in his right hand, who moves among the
 2 seven golden lampstands: I know your doings, your hard work and your patient endurance; I know that you cannot bear wicked men, and that you have tested those who style themselves apostles (no apostles they!) and detected them to be
 3 liars; I know that you are enduring patiently and have borne up for my sake and have not
 4 wearied. But I have this against you: you have given up loving one another as you did at first.
 5 Now, remember the height from which you have fallen; repent and act as you did at first. If not, I will come to you very soon and remove your lampstand, unless you repent. Still, you have
 6 this in your favour: you hate the practices of the Nicolaitans, and
 7 I hate them too. Let anyone who has an ear listen to what the Spirit says to the churches: 'The conqueror I will allow to
eat from the tree of Life which is within the paradise of God.'
 8 Then to the angel of the church at Smyrna write thus:—These are the words of *the First and the Last*, who was
 9 dead and came to life: I know your * distress and your poverty (but you are rich!); I know how you are being slandered by those who style themselves Jews (no Jews are they, but a mere
 10 synagogue of Satan!). Have no fear of what you are to suffer. The devil indeed is going to put some of you in prison, *that you may be tested*; you will have a distressful *ten days*. Be faithful, though you have to die for it, and I will give you the crown of
 11 Life. Let anyone who has an

* Omitting, as in ver. 13, [τὰ ἔργα καί].

ear listen to what the Spirit says to the churches: 'The conqueror shall not be injured by the second death.'

Then to the angel of the 12 church at Pergamum write thus:—These are the words of him who wields the sharp sword with the double edge: I know where 13 you dwell, where Satan sits enthroned, and yet you adhere to my Name, you have not renounced your faith in me even during the days when my witness, my faithful Antipas, was martyred in your midst—where Satan dwells. But I have one 14 or two things against you: you have some adherents there of the tenets of *Balaam*, who taught Balak how to set a pitfall before *the sons of Israel by making them eat food which had been sacrificed to idols and give way to sexual vice*. So even with 15 you; you likewise have some adherents of the tenets of the Nicolaitans. Repent; if not, I will 16 very soon come to you and make war upon them with the sword of my mouth. Let anyone 17 who has an ear listen to what the Spirit says to the churches: 'The conqueror *I will allow to share the hidden manna*, and I will give him a white stone inscribed with a *new name*, unknown to any except him who receives it.'

Then to the angel of the 18 church at Thyatira write thus:—These are the words of the Son of God, *whose eyes flash like fire and whose feet glow like bronze*. I know your doings, 19 your love and loyalty and service and patient endurance; I know you are doing more than you did at first. Still I have this 20 against you: you are tolerating that Jezebel of a woman who

styles herself a prophetess and
 seduces my servants by teaching
 them *to give way to sexual vice*
and to eat food which has been
 21 *sacrificed to idols.* I have given
 her time to repent, but she re-
 fuses to repent of her sexual vice.
 22 Lo, I will lay her on a sickbed,
 and bring her paramours into
 sore distress, if they do not re-
 23 pent of her practices; her chil-
 dren I will exterminate. So shall
 all the churches know that I am
the searcher of the inmost heart;
I will requite each of you ac-
 24 *ording to what you have*
done. But for the rest of
 you at Thyatira, for all who do
 not hold these tenets, for those
 who have not (in their phrase)
 'fathomed the deep mysteries of
 Satan'—for you this is my
 word: I impose no fresh burden
 25 on you; only hold to what you
 have, till such time as I come.
 26 'And the conqueror, he who till
 the end lays to heart the duties
 I enjoin, *I will give him author-*
ity over the nations—
 27 *aye, he will shepherd them*
with an iron flail,
shattering them like a potter's
jars—

as I myself have received au-
 28 thority from my Father; also I
 will grant him to see the Morn-
 29 ing-star.' Let anyone who has
 an ear listen to what the Spirit
 says to the churches.

3 Then to the angel of the
 church at Sardis write thus:
 —These are the words of him
 who holds the seven Spirits of
 God and the seven stars: I know
 your doings, you have the name
 of being alive, but you are dead.
 2 Wake up, rally what is still left
 to you, though it is on the very
 point of death; for I find that
 nothing you have done is com-
 plete in the eyes of my God.

Now remember what you re- 3
 ceived and heard, hold to it and
 repent. If you will not wake up,
 I am coming like a thief; you will
 not know at what hour I am
 coming upon you. Still, you 4
 have a few souls at Sardis who
 have not soiled their raiment;
 they shall walk beside me in
 white, for they deserve to.
 'The conqueror shall be clad in 5
 white raiment; I will never *erase*
his name from the book of Life,
 but will own him openly before
 my Father and before his an-
 gels.' Let anyone who has an 6
 ear listen to what the Spirit
 says to the churches.

Then to the angel of the 7
 church at Philadelphia write
 thus:—These are the words of
 the true Holy One, who *holds*
the key of David, who opens and
none shall shut, who shuts and
*none shall open.** Lo, I have 8
 set a door open before you which
 no one is able to shut; for
 though your strength is small,
 you have kept my word, you
 have not renounced my Name.
 Lo, I will make those who be- 9
 long to that synagogue of Satan,
 who style themselves Jews (no
 Jews are they, but liars!)—lo, I
 will have them *come and do*
homage before your feet and
 learn that *I did love you.* Be- 10
 cause you have kept my call to
 patient endurance, I will keep
 you safe through the hour of
 trial which is coming upon the
 whole world to test the dwellers
 on earth. I am coming very 11
 soon: hold to what you have, in
 case your crown is taken from
 you. 'As for the conqueror, 12
 I will make him a pillar in the

* Omitting (with Primasius) οὐδὲ σου
 τὰ ἔργα, 'I know your doings,' a har-
 monistic gloss which interrupts the con-
 nexion of thought.

- temple of my God (nevermore shall he leave it), and I will inscribe on him the name of my God, *the name of the city of my God* (the new Jerusalem which descends out of heaven from my God), and my own *new name*.' 2
- 13 Let anyone who has an ear listen to what the Spirit says to the churches.
- 14 Then to the angel of the church at Laodicea write thus:—These are the words of the Amen, *the faithful and true witness, the origin of God's crea-* 3
- 15 *tion*. I know your doings, you are neither cold nor hot—would 4
- 16 you were either cold or hot! So, because you are lukewarm, neither hot nor cold, I am about to spit you out of my mouth.
- 17 You declare, 'I am rich, *I am well off, I lack nothing!*'—not knowing you are a miserable creature, pitiful, poor, blind, 5
- 18 naked. I counsel you to buy from me gold refined in the fire, that you may be rich, white raiment to clothe you and prevent the shame of your nakedness from being seen, and salve to rub on your eyes, that you 6
- 19 may see. *I reprove and discipline those whom I love;* so be in 7
- 20 warm earnest and repent. Lo, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in and sup with him, and he with 8
- 21 me. 'The conqueror I will allow to sit beside me on my throne, as I myself have conquered and sat down beside my 9
- 22 Father on his throne.' Let anyone who has an ear listen to what the Spirit says to the churches."
- 4 After this I looked, and there was a door standing open in heaven! And the first voice I had heard talking with me like 10
- a trumpet said, "Come up here, and I will show you *what must come to pass after this*." At 2
- once I found myself rapt in the Spirit; and lo, a Throne stood in heaven with *One seated on the throne*—the seated One re- 3
- sembled in appearance jasper and sardius—and round the throne a rainbow resembling emerald in appearance; also 4
- round the throne four and twenty thrones, and on these thrones four and twenty Presbyters seated, who were clad in white raiment with golden crowns upon their heads. From the 5
- throne *issue flashes of lightning and loud blasts and peals of thunder*. And in front of the throne seven torches of fire burn (they are the seven Spirits of God); also in front of the throne 6
- there is like a sea of glass, *resembling crystal*. And on each side of the throne, all round it, four living Creatures full of eyes inside and outside; the first 7
- living Creature resembling a lion, the second living Creature resembling an ox, the third living Creature with a face like a man's, the fourth living Creature like a flying eagle. The four liv- 8
- ing Creatures, *each with six wings apiece, are full of eyes* all over their bodies and under their wings, and day and night they never cease the chant,
- "*Holy, holy, holy, is the Lord God almighty,*
- who was and is and is coming."
- And whenever the living Crea- 9
- tures render glory and honour and thanksgiving to him who is seated on the throne, who lives for ever and ever, the four and 10
- twenty Presbyters fall down before him who is seated on the throne, worshipping him who lives for ever and ever, and cast-

ing their crowns before the throne, with the cry,

- 11 "Thou deservest, our Lord and God,* to receive glory and honour and power, for it was thou who didst create all things: by thy will they existed and they were created."

5 Then I saw, lying on the right hand of *him who was seated on the throne, a scroll with writing on the back as well as inside,* 2 *sealed with seven seals.* And I saw a strong angel, proclaiming with a loud voice, "Who is fit to open the scroll, to break the 3 seals of it?" But no one was fit, either in heaven or on earth or 4 underneath the earth, to open the scroll or look into it. So I began to weep bitterly because no one had been found fit to open the scroll or look into it; 5 but one of the Presbyters told me, "Weep not; lo, *the Lion of Judah's tribe, the Scion of David,* he has won the power of opening the scroll and its seven seals."

6 Then I noticed *a Lamb* standing in the midst of the throne and the four living Creatures and the Presbyters; it seemed to have been *slain*, but it had seven horns and *seven eyes* (they are the seven Spirits of God sent out 7 *into all the earth*), and it went and took the scroll out of the right hand of *him who was* 8 *seated on the throne.* And when it took the scroll, the four living Creatures and the four and twenty Presbyters fell down before the Lamb, each with his harp and with golden bowls full of *incense* (that is, full of the 9 *prayers* of the saints), *singing a new song:*

* Omitting [ὁ ἄγιος].

"Thou deservest to take the scroll and open its seals, for thou wast slain and by shedding thy blood hast ransomed for God men from every tribe and tongue and people and nation; thou hast made them *kings* and 10 *priests* for our God, and they shall reign on earth."

Then I looked, and I heard the 11 voice of many angels round the throne and of the living Creatures and of the Presbyters, numbering *myriads of myriads and thousands of thousands,* crying aloud, "The *slain Lamb* deserves to receive power and wealth and wisdom and might and honour and glory and blessing." And I heard every crea- 12 ture in heaven and on earth and under the earth crying, "Blessing and honour and glory and dominion for ever and ever, to *him who is seated on the throne* and to the Lamb!" "Amen," 13 said the four living Creatures, and the Presbyters fell down and worshipped.

Now, when the Lamb 6 opened one of the seven seals, I looked, and I heard one of the four living Creatures calling like thunder, "Come." So I looked, 2 and there was *a white horse*, its rider holding a bow; he was given a crown, and away he rode conquering and to conquer.

And when he opened the sec- 3 ond seal, I heard the second living Creature calling, "Come." And away went another *red* 4 *horse*; its rider was allowed to take peace from earth and to make men slay each other; he was given a huge sword.

And when he opened the third 5 seal, I heard the third living Creature calling, "Come." So I looked and there was *a black*

horse; its rider held a pair of
 6 scales in his hand, and I heard
 like a voice in the midst of the
 four living Creatures saying, "A
 shilling for a quart of wheat, a
 shilling for three quarts of barley;
 but harm not oil and wine."
 7 And when he opened the
 fourth seal, I heard the voice of
 the fourth living Creature calling,
 8 "Come." So I looked, and there
 was a livid horse; its rider's name
 was *Death*, and *Hades* followed him.
 They were given power over the
 fourth part of the earth, *to kill men with
 sword and famine and plague and by
 wild beasts of the earth.*
 9 And when he opened the fifth
 seal, I saw underneath the altar
 the souls of those who had been
 slain for adhering to God's word
 and to the testimony which they
 10 bore; and they cried aloud, "*O
 Sovereign Lord, holy and true, how
 long wilt thou refrain from charging
 and avenging our blood upon those
 who dwell on earth?*"
 11 But they were each given a
 white robe and told to remain
 quiet for a little longer, until
 their number was completed by
 their fellow-servants and their
 brothers who were to be killed
 as they themselves had been.
 12 And when he opened the sixth
 seal, I looked; a great earthquake
 took place, *the sun* turned black
 as sackcloth, *the full moon*
 13 turned like blood, *the stars of the
 sky* dropped to earth as a fig tree
 shaken by a gale sheds her
 14 unripe figs, *the sky* was swept
 aside like a scroll being folded
 up, and every mountain and
 island was moved out of its
 15 place. *Then the kings of the
 earth, the magnates, the generals,
 the rich, the strong, slaves and
 freemen everyone of them, hid in
 caves and among the*

*rocks of the mountains, calling 16
 to the mountains and the rocks,
 "Fall upon us and hide us from
 the face of him who is seated on
 the throne and from the wrath
 of the Lamb; for the great Day 17
 of their wrath has come, and
 who can stand it?"*

After that I saw four angels 7
 standing at the four corners
 of the earth, holding back the
 four winds of the world from
 blowing on the earth or on the
 sea or upon any tree. And I saw 2
 another angel rise up from the
 east, with the seal of the living
 God; he shouted aloud to the
 four angels who were allowed to
 injure the earth and sea, "Do no 3
 harm to earth or sea or trees,
 until we seal the servants of our
 God upon their foreheads." I 4
 heard what was the number of
 the sealed—one hundred and
 forty-four thousand sealed from
 every tribe of the sons of Israel,
 twelve thousand sealed from the 5
 tribe of Judah, twelve thousand
 from the tribe of Reuben, twelve 7
 thousand from the tribe of
 Simeon, twelve thousand from
 the tribe Levi, twelve thousand
 from the tribe of Issachar,
 twelve thousand from the tribe 8
 of Zebulun, twelve thousand
 from the tribe of Joseph, twelve
 thousand from the tribe of Benjamin,*
 twelve thousand from the tribe
 of Gad, twelve thousand 6
 from the tribe of Asher,
 twelve thousand from the tribe
 of Naphtali, twelve thousand
 sealed from the tribe of Manasseh.

After that I looked, and there 9
 was a great host whom no one
 could count, from every nation

* The transposition of 5c-6 to a place
 after 8, as Dr. G. B. Gray points out
 (*Encyclopædia Biblica* 5209), yields a
 normal list of the tribes.

and tribe and people and tongue, standing before the throne and before the Lamb, clad in white robes, with palm-branches
 10 in their hands; and they cried with a loud voice, "Saved by our God *who is seated on the throne,*
 11 and by the Lamb!" And all the angels surrounded the throne and the Presbyters and the four living Creatures, and fell on their faces before the throne, worshipping God and crying, "Even so! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever: Amen!"

13 Then one of the Presbyters addressed me, saying, "Who are these, clad in white robes? where
 14 have they come from?" I said to him, "You know, my lord." So he told me, "These are the people who have come out of the great Distress, who have washed their robes and made them white in the blood of the Lamb.

15 Therefore they are now before the throne of God, serving him day and night within his temple, and *he who is seated on the throne* shall overshadow them with his care.

16 *Never again will they be hungry, never again athirst, never shall the sun strike them, nor any scorching heat;*

17 *for the Lamb in the midst of the throne will be their shepherd, guiding them to fountains of living water; and God shall wipe every tear from their eyes."*

8 When he opened the seventh seal, silence reigned in heaven
 2 for about half-an-hour. Then I saw seven trumpets being given

to the seven angels who stand before God. And another angel 3 went and *stood at the altar* with a golden censer; he was given abundant *incense*, to be laid *with the prayers* of all the saints upon the golden altar in front of the throne; and the smoke of the 4 *incense with the prayers* of all the saints rose up from the angel's hand before God. Then 5 the angel took *the censer*, filled it with fire from the altar, and poured it on the earth; there followed *peals of thunder, loud blasts, flashes of lightning*, and an earthquake. The seven 6 angels with the seven trumpets prepared to blow their blasts. The first blew, and *there came* 7 *hail and fire mixed with blood*, falling on the earth; a third of the earth was burnt up, a third of the trees were burnt up, and all the green grass was burnt up. The second angel blew, and 8 *what looked like a huge mountain on fire* was hurled into the sea; a third of the sea *turned blood*, a third of the creatures in 9 the sea—the living creatures—perished, and a third of the ships were destroyed. The third 10 angel blew, and a huge *star* blazing like a torch *dropped out of the sky*, dropped on a third of the rivers and on the fountains (the name of the star is Worm- 11 wood); a third of the waters became wormwood, and many people died of the waters, because they had turned bitter. The 12 fourth angel blew; and a stroke fell on a third of the sun, a third of the moon, and a third of the stars, so as to darken one third of them, withdrawing light from a third of the day and likewise of the night.

Then I looked, and I heard an 13 eagle flying in mid-heaven with a

loud cry, "Woe, woe, woe to the dwellers on earth, for the rest of the trumpet-blasts that the three angels are about to blow!"

9 The fifth angel blew, and I saw a Star which had dropped from heaven to earth; he was given the key of the pit of the abyss, and he opened the pit of the abyss, *till smoke poured out of the pit, like the smoke of a huge furnace, till the sun and the air were darkened* by smoke from the pit. And out of the smoke came *locusts on the earth*; they were granted power like the power wielded by scorpions on earth, but they were told not to harm *the grass on earth nor any green thing nor any tree*, only such human beings as had not *the seal of God upon their foreheads*; these they were allowed, not to kill but to torture, for five months—and their torture was like the torture of a scorpion when it stings a man.

6 In those days *men will seek death, and not find it*: they will long to die, but death flies from them.

7 The appearance of the locusts resembled horses armed for battle; on their heads were sort of crowns like gold; their faces were like human faces, their hair like women's hair, and *their teeth like lion's fangs*; they had scales like iron coats of mail; the whirring of their wings was *like the noise of many chariots charging into battle*; their tails and their stings were like scorpions', and their power of hurting men for five months lay in their tails; they had a king over them, the angel of the abyss—his Hebrew name

is Abaddon, but in Greek he is called Apollyon.

The first woe has passed: 12
two woes are still to come.

Then the sixth angel blew; and 13
I heard a voice from the four horns of the golden altar before God, telling the sixth angel with 14
the trumpet, "Let loose the four angels who are bound at *the great river Euphrates*." So the 15
four angels were unloosed, who had been kept ready for that hour and day and month and year, to kill the third of men. And the number of the troops of 16
their cavalry was two hundred millions (I heard what was their number). And this is how the 17
horses and their riders looked in my vision: they wore coats of mail red as fire, dark-blue as jacinth and yellow as smoke; the horses' heads were like lions' heads, and from their mouths poured fire and smoke and brimstone. By these three 18
plagues the third of men were killed, by the fire, the smoke, and the brimstone, that poured out of their mouths; for the power of 19
the horses lies in their mouths—and also in their tails (their tails are like serpents, they have heads, and it is with their heads that they hurt). Yet the rest of 20
mankind, who were not killed by these plagues, did not repent of *the works of their hands* and give up worshipping *dæmons and idols of gold and silver and brass and stone and wood, which cannot see nor hear nor stir*; nor 21
did they repent of their murders, *their magic spells, their sexual vice, their thefts*.

Then I saw another 10
strong angel descend from heaven; he was clad in a cloud, with a rainbow over his head, his face like the sun, his limbs like

2 columns of fire, and a small scroll open in his hand. He set his right foot on the sea, his left
3 upon the earth, and shouted aloud like a lion roaring; and at his shout the seven thunders
4 gave voice. After the seven thunders had spoken, I was going to write it down; but I heard a voice from heaven saying, "*Seal up what the seven thunders have said, do not write it.*"
5 Then the angel I saw standing on the sea and the earth raised
6 his right hand to heaven and swore by Him who lives for ever and ever, who created the heaven and what is in it, the earth and what is in it, and the sea and what is in it, "There
7 shall be no more delay; in the days of the seventh angel's voice, when he now blows his blast, then shall the secret purpose of God be fulfilled, as he assured his servants the prophets."
8 Then the voice I had heard from heaven again talked to me, saying, "Go and take the small scroll which lies open in the hand of the angel who is standing on the sea and on the earth."
9 So I went to the angel, saying, "Give me the small scroll." "Take it," said he, "and swallow it; it will taste sweet as honey, but it will be bitter to digest."
10 I took the small scroll from the hand of the angel and swallowed it; it did taste sweet, like honey, but when I had eaten, it was
11 bitter to digest. Then I was told, "You must prophesy again of many peoples and nations and languages and kings."
11 And I was given a reed like a rod, and told, "Rise up and measure the temple of God and the altar, numbering
2 the worshippers; but omit the

court outside the temple, do not measure that, for it has been given over to the Gentiles; and the city will be under their heel for two and forty months.

But I will allow my two witnesses to prophesy for twelve hundred and sixty days, clad in sackcloth (they are the two
4 olive-trees and the two lamp-stands which stand before the Lord of the earth):

whoever tries to harm them, 5
fire shall issue from their mouth and consume their enemies;

whoever would try to harm them,
so must he be killed."

They have power to shut up 6
the sky, so that no rain falls during the days when they are prophesying; and they have power over the waters, to turn them into blood, and also to smite the earth with all manner of plagues as often as they choose. But, when they have 7
finished their testimony, the Beast that ascends from the abyss will make war on them and conquer them and kill them, and their corpses will lie in the 8
streets of that great City whose mystical name is Sodom and Egypt—where their Lord also was crucified. For three days 9
and a half men from all peoples and tribes and tongues and nations look at their corpses, refusing to let their corpses be buried; and the dwellers on 10
earth will gloat over them and rejoice, sending presents to congratulate one another—for these two prophets were a torment to the dwellers on earth. But after 11
three days and a half the breath of life from God entered them; they stood on their feet (terror

12 fell on those who saw them) and heard a loud voice from heaven telling them, "Come up here." So up to *heaven* they went in a cloud, before the eyes of their
 13 enemies. At that hour a great earthquake took place, a tenth of the City was destroyed, and seven thousand souls perished in the earthquake: the rest were awe-struck, and gave glory to the God of heaven.

14 The second woe has passed: the third woe soon is coming.

15 Then the seventh angel blew; and loud voices followed in heaven, crying, "*The rule of the world has passed to our Lord and his Christ, and he shall reign*
 16 *for ever and ever.*" Then the four and twenty Presbyters who are seated on their thrones before God, fell on their faces and
 17 worshipped God, saying,

"We thank thee, Lord God almighty, who art and wast, that thou hast assumed thy great power and begun to reign;

18 the nations were enraged, but thy wrath has come, the time has come for the dead to be judged, the time for rewarding thy servants the prophets and the saints who reverence thy name, both low and high, the time for destroying the destroyers of the earth."

19 Then the temple of God in heaven was thrown open, and the ark of his covenant was seen inside his temple; there were flashes of lightning, loud blasts, peals of thunder, an earthquake,
 12 and a hail-storm. And a

great portent was seen in heaven, a woman clad in the sun—with the moon under her feet, and a tiara of twelve stars

on her head; she was with child, 2 crying in the pangs of travail, in anguish for her delivery. Then 3 another portent was seen in heaven! There was a huge red dragon, with seven heads and ten horns and seven diadems upon his heads; his tail swept 4 away a third of the stars of heaven and flung them to the earth. And the dragon stood in front of the woman who was on the point of being delivered, to devour her child as soon as it was born. She gave birth to a 5 son, a male child, who is to shepherd all the nations with an iron flail; her child was caught up to God and to his throne, and she 6 herself fled to the desert, where a place has been prepared for her by God, in which she is to be nourished for twelve hundred and sixty days.

And war broke out in heaven, 7 Michael and his angels fighting with the dragon; the dragon and his angels also fought, but they 8 failed, and there was no place for them in heaven any longer. So the huge dragon was thrown 9 down—that old serpent called the Devil and Satan, the seducer of the whole world—thrown down to earth, and his angels thrown down along with him. Then I heard a loud voice in 10 heaven saying, "Now has it come, the salvation and power, the reign of our God and the authority of his Christ!—for the Accuser of our brothers is thrown down, who accused them day and night before our God. But they have conquered him 11 by the blood of the Lamb and by the word of their testimony; they had to die for it, but they did not cling to life. Rejoice for 12 this, O heavens and ye that dwell in them! But woe to earth

and sea! The devil has descended to you in fierce anger, knowing that his time is short.”

13 And when the dragon found himself thrown down to earth, he pursued the woman who had given birth to the male child;

14 but the woman was given the two wings of a great eagle for her flight to the desert, to her appointed place, where she is nourished for *a Time, two Times, and half a Time*, safe from the

15 serpent. Then from his mouth the serpent poured water after the woman like a river, to sweep

16 her away with a flood; but the earth came to the rescue of the woman, the earth opened its mouth and swallowed up the river that the dragon had poured

17 out of his mouth. So, enraged at the woman, the dragon went off to wage war on the rest of her offspring, on those who keep God’s commandments and hold the testimony of Jesus.

18 Then, as I stood on the sand of the sea, I saw *a Beast rising*

13 *out of the sea with ten horns and seven heads, ten diadems on his horns, and blasphemous titles on his heads.*

2 *The Beast I saw resembled a leopard, his feet were like a bear’s, and his mouth like a lion’s.* To him the dragon gave his own power and his own

3 throne and great authority. One of his heads looked as if it had been slain and killed, but the deadly wound was healed, and the whole earth went after the

4 Beast in wonder, worshipping the dragon for having given authority to the Beast, and worshipping the Beast with the cry, “Who is like the Beast?”

Who can fight with him?”

5 He was allowed to *utter loud and blasphemous vaunts*, and

allowed to *exert* authority for two and forty months; so he 6 opened his mouth for blasphemies against God, to blaspheme his name and his dwelling (that is, the dwellers in heaven). He 7 was allowed to *wage war on the saints and to conquer them*, and also given authority over every tribe and people and tongue and nation; all dwellers on earth will 8 be his worshippers, everyone whose name has not been *written* from the foundation of the world in the book of Life.* Let any- 9 one who has an ear listen:—

Whoever is destined for cap- 10
tivity,
to captivity he goes:
whoever kills with the sword,
by the sword must he be
killed.

This is what shows the patience and the faith of the saints.

Then I saw another Beast 11 rising from the land; he had two horns like a lamb, but he spoke like a dragon. He exerts the 12 full authority of the first Beast in his presence, causing the earth and its inhabitants to worship the first Beast, whose deadly wound was healed. He per- 13 forms amazing miracles, even making fire descend from heaven on earth in the sight of men, and 14 by dint of the miracles he is allowed to perform in presence of the Beast, he seduces dwellers on earth; he bids the dwellers on earth erect a statue to the Beast who lived after being wounded by the sword, and to 15 this statue of the Beast he was allowed to impart the breath of life, so that the statue of the Beast should actually speak. He

* The words “of the Lamb slain” (τοῦ ἀρνίου τοῦ ἐσφαγμένου) are probably a gloss from xxi. 27. The book of Life elsewhere appears without any such addition.

has everyone put to death *who will not worship the statue* of the
 16 Beast, and he obliges all men, low and high, rich and poor, freemen and slaves alike, to have a mark put upon their right hand
 17 or their forehead, so that no one can buy or sell unless he bears the mark, that is, the name of the Beast or the cipher of his
 18 name. Now for the gift of interpretation! Let the discerning calculate the cipher of the Beast; it is the cipher of a man, and the figures are six hundred and sixty-six.

14 Then I looked, and there was the Lamb standing on mount Sion, and along with him a hundred and forty-four thousand bearing his name and the name of his Father written on
 2 their foreheads! And I heard a voice from heaven, like the sound of many waves and the sound of loud thunder; the voice I heard was like harpists playing
 3 on their harps; they were singing a new song before the throne and before the four living Creatures and the Presbyters, a song that no one could learn except the hundred and forty-four thousand who had been ransomed
 4 from earth. They have not been defiled by intercourse with women—they are celibates; they follow the Lamb wherever he goes; they have been ransomed from among men, as the first to be reaped for God and the
 5 Lamb. And on their lips no lie was ever detected; they are stainless.

6 Then I saw another angel flying in mid-heaven with an eternal gospel for the inhabitants of earth, for every nation and tribe and tongue and people;
 7 he cried aloud, "Fear God and

give him glory, for the hour of his judgment has come; worship him *who made heaven and earth, the sea and the fountains of water.*" And another, a second 8 angel, followed, crying, "*Fallen, fallen is Babylon the great, who made all nations drink the wine of the passion of her vice!*" They were followed by another, a 9 third angel, crying aloud, "Whoever worships the Beast and his statue, and lets his forehead or hand be marked, *he shall drink* 10 *the wine of God's passion, poured out untempered in the cup of his anger, and shall be tortured with fire and brimstone before the holy angels and before the Lamb: the smoke of* 11 *their torture rises for ever and ever, and they get no rest from it, day and night, these worshippers of the Beast and his statue, and all who are marked with his name.*" This is what shows the 12 patience of the saints—those who keep God's commandments and the faith of Jesus.

Then I heard a voice from 13 heaven saying, "Write this: 'Blessed are the dead who die in the Lord from henceforth! Even so—it is the voice of the Spirit; let them rest from their toils; for what they have done goes with them.'"

Then I looked, and there was 14 a white cloud, and seated on the cloud One resembling a human being, a golden crown upon his head and a sharp sickle in his hand. And another angel came 15 out of the temple shouting aloud to him who sat upon the cloud, "Thrust your sickle in and reap, the time has come to reap, earth's harvest is now ripe and ready."

So he who sat upon the cloud 16

swung his sickle over the earth,
17 and the earth was reaped. Then
another angel came out of the
temple, he too with a sharp
18 sickle; and another angel came
from the altar—he who has
power over fire—and called
loudly to the one who had the
sharp sickle,

*“Thrust your sharp sickle in,
cull the clusters from the
Vine of earth,*

for its grapes are fully ripe.”

19 So the angel swung his sickle on
the earth and culled the clusters
from the Vine of earth, flinging
the grapes into the great wine-
20 press of God’s wrath; outside the
City was the winepress trodden,
and blood gushed out of the
winepress as high as a horse’s
bridle for the space of two hun-
dred miles.

15 Then I saw another por-
tent in heaven, great and
marvellous: seven angels with
seven plagues—the last plagues,
for they complete the wrath of
2 God. I saw what was like a
sea of glass mixed with fire, and,
standing beside the sea of glass,
those who came off conquerors
from the Beast and his statue
and the cipher of his name; they
3 had harps of God and *they were
singing the song of Moses the
servant of God and the song of
the Lamb—*

*“Great and marvellous are thy
deeds,*

*Lord God almighty!
Just and true thy ways,
O King of nations!*

4 *Who shall not fear, O Lord,
and glorify thy name?*

For thou alone art holy.

*Yea, all nations shall come and
worship before thee,*

*for thy judgments are dis-
closed.”*

After that * I looked, the 5
temple of *the tabernacle of testi-
mony* in heaven was thrown
open, and out of the temple came 6
the seven angels with *the seven
plagues, robed in pure dazzling
linen,* their breasts encircled with
golden belts. Then one of the 7
four living Creatures gave the
seven angels seven golden bowls
full of the wrath of God who
lives for ever and ever; and *the* 8
*temple was filled with smoke
from the glory of God and from
his might, nor could anyone
enter the temple till the seven
plagues of the seven angels were
over.* Then I heard a loud
voice from the temple tell- **16**
ing the seven angels, “Go and
pour out the seven bowls of *the
wrath of God on earth.”*

The first went off and poured 2
his bowl upon the land; *and
noisome, painful ulcers broke out
on those who bore the mark of
the Beast and worshipped his
statue.* The second poured out 3
his bowl upon the sea; *it turned
blood like the blood of a corpse,
and every living thing within
the sea perished.* The third 4
poured out his bowl upon *the
rivers and fountains of water,
and they turned blood.* Then I 5
heard the angel of the waters
cry, “O holy One, who art and
wast, just art thou in this thy
sentence. *They poured out the 6
blood of saints and prophets, and
thou hast given them blood to
drink! As they deserve!”* And I 7
heard the altar cry,
“Even so, Lord God almighty:
*true and just thy sentences
of doom!”*

The fourth angel poured out his 8
bowl upon the sun; and the sun

* That is, after the interlude of 2-4.
The words always denote a fresh phase or
stage of the vision.

was allowed to scorch men with
 9 fire, till men, scorched by the
 fierce heat, blasphemed the name
 of the God who had control of
 these plagues; yet they would
 not repent and give him glory.
 10 The fifth poured out his bowl
 upon the throne of the Beast;
 his realm *was darkened*, and
 men gnawed their tongues in
 11 anguish, blaspheming *the God of*
heaven for their pains and their
 ulcers, but refusing to repent of
 12 their doings. The sixth
 poured out his bowl on *the great*
river Euphrates, and *its waters*
were dried up to prepare the
 way for the kings *from the*
 13 *east*. Then I saw issuing from
 the mouth of the dragon and
 from the mouth of the Beast and
 from the mouth of the false
 Prophet, three foul spirits like
 14 *frogs*—demon-spirits performing
 miracles, who come forth to
 muster the kings of the whole
 world for battle on the great
 15 *Day of almighty God*. (Lo, I am
 coming like a thief; blessed be
 he who keeps awake and holds
 his raiment fast, not to go naked
 and have the shame of ex-
 16 *posure*!) * They were mustered
 at the spot called (in Hebrew)
 17 *Harmagedon*. The seventh
 angel poured out his bowl in the
 air; then came a loud *voice out*
of the temple of heaven from the
 throne, crying, "All is over!"
 18 —followed by *flashes of light-*
ning, loud blasts, peals of thun-
der, and a mighty earthquake,
the like of which never was since
 19 *man lived on earth*, such a
 mighty earthquake it was; the
 great City was shattered in
 three parts, the cities of the na-
 tions fell, and God remembered

* Ver. 15 interrupts the sequence of thought; it is either a gloss or misplaced, perhaps from the third verse of the third chapter.

to give *Babylon the great the cup*
of the wine of the passion of his
 wrath. Every island flew away, 20
 the mountains disappeared, and 21
huge hail-stones fell from heaven
 on men, till men blasphemed
 God for the plague of the hail—
 for *fearful* was the plague of it.

Then came one of the 17
 seven angels with the seven
 plagues and spoke to me, saying,
 "Come and I will show you the
 doom of the great Harlot who is
 seated on *many waters*, with 2
whom the kings of earth have
committed vice, and the dwellers
 on earth have been drunk with
 the wine of her vice." So he 3
 bore me away rapt in the Spirit
 to the desert, and there I saw a
 woman sitting on a scarlet Beast
 covered with blasphemous titles;
 it had seven heads and *ten horns*.
 The woman was clad in purple 4
 and scarlet, her ornaments were
 of gold and precious stones and
 pearls, in her hand was a *golden*
cup full of all earth's abomina-
 tions and impurities of vice, and 5
 on her forehead a name was
 written by way of symbol,
 "Babylon the great, the mother
 of harlots and of all abomina-
 tions on earth."

I saw that the woman was 6
 drunk with the blood of the
 saints and the blood of the wit-
 nesses of Jesus; and as I looked
 at her I marvelled greatly. But 7
 the angel said to me, "Why mar-
 vel? I will explain to you the
 mystery of the woman, and of
 the Beast with the seven heads
 and the ten horns who carries
 her. *The Beast* you have seen 8
 was, is not, but is to *rise from*
the abyss—yet to perdition he
 shall go—and the dwellers on
 earth will wonder (all whose
 names have not been *written*
 from the foundation of the world

in the book of Life), when they see how the Beast was, is not,
9 but is coming. Now for the interpretation of the discerning mind! The seven heads are seven hills, on which the woman
10 is seated: also, they are seven kings, of whom five have fallen, one is living, and the other has not arrived yet—and when he does arrive, he is only to stay a
11 little while. As for the Beast which was and is not, he is an eighth head: he belongs to the seven, and to perdition he shall
12 go. *As for the ten horns* you have seen, *they are ten kings* who have no royal power as yet, but receive royal authority for an hour along with the Beast;
13 they are of one mind, and they confer their power and authority
14 upon the Beast. They shall wage war on the Lamb, but the Lamb will conquer them because he is *Lord of lords and King of kings*—the Lamb and the elect, the chosen, the faithful who are with him.”
15 He told me, *“The waters* you saw, on which the harlot is seated, are peoples and hosts, nations and tongues. As for the
16 ten horns you have seen, they and the Beast will hate the harlot, lay her waste, and strip her naked, devouring her flesh and
17 burning her with fire, for God has put it into their hearts to execute his purpose, by having one mind and by conferring their royal power upon the Beast, until the
18 words of God are fulfilled. As for the woman you have seen, she is the great City which reigns over *the kings of the earth*.”

18 After that I saw another angel descend from heaven, great in might; his radiance lit
2 up the earth, and with a strong voice he shouted aloud,

“Fallen, fallen is Babylon the great!—

a haunt of demons now, the den of all foul spirits, a cage for every foul and loathsome bird:

for all nations have drunk the 3 wine of the passion of her vice,

the kings of earth have committed vice with her,

and by the wealth of her wantonness earth’s traders have grown rich.”

And I heard another voice from 4 heaven crying,

“Come out of her, O my people, that you share not her sins, that you partake not of her plagues:

for high as heaven her sins are 5 heaped,

and God calls her misdeeds to reckoning.

Render to her what she ren- 6 dered to others,

aye, double the doom for all she has done;

mix her the draught double in the cup she mixed for others.

As she gloried and played the 7 wanton,

so give her like measure of torture and tears.

Since *in her heart she vaunts, ‘A queen I sit,*

no widow I, tears I shall never know,’

so shall her plagues fall in a 8 single day,

pestilence, tears, and famine:

she shall be burnt with fire—

for strong is God the Lord her judge.

And the kings of earth who 9 committed vice and wantoned

with her shall weep and wail over her, as they watch the

smoke of her burning; far off, for 10 fear of her torture, shall they

stand, crying,

'Woe and alas, thou great city!
 thou strong city of Babylon!
 In one brief hour thy doom
 has come.'

- 11 And the traders of earth shall
 weep and wail over her; for now
 there is none to buy their
 12 freights, freights of gold, silver,
 jewels, pearls, fine linen, purples,
 silk, scarlet stuff, all sorts of cit-
 ron wood and ivory wares, all
 articles of costly wood, of bronze,
 13 of iron and of marble, with cin-
 namon, balsam, spices, myrrh,
 frankincense, wines, olive-oil,
 fine flour and wheat, with cattle,
 sheep, horses, carriages, slaves,
 15 and the souls of men.* The
 traders in these wares, who
 made rich profits from her, shall
 stand far off for fear of her tor-
 ture, weeping and wailing:

- 16 'Woe and alas, for the great
 city,
 robed in linen, in purple and
 scarlet,
 her ornaments of gold, of
 jewels and of pearl!

- 17 And all this splendour laid
 waste in a single hour!

- And all shipmasters and sea-
 faring folk, sailors and all whose
 business lies upon the sea, stood
 far off as they watched the
 18 smoke of her burning, crying,
 'What city was like the great
 19 City?' They threw dust on their
 heads and cried, as they wept
 and wailed,

- 'Woe and alas, for the great
 City,
 where all shipmen made rich
 profit by her treasures!
 Gone, gone in a single hour!'

- 20 O heaven, rejoice over her!
 Saints, apostles, prophets, re-
 joice!

For God has avenged you on
 her now."

Then a strong angel lifted a 21
 boulder like a huge millstone
 and flung it into the sea, crying,
 "So shall the great city, Baby-
 lon, be hurled down, hurt-
 ling, and never be seen any
 more:

and the sound of harpists, min- 22
 strels, flute-players, and
 trumpeters
 shall never be heard in thee
 more:

and craftsmen of any craft
 shall never be found in thee
 more:

and the sound of the millstone
 shall never be heard in thee
 more:

and the light of a lamp 23
 shall never be seen in thee
 more:

and the voice of the bride-
 groom and bride
 shall never be heard in thee
 more.

Vanished the ripe fruit of thy 14
 soul's desire!

Perished thy luxury and splen-
 dour!—
 never again to be seen.

For the magnates of earth 23
 were thy traders;
 all nations were seduced by
 thy magic spells.

And in her was found the blood 24
 of prophets and saints,
 of all who were slain upon
 earth."

After that I heard what 19
 was like the shout of a
 great host in heaven, crying,

"Hallelujah! salvation and
 glory and power are our
 God's!

True and just are his sentences 2
 of doom;

he has doomed the great
 Harlot who destroyed
 earth with her vice,
 he has avenged on her the
 blood of his servants."

* Ver. 14 has been misplaced from its
 original position in ver. 23.

- 3 Again they repeated,
*"Hallelujah! And the smoke of
her goes up for ever and
ever!"*
- 4 Then the four and twenty Pres-
byters and the four living Crea-
tures fell down and worshipped
God who is *seated on the throne*,
crying, *"So be it, hallelujah!"*
- 5 And a voice came from the
throne,
*"Extol our God, all ye his serv-
ants,
ye who reverence him, low and
high!"*
- 6 Then I heard a cry like the
shout of a great host and the
sound of many waves and the
roar of heavy thunder—
*"Hallelujah! now the Lord our
God almighty reigns!"*
- 7 *Let us rejoice and triumph,
let us give him the glory!*
For now comes the marriage of
the Lamb;
his bride has arrayed herself.
- 8 Yea, she is allowed to put on
fine linen, dazzling white" (the
white linen is the righteous con-
duct of the saints). Then I was
told, "Write this:—'Blessed are
those who have been called to
the marriage-banquet of the
Lamb!'" The angel also told
me, "These are genuine words of
10 God." Then I fell before his
feet to worship him; but he said
to me, "No, never that! I am
but a servant like yourself and
your brothers, who hold the tes-
timony of Jesus. Worship God"
(for the testimony borne by
Jesus is the breath of all
prophecy).
- 11 Then I saw heaven open
wide—
and there was a white horse!
His rider is faithful and true,
yea, just are his judgments
and his warfare;
- his eyes are a flame of fire,* 12
on his head are many diadems,
he bears a written name which
none knows but himself.
He is clad in a robe dipped in 13
blood
(his name is called THE LOGOS
OF GOD),
and the troops of heaven fol- 14
low him on white horses,
arrayed in pure white linen.
A sharp sword issues from his 15
lips, wherewith to smite the
nations;
he will shepherd them with an
iron flail,
and trample the winepress of
the passion of the wrath of
God almighty.
- And on his robe, upon his 16
thigh, his name is written,
KING OF KINGS AND LORD OF
LORDS.
- Then I saw an angel standing 17
in the sun, who shouted aloud to
all birds that fly in mid-heaven,
*"Come, gather for the great ban-
quet of God, to devour the flesh 18
of kings, the flesh of generals,
the flesh of the strong, the flesh
of horses and their riders, the
flesh of all men, free and slaves,
low and high alike."* And I saw 19
the Beast and the kings of earth
and their troops mustered to
wage war against him who was
seated on the horse and against
his troops. But the Beast was 20
seized, he and the false Prophet
who had performed in his pres-
ence the miracles by means of
which he seduced those who re-
ceived the mark of the Beast
and worshipped his statue; both
of them were flung alive into the
lake of fire that blazes with
brimstone, while the rest were 21
killed by the sword of him who
is seated on the horse, by the
sword that issues from his lips.

And the birds were all glutted with their flesh.

20 Then I saw an angel descend from heaven with the key of the abyss and a huge chain in his hand; he gripped the dragon, that old *serpent* (who is the *Devil and Satan*), and bound him for a thousand years, flinging him into the abyss and shutting and sealing it on the top of him, to prevent him from seducing the nations again until the thousand years were completed—after which he has to be released for a little while. And I saw *thrones* with people sitting on them, who were allowed to judge—saw the souls of those who had been beheaded for the testimony of Jesus and God's word, those who would not worship the Beast or his statue, and who would not receive his mark on their forehead or hand; they came to life and reigned along with the Christ for a thousand years. (As for the rest of the dead, they did not come to life until the thousand years were completed.) This is the first resurrection. Blessed and holy is he who shares in the first resurrection; over such the second death has no power, they shall be *priests of God* and Christ, and reign along with him during the thousand years.

7 But when the thousand years are over, Satan will be released from his prison, and emerge to seduce the nations *at the four corners of the earth, even Gog and Magog*, mustering them for the fray. Their number was like the sand of the sea, and they swarmed over the broad earth, encircling the leaguer of the saints and the beloved City; but fire descended from heaven and consumed them, and their

seducer, the devil, was flung into the lake of fire and brimstone, where the Beast and the false Prophet also lie, to be tortured day and night for ever and ever.

Then I saw a great white throne,

and one who was seated thereon;

from his presence earth and sky fled, no more to be found.

And before the throne I saw the dead, high and low, standing,

and books were opened—also another book, the book of Life, was opened—

and the dead were judged by what was written in these books, *by what they had done.*

The sea gave up its corpses, Death and Hades gave up their dead,

and all were judged *by what each had done.*

Then Death and Hades were flung into the lake of fire,

and whoever was not found enrolled in the book of Life

was flung into the lake of fire—

which is the second death, the lake of fire.*

Then I saw the new heaven and the new earth, **21**

for the first heaven and the first earth had passed away; and the sea is no more. And I saw the holy City, the new Jerusalem, descending from God out of heaven, all ready like a bride arrayed for her husband. And I heard a loud voice out of the throne, crying,

* Unless this line is to be omitted altogether, it must be placed thus after ver. 15, not after 14 (as in the ordinary text), since there is no question of a second death except for human beings.

"Lo, God's dwelling-place is with men,
with men will he dwell;
they shall be his people,
and God will himself be with them:

4 he shall wipe every tear from their eyes,
and death shall be no more—
no more wailing, no more crying, no more pain,
for the former things have passed away."

5 Then he who was seated on the throne said, "Lo, I make all things new." And he said, "Write this: 'these words are trustworthy and genuine.'"

6 Then he said, "All is over! I am the alpha and the omega, the beginning and the end. I will let the thirsty drink of the fountain of the water of Life without price. The conqueror shall obtain this, and I will be his God,
8 and he shall be my son; but as for the craven, the faithless, the abominable, as for murderers, the immoral, sorcerers, idolaters, and liars of all kinds—their lot is the lake that blazes with fire and brimstone. Which is the second death."

9 Then came one of the seven angels who had the seven bowls filled with the seven last plagues; and he spoke to me thus, "Come, I will show you the Bride, the
10 wife of the Lamb." So he carried me off, rapt in the Spirit, to a huge, high mountain, where he showed me the City, the holy Jerusalem, descending from God
11 out of heaven, with the glory of God, the sheen of it resembling some rare jewel like jasper, clear
12 as crystal; it has a huge, high wall with twelve gates, twelve angels at the twelve gates, and names inscribed thereon which are the names of the twelve

tribes of the sons of Israel, three gates on the east, three gates on the north, three gates on the south, and three gates on the west. And the wall of the City has twelve foundation-stones, bearing the twelve names of the twelve apostles of the Lamb.

He who talked to me had a golden wand by way of a measuring-rod, to measure the City and its gates and wall; the City lies foursquare, the length the same as the breadth, and he measured fifteen hundred miles with his rod for the City, for its breadth and length and height alike; he made the measure of the wall seventy-two yards, by human, that is, by angelic reckoning. The material of the wall is jasper, but the City is made of pure gold, transparent like glass. The foundation-stones of the city-wall are adorned with all manner of precious stones, the first foundation-stone being jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. The twelve gates are twelve pearls, each gate made of a single pearl; and the streets of the City are pure gold, clear as crystal. But I saw no temple in the City, for its temple is the Lord God almighty and the Lamb. And the City needs no sun or moon to shine upon it, for the glory of God illumines it, and its radiance is the Lamb.

By its light shall the nations walk;
and into it shall the kings of earth bring their glories
(the gates of it are never shut by day,

and *night* there shall be none),
 26 *they shall bring to it the glories* and treasures of the nations.

27 *Nothing profane, none who practise abomination or falsehood shall ever enter,* but those alone *whose names are written in the Lamb's book of Life.*

22 Then he showed me *the river of the water of Life,* bright as crystal, flowing from the throne of God and of the
 2 *Lamb through the streets of the City;* on both sides of *the river grew the tree of Life,* bearing twelve kinds of fruit, *each month having its own fruit;* and *the leaves served to heal the nations.*

3 *None who is accursed shall be there;* but the throne of God and the Lamb shall be within it, with the worship of his servants—

4 *they shall see his face,* and his name is to be on their foreheads.

5 *Night there shall be none;* they need no lamp or *sun to shine upon them,* for *the Lord God will illumine them;* and *they shall reign for ever and ever.*

8 I John saw and heard all this; and when I heard and saw it, I fell down to worship before the feet of the angel who had shown
 9 me it all. But he said to me, "No, never that! I am but a servant like yourself and your brothers the prophets, who lay to heart the words of this book.
 6 *Worship God!*" And he said to me, "These words are trustworthy and genuine, for the Lord God of the spirits of the prophets has sent his angel to

show his servants *what must very soon come to pass.* Lo, I 7 *am coming very soon;* blessed is he who lays to heart the words of the prophecy of this book!" He said to me, "Do not *seal up* 10 the words of the prophecy of *this book,* for *the time* is near:

Let the wicked still be wicked, 11 let the filthy still be filthy, let the righteous still do right, let the holy still be holy!

Blessed are those who *wash their* 14 *robes,** that theirs may be the right to *the tree of Life,* the right to enter the gates of the City. Begone, you dogs, you sorcerers, 15 you vicious creatures, you murderers, you idolaters, you who love and practise falsehood, every one of you!"

"I Jesus have sent my angel 16 to give you this testimony for the churches; I am *the Scion* and offspring of David, the bright star of the morning.

I am the alpha and the omega, 13 *the First and the Last,* the beginning and the end.

Lo, I am coming very soon, 12 *with my reward,* to requite everyone for *what he has done."*

"Come," say the Spirit and the 17 Bride:

let the hearer too say, "Come"; and *let the thirsty come,* let anyone who desires it, take *the water of Life without price.*

[I adjure all who hear the 18 words of the prophecy of this book:

"If anyone *adds to them,* God will add to *him the plagues described in this book;*

and if anyone *takes away any* 19 words written in this book,

* Reading πλύνοντες τὰς στολὰς αὐτῶν.

God will take away his share in *the tree of Life* and in the holy City described in this book.”]

says, “Even so: *I am coming* very soon.” Amen, Lord Jesus, come!

The grace of the Lord Jesus 21
Christ be with all the saints.

20 He who bears this testimony Amen.

